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THIRTY-FIFTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

1913-1914

IN TWO PARTS—PART 1

WASHINGTON
GOVERNMENT PRINTING OFFICE
1921

LETTER OF TRANSMITTAL

Smithsonian Institution,
Bureau of American Ethnology,
Washington, D. C., August 15, 1914.

Sir: I have the honor to submit herewith the Thirty-fifth Annual Report of the Bureau of American Ethnology for the fiscal year ended June 30, 1914.

With appreciation of your aid in the work under my charge,

Very respectfully, yours,

F. W. Hodge,
Ethnologist-in-Charge.

Dr. Charles D. Walcott,
Secretary of the Smithsonian Institution.

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REPORT OF THE ETHNOLOGIST-IN-CHARGE

THIRTY-FIFTH ANNUAL REPORT

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BUREAU OF AMERICAN ETHNOLOGY

F. W. Hodge, Ethnologist-in-Charge

THE operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1914, were conducted in accordance with authority granted by the act of Congress approved June 23, 1913, making appropriations for the sundry civil expenses of the Government, and with a plan of operations submitted by the ethnologist-in-charge and approved by the Secretary of the Smithsonian Institution. The provision of the act authorizing the researches of the Bureau of American Ethnology is as follows:

American ethnology: For continuing ethnological researches among the American Indians and the natives of Hawaii, including the excavation and preservation of archæologic remains, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, including payment in advance for subscriptions, $42,000

SYSTEMATIC RESEARCHES

The systematic researches were conducted by the regular staff of the bureau, consisting of nine ethnologists, including the ethnologist-in-charge and several special investigators. These operations may be summarized as follows:

Mr. F. W. Hodge, ethnologist-in-charge, was occupied during most of the year with the administrative affairs of the bureau. Considerable attention, however, was devoted to the preparation of the annotated bibliography of the Pueblo Indians, which is probably more extensive than that of any

other group of tribes, as Pueblo written history commenced in the year 1539, and the writings pertaining thereto are exceedingly voluminous. The bibliography is recorded on cards, the number of which is now about 1,900. The cataloguing of the vast amount of manuscript material bearing on the subject has been somewhat simplified by the recent publication of Bolton's Guide to Materials for the History of the United States in the Principal Archives of Mexico, published by the Carnegie Institution of Washington, and Twitchell's Spanish Archives of New Mexico, although without consultation of the documents themselves it is not possible to give more than the title in most cases. In the spring Mr. Hodge made a brief visit to the library of the Presbyterian Board of Home Missions in New York City, where he was enabled to record the titles of numerous published writings on missionary efforts among the Pueblo Indians of New Mexico, not accessible elsewhere. In this bibliographical work he has had the assistance of Mrs. Frances S. Nichols and Miss Florence M. Poast. Mr. Hodge continued to represent the bureau on the Smithsonian Advisory Committee on Printing and Publication, and the Smithsonian Institution on the United States Board on Geographic Names.

Early in the autumn of 1913 Mr. Hodge made a reconnoissance of a group of ruins, evidently prehistoric, on a mesa rising from the southwestern margin of the Cebollita Valley, about 20 miles south of Grant, Valencia County, New Mexico, and only a few yards from the great lava flow that has spread over the valley to the westward for many miles. While no very definite information regarding the origin of this ruined pueblo has yet been obtained, there is reason to suppose that it was occupied by ancestors of the Tanyi, or Calabash, clan of the Acoma Tribe, and is possibly the one known to them as Kowina.

These ruins consist of a number of house groups forming a compound. That the structures were designed for defense is evident, for not only are they situated on an almost impregnable height rising about 200 feet above the valley, but the houses themselves partake of the form of fortifications,

while the only vulnerable point of the mesa is protected at the rim by means of a rude breastwork of stones. Moreover, the outer walls of the buildings, some of which still stand to a height of several feet, are pierced only with loopholes, entrance to the structures doubtless having been gained by means of portable ladders, as in some of the pueblos of to-day. The houses of the great compound, consisting of four compact groups of buildings, were evidently "terraced" on the plaza side, the rooms facing this court perhaps having been only a single story in height. As a further protection to the pueblo, the eastern side was defended by a low wall, pierced by three gatewaylike openings, extending from the northeastern to the southeastern corner of the compound.

The rooms indicated in the ground plan of the four house groups number approximately 95 (for the northern group), 58 (eastern group), 32 (central group), and 102 (southeastern group), or an aggregate of 287 rooms. At the time of its occupancy the number of rooms in the compound probably approximated 550. In addition, there are traces of four or five single-story rooms abutting on the defensive wall bounding the northeastern part of the compound. A short distance from the southwestern angle of the southwestern house group are two smaller detached houses, the southernmost one consisting of 24 rooms in a long tier, 2 rooms deep, extending approximately north-northwest and south-southeast. The other structure, about 55 feet northwestward, is rectangular and contains 11 rooms in its ground plan. Four kivas are traceable among the rooms of the main compound—one in the northwestern, one in the central, and two in the southwestern group. In each case, so far as is determinable without excavation, the outer walls of the kivas are rectangular, while the inner walls are circular and slightly recessed a short distance above the floor.

About 500 feet southeastward from the main compound, at the edge of the mesa, stand the well-preserved walls of another structure, consisting of a double row of rooms, the outer wall, or that overlooking the mesa rim, extending 28 and 15 feet, respectively, beyond the northwestern and south-

western corners of the building proper, in order to give further protection. The length of this outer wall from angle to angle is about 132 feet. It exhibits one of the finest examples of masonry to be seen in the ancient pueblo ruins of the Southwest, for not only have the building stones been dressed to shape, but their faces have been finished by pecking, with such labor as to confirm the belief that the ancient village was designed for permanent occupancy. The southern corner of the outer defensive wall is not only curved, but the stones of which it is built are rounded by careful pecking, a most unusual feature in pueblo architecture. That this last structure was designed to protect the most vulnerable part of the mesa is evident from the fact that the outer wall is without openings of any kind and extends beyond the rooms of the structure, and because the adjacent mesa rim is protected by a rude low wall, especially at such points as required ready defense against attack from below. As already noted, the walls of these ruins are noteworthy by reason of the excellence of their masonry, special effort having been made to produce a pleasing effect in the exterior faces. Of the inner walls so much can not be said; but as there is no question that when the houses were occupied the rooms were smoothly plastered, there was little need of the elaborate finish accorded the exposed masonry. Slight attention was paid either to regularity in the shape of the stones or to smoothness of surface in building the inner walls, nor was the aboriginal mason more particular in bonding the inner and outer courses than in "breaking" the joints of the outer face. It seems remarkable that, possessed of such patience and expertness as the buildings here display in other ways, they seem to have been unaware of the necessity of avoiding the construction of their walls in such manner that in places as many as six or seven vertical joints occur practically in line. In this brief report only mere mention can be made of many other interesting architectural features of these ruins, as well as of another pueblo ruin, more or less circular in shape, situated a few miles northeastward on a low mesa at the extreme head of Cebollita Valley, which here forms a small but beautiful canyon.

The inhabitants of the great compound first described obtained their water supply by means of two principal reservoirs fed by the drainage from the great sandstone shelf on the southern slope of the mesa summit. These reservoirs are natural depressions in the rock, but the capacity of the larger one, which measures 35 by 90 feet and is about 5 feet in maximum depth, has been greatly augmented on the western side by an artificial retaining wall 14 feet long and 10 feet in thickness, with an exposed face of 2½ feet on the reservoir side. So well did this reservoir evidently serve the ancient mesa dwellers that during seasons of unusual rain, water still stands to a considerable depth within the depression. The smaller reservoir is triangular in outline and measures about 15 by 19 feet. An interesting feature in connection with the larger reservoir is the remains of a rude dike extending 60 feet along the rocky shelf above referred to, built for the purpose of diverting the flow of rain water from its natural course into the reservoir.

It is not yet known where the ancients of this pueblo customarily buried their dead, but probably the interments were made in the talus of the mesa, as is the case with the Hopi, of Arizona, to-day. There was found, however, in the corner of the shallow cavern in the northern face of the mesa, above the talus, a small cist, formed by a low and broken wall of masonry, which contained the somewhat incomplete skeletons of two adult females, one incomplete skeleton of a boy, and the incomplete and defective skeletons of two infants. With one exception these remains had been greatly disturbed by rats, which had burrowed their way through the bones and their accompaniments to the bottom of the cist and fairly filled the repository with cactus spines, excreta, and other débris of nest building. The remains were accompanied with several pottery vessels, chiefly bowls, one of which was covered with a well-preserved mat, plaited of a fibrous plant which Mr. Lyster H. Dewey, of the Department of Agriculture, identifies as a scirpus, and almost certainly *Scripus validus*. The ornamentation of this pottery, as well as of the numerous sherds scattered about the ruins, consists of plain red, black on red, white on red, plain black, black

on white, brown on white, brown on red, and many other combinations of color. All the decorations noted were in geometrical designs.

On the northern face of the mesa, but practically hidden from view except from one point in the valley below, is a small house shelter of excellent masonry, built beneath an overhanging ledge of the cliff which forms the roof. This shelter, which is provided with a single small opening overlooking the valley to the northward, was seemingly designed as a lookout station either for watching the crops or an approaching foe. Across the valley, on the eastern side of the first great mesa directly opposite that on which the ruins are situated, is another small cliff lodge, now accessible only by artificial means. Examination of the interior, as in the case of the cliff lodge above described, yielded nothing of interest. Farther up the valley, on the northern side, in plain view near the base of a mesa, is a larger cliff lodge, filled to a considerable depth with detritus from the soft stone forming the roof and side walls. Examination of the floor of this lodge a few years ago by Mr. Hodge yielded a few corncobs, one or two small objects made of yucca leaves, and a wooden drumstick of a form such as the Zuñi now employ.

Dr. J. Walter Fewkes, ethnologist, spent the month of July, 1913, in the office continuing the preparation of his monographic report on the aborigines of the West Indies, especially describing the many objects from these islands in the noteworthy collection of George G. Heye, Esq., of New York. He made a visit to New York toward the close of the month to study recent additions to this collection and to supervise the preparation of the illustrations for his report. It became necessary, in order to make this memoir as comprehensive as possible, to investigate types of the Guesde collection, now owned by the Museum für Völkerkunde in Berlin. Accordingly Doctor Fewkes went to Europe at his personal expense and spent August, September, and October studying these types and also many undescribed Porto Rican and other West Indian objects in various museums. Drawings of about 140 specimens, many of which have not been

described, were made during the course of these studies in Berlin. He also visited the museum at Copenhagen, Denmark, which contains many old specimens from the Danish West Indies and some rare types of prehistoric objects from Porto Rico, all of which were either drawn or photographed. West Indian objects were found also in the museum collections of Leipzig, Dresden, and Vienna. Some time was given to an examination of the dolmens and megaliths in the neighborhood of Berlin and elsewhere in northern Germany, and of the numerous mounds and prehistoric workshops on the island of Rugen in the Baltic Sea.

Doctor Fewkes spent his vacation on the shore of the Mediterranean, which he crossed, visiting the most striking ruins in Egypt, penetrating as far south as Assouan, and making special studies of the remaining evidences of neolithic man at Abydos and El Kab on the banks of the Nile. He had always in mind a study of prehistoric irrigation in this region, with a view to comparing the works with similar remains in Arizona. In the museums at Cairo and Assouan Doctor Fewkes examined considerable material dating back to late neolithic times and found a remarkable similarity not only in architectural features but also in stone implements, basketry, bone implements, and other artifacts from the valley of the Nile and those from our Southwest. One of the important features of the visit to Egypt was a study of methods of excavation and repair of ruins adopted by Egyptologists. On his return from Egypt Doctor Fewkes passed through Greece and southern Italy and was able to acquaint himself with the method of excavation and repair of ancient ruins in these countries, especially those on the Acropolis and at Pompeii.

Doctor Fewkes arrived in Washington in April and immediately resumed work on his report on the aborigines of the West Indies, which was continued during April and the greater part of May. In the latter month he again took the field and spent the whole of June in archeological research in the Mimbres Valley, New Mexico. In this work he was able to enlarge our knowledge of the distribution of pottery symbols and to add important collections to the National

Museum. The Mimbres Valley is practically the northern extension into the United States of an inland basin known in Chihuahua as the Sierra Madre Plateau. The fact that its drainage does not connect with any stream that flows into the Atlantic or the Pacific Ocean imparts a peculiar character to its geographical environment. On the southern part of this plateau, as along the Casas Grandes River, mounds and ruins of large size are well known, from which have been taken some of the finest pottery in the Southwest; but the archeology of the extension of this plateau into New Mexico has never been adequately examined. In his brief reconnoissance Doctor Fewkes collected evidence that the prehistoric culture of the Mimbres Valley was strikingly characteristic. The decorated pottery from the ruins in this valley is unlike that of any other region. It consists mainly of mortuary food bowls, which the prehistoric inhabitants were accustomed to break or "kill" and place over the heads of the deceased, who were buried beneath the floors of the houses. About 60 specimens of beautiful pottery, more than half of which are ornamented with painted figures of human beings and animals, were found or purchased. As these are the first examples ever brought to the National Museum from this region, the results are gratifying. They afford through their geometrical ornamentation, and especially because of the life forms which predominate, an interesting insight into the ancient culture of the Pueblo region to the north and in the Gila Valley to the west. It is Mexican in type, and some of the fragments are practically identical in form and ornamentation with the beautiful pottery from Casas Grandes, Chihuahua.

During the year Doctor Fewkes added about 350 pages of manuscript to his report on the aborigines of the West Indies, which was approaching completion at the close of the year.

Shortly before the close of the preceding fiscal year Mr. James Mooney, ethnologist, proceeded to the reservation of the East Cherokee Indians in western North Carolina for the purpose of continuing the translation and elucidation of the

large body of sacred formulas, written in the Cherokee language and alphabet, which he had obtained from the native priests and their surviving relatives some years ago, and about one-third of which he had already translated, with explanatory notes. In connection with this work a large number of plants noted in the formulas as of medicinal or other value were collected and transferred to the division of botany of the National Museum for scientific identification. In this collection were several specimens of the native corn of the Cherokee, still cultivated as sacred by a few of the old conservatives. On examination by the experts of the Department of Agriculture this corn was found to be a new and hitherto undescribed variety of special food importance under cultivation. Return was made from the field early in October, 1913.

In June, 1914, a brief trip was made into Prince Georges and Charles Counties, Maryland, for the purpose of investigating the status and origin of some persons of supposedly Indian descent, concerning whom several inquiries had come to the bureau. Mr. Mooney found, as he had supposed, that these people, numbering in all several hundred, were, like the Pamunkey of Virginia and the so-called Croatan of North Carolina, a blend of the three races, Indian, Negro, and White, with the Indian blood probably predominating. They constitute and hold themselves a separate caste, distinct from both white and negro. They probably represent the mongrelized descendants of the Piscataway tribe, and are sometimes locally distinguished among themselves as "We-Sort," that is, "Our Sort."

On June 22, 1914, Mr. Mooney again started for the East Cherokee to continue work on the sacred formulas, with a view to speedy publication.

His time in the office during the winter and spring was occupied chiefly with the extended investigation of former Indian population, together with routine correspondence and replies to letters of inquiry. On request of the Department of Justice he prepared an extended deposition on tribal ranges and Indian depredations in northern Mexico and

along the Rio Grande, which was officially characterized as one of the most important and interesting that had ever come before the department.

In pursuance of his investigations of the Creek Indians and allied tribes, Dr. John R. Swanton, ethnologist, proceeded to Oklahoma early in July to attend the busk ceremonies, and was present at those of the Eufaula, Hilibi, Fish Pond, and Tukabachi Creeks. Notes were taken on all of these and photographs obtained of various features of all but the last. At the same time, with the valued assistance of Mr. G. W. Grayson, of Eufaula, Doctor Swanton gathered further ethnological information from some of the old people, and continued this work after the ceremonies ceased. Somewhat later he visited the small body of Indians in Seminole County who still retain a speaking knowledge of Hitchiti, and added about 40 pages of text to that previously obtained, besides correcting a portion of Gatschet's Hitchiti vocabulary. He made an arrangement with an interpreter by which 100 pages of additional text were received after his return to Washington.

While some time was devoted to studies of the Alabama, Hitchiti, and Choctaw languages, most of Doctor Swanton's attention while in the office during the year was centered on two particular undertakings. One of these was the proof reading of the Choctaw-English section of Byington's Choctaw Dictionary, and the compilation, with the efficient help of Miss M. C. Rollins, of an English-Choctaw index, which will comprise about 350 printed pages, to accompany it. The other was work on the first draft of an extended report on the Creek confederacy, of which the historical part, consisting of 300 typewritten pages, is practically completed.

At the beginning of the year Mr. J. N. B. Hewitt, ethnologist, undertook the work of editing and copying the Seneca text "Shagowenotha, or The Spirit of the Tides," which was recorded by him in the form of field notes in 1896 on the Cattaraugus Reservation, New York. This particular piece of work, forming a text of 3,692 native words, was completed in August, 1913. The task of making a literal, almost an etymological, interlinear translation of this text was next

undertaken and was completed in November, yielding an aggregate of 11,411 English words in the rendering. The other of the two native texts in Seneca, "Doadanegen and Hotkwisdadegena," which was recorded in the form of field notes by Mr. Hewitt in 1896, was next edited and copied; this work was completed by the close of December and consists of 4,888 native Seneca words. The literal interlinear translation of this text then taken up was completed in February, 1914, making 14,664 English words in the rendering.

On finishing these translations Mr. Hewitt commenced the reading and digesting of the Seneca material of the late Jeremiah Curtin for the purpose of providing notes and explanations to the stories, a task that was made the more difficult by the fact that Mr. Curtin's field notes of explanation and identification are not available. One of the longest of the stories collected by Mr. Curtin, "Doonogaes and Tsodiqgwadon," comprising 149 typewritten pages, required 144 notes varying in length from three or four lines to several pages; but this story is of exceptional length. The entire Curtin material has now been reread and annotated. Mr. Hewitt also completed the notes for his introduction to the "Seneca Myths and Fiction," and the final writing was almost finished by the close of the year.

As opportunity offered, Mr. Hewitt continued to work on a sketch of the Iroquois language, and he has now in hand about 75 pages of manuscript, in addition to a considerable body of notes and diagrams for incorporation into final form.

Mr. Hewitt also made a week's study of the voluminous manuscript "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," compiled by the late William R. Gerard, with a view of ascertaining its value for publication by the bureau. This examination was made difficult by the fact that the compiler of the dictionary had access to many works which were not available for Mr. Hewitt.

Unfortunately the work summarized above was often interrupted, owing to the need of frequently calling on Mr.

Hewitt for the preparation of data for replies to correspondents, whose inquiries pertained to linguistic, historical, sociological, and technical matters. In connection with this work there were prepared 110 letters, rarely exceeding a page in length, although some occupied several pages and required considerable study and research in gathering the needed data for reply.

During the year Mr. Francis La Flesche, ethnologist, recorded the rituals and accompanying songs of five additional Osage ceremonies, known as Wáwatho^{n}, Wadóka Weko, Wazhi^{n}gao, Zhi^{n}gázhi^{n}ga Zhazhe Thadse, and Wéxthexthe. Of these the Wáwatho^{n} is complete; the record fills about 150 pages, including songs, diagrams, and illustrations. This ceremony, which is of religious significance and is reverenced by all the people, has been obsolete for about 20 years, and there now remain only two men in the tribe who remember it in most of its details. It was a peace ceremony that held an important place in the great tribal rites of the Osage, for through its influence friendly relations were maintained among the various gentes composing the tribe, and it was also the means by which friendship with interrelated tribes was established and preserved. Early French travelers mention this ceremony as being performed by the Osage in one of the tribes of the Illinois confederacy during the second decade of the eighteenth century. Unlike the Osage war ceremonies, which are complex and composed of several steps or degrees, the Wáwatho^{n} is simple and complete in itself. The "pipes," sometimes called calumets, which are employed in its performance, consist of a number of sacred symbolic articles, each of which, with its attendant ritual, was in the keeping of a certain gens of the tribe. The assembling of these articles formed an essential part of the ceremony, for it was on this occasion that the ritual, which explained both the significance of and the precepts conveyed by the sacred articles, had to be recited. This Wáwatho^{n} ceremony resembled that of the Omaha, Ponca, Oto, and Pawnee tribes, differing only in minor details. To the intelligent thinking class the aims and purposes of the ceremony are clear, but there are among the Osage, as

among other tribes, those who can not comprehend fully the deeper, broader teachings of such a rite, and because of this restricted view superstitious beliefs regarding it now prevail among the lower classes.

The record of the Wadóka Weko, one of the seven war ceremonies, consists of 89 pages of manuscript, with 32 songs. This rite, which is the sixth degree of the war ceremony, is divided into eight parts, exclusive of the introductory rites, and consists of rituals and songs pertaining to the ceremonial cutting of the scalps for distribution among the various gentes for their sacred packs. One of these parts has to do with the *odó*^{n}, or "honors," won by the warriors in battle. While this ceremony is recorded completely, it is not yet ready for publication, since it is one of seven interdependent degrees the study of which is not yet finished.

Wázhi^{n}gao, the bird ceremony for boys, is another of the seven degrees, and is regarded as important. It has been transcribed in full, but the notes thereon have not yet been elaborated for publication.

Zhi^{n}gázhi^{n}ga Zhazhe Thadse (naming of a child), a ceremony that bears no direct relation to any other, is regarded as essential to the proper rearing of a child, and is still practiced. This ceremony has been recorded in its entirety, but still lacks the descriptive annotation necessary before publication.

The Wéxthexthe, or tattooing ceremony, the last of the five recorded by Mr. La Flesche, was taken down from its recitation by one of the men who had participated therein. This transcription is still, in a measure, fragmentary, but enough has been obtained to give a fair idea of the significance of the tattoo designs employed. The notes on the Wéxthexthe are not yet prepared for publication, as there is still a possibility of recording the ceremony in its entirety. A set of the implements used by the Osage in tattooing have been obtained for illustration and have been deposited in the National Museum. There has also been placed in the museum a *waxóbetó*^{n}*ga*, or great sacred pack, which once belonged to Waçéto^{n}zhi^{n}ga, a prominent man of the tribe,

who died in 1910. After much persuasion his widow reluctantly consented to part with this sacred article, together with its buffalo-hair and rush-mat cases. This pack consists of the skin and plumage of a white pelican, the bird which in Osage mythology revealed through a dream the mysteries of tattooing and provided the implements therefor.

All the above-described ceremonies studied by Mr. La Flesche have still a strong hold on the Osage people; this, together with the fact that every initiated person acquired his knowledge at great expense, has made it almost impossible to record the ceremonies in full from those who have been induced to speak about them.

Mrs. M. C. Stevenson, ethnologist, continued her studies of the ethnology of the Tewa Indians of New Mexico, devoting special attention to the pueblo of San Ildefonso, with a view of elaborating her memoir on this group of tribes, which consists of about 400 pages of manuscript, material relating to almost every phase of Tewa customs and beliefs having been added in whole or in part during the course of the year. Perhaps the most important of the new data gathered by Mrs. Stevenson on these interesting sedentary people relate to their ceremonies with respect to human sacrifice. The conservatism of the Tewa and the secrecy with which most of their numerous rites are conducted make them a difficult subject of study and one requiring considerable time. Mrs. Stevenson's memoir had reached such a stage of completion that at the close of the year she was making final arrangements for acquiring the materials still needed for illustrations.

Shortly after the beginning of the fiscal year Dr. Truman Michelson, ethnologist, proceeded to Tama, Iowa, to renew his researches among the Fox Indians. After successfully commencing these studies he proceeded to Tongue River Reservation in Montana for the purpose of studying the remnant of the Sutaio Tribe incorporated with the Cheyenne. It seems that some ethnological information can still be obtained in regard to specific Sutaio matters, but little of the language remains. Doctor Michelson compiled a fairly large Sutaio vocabulary, but fewer than a dozen words are fundamentally different from the corresponding Cheyenne terms.

Such grammatical forms as could be obtained indicate that Sutaio sheds little or no light on the divergent Algonquian type of the Cheyenne language.

Returning to Tama to renew his Fox studies, Doctor Michelson succeeded in elucidating the social organization almost to completeness. It appears that the two major divisions of the tribe are not purely for rivalry in athletics, but rather are ceremonial. Doctor Michelson was successful also in obtaining the very long myths of the culture hero and the Mother of all the Earth. It is evident that the actual Fox society still corresponds in a measure to that given in the myths.

In October Doctor Michelson proceeded to Kansas to investigate the Sauk and Fox of the Missouri. A reconnoissance only was made here, and some of the Fox material obtained at Tama was translated. In November he returned to Washington, and in January, 1914, visited the Carlisle Indian School for the purpose of studying special points of grammar and phonetics with some of the Sauk and Fox pupils. Thence he made a trip to New York City, taking with him one of the pupils for the purpose of consulting Dr. Franz Boas, honorary philologist of the bureau, on certain mooted points pertaining to the Fox language. While in New York a few tracings were made with the Rousselot apparatus.

In May Doctor Michelson again visited Carlisle for the purpose of making a translation of the story of a sacred bundle of the Fox Indians, which he has recently procured.

Toward the end of the fiscal year Doctor Michelson devoted some time to the problem whether the Yurok and Wiyot languages of California were Algonquian, as had been recently claimed, and reached the conclusion that the existing evidence does not justify such a classification

SPECIAL RESEARCHES

Work on the Handbook of American Indian Languages was continued under the personal direction and editorship of Dr. Franz Boas, honorary philologist. Part 2, which is in preparation, is to contain grammatical sketches of the

Takelma, Coos, Siuslaw, and Alsea languages of Oregon; the Kutenai, of Montana; and the Chukchee. The Takelma sketch was published in advance in separate form in 1912. During the present year the printing of the sketch of the Coos, by Leo J. Frachtenberg, which forms pages 297–429 of part 2, was finished. The manuscript of the Siuslaw, also by Doctor Frachtenberg, was completed and revised, and, except for a small part, is in galley form. The Chukchee sketch likewise has been set up in galleys and revised, and new material on the dialects of the language, having become available, has been added. The printing of the sketch proceeded necessarily slowly, since the notes had to be read by the author, Mr. Waldemar Bogoras, who lives in Russia. A full treatment of this grammar is particularly desirable, since it serves to define the relationships of the American languages toward the west. Doctor Frachtenberg, a fuller report of whose work will follow, has made progress with his studies of the Alsea. The grammatical material and the texts have been extracted and studied, and the latter, which are to form the basis of the sketch, have been copied for the printer. Dr. A. F. Chamberlain, a valued collaborator, whose untimely death we lament, furnished a sketch of the Kutenai language. It was necessary to make a detailed study of this sketch. This was done by Doctor Boas partly during the winter in New York with the help of a Kutenai boy and partly during the month of June among the Indians of Montana and British Columbia. The report on this sketch was completed. A certain amount of preparatory work for the sketch of the Salish language was also done, more particularly a map showing the distribution of the Salish dialect, based on researches by James Teit, was completed. The expense of the field work for this map, which has occupied four years, was met by Mr. Homer E. Sargent, of Chicago, to whose lively interest in the Handbook and related subjects we are deeply indebted. The vocabularies on which the map is based are in an advanced stage of preparation. Much time was devoted by Doctor Boas during the year to the preparation of a report on the mythology of the Tsimshian Indians, based on material

written during a period of 10 years by Henry W. Tate, himself a Tsimshian. Owing to his recent death it was necessary to close the collection, the expenses of which have been defrayed from private sources. The monograph was completed and is in type for publication in the Thirty-first Annual Report.

Brief reference to the researches of Dr. Leo J. Frachtenberg, ethnologist, has been made in connection with the preparation of part 2 of the Handbook of American Indian Languages. The beginning of the fiscal year found Doctor Frachtenberg in the field in Oregon, where, from June to September, he was engaged in linguistic and ethnologic work on the Kalapooian family. During these months he collected a number of grammatical notes and nine texts in the dialect of the so-called Calapooia Proper, but owing to lack of sufficient means for continuing this field work he was compelled to discontinue it in October. The linguistic researches into the Kalapooian family brought out a number of interesting points, of which the most salient are as follows: Phonetically the family is related closely to the Lutuamian (Klamath) and Sahaptin groups. Certain pronominal forms and a few numerical terms are identical with the Klamath and Sahaptin forms. In all other respects, chiefly morphological, Kalapooian bears close resemblance to the Coos, Siuslaw, and Yakonan stocks. A particularly close affiliation exists between this and the Coos family in the phonetic structure of words. While the phonetics of both languages are divergent, both are what may be termed vocalic languages and are practically free from any difficult consonantic clusters. The Calapooia texts thus far obtained deal chiefly with the Coyote cycle and are identical with myths found among the Coos, Molala, Klamath, Maidu, Chinook, Alsea, Takelma, Salish, and other tribes of the Pacific area. The mythology as a whole is typical of that region in the absence of true creation myths and in the multitude of transformation stories.

A survey of the linguistic phase of the Kalapooian stock shows it to embrace the following dialects: Calapooia Proper (also called Marysville), Chelamela, Yamhill, Atfalati, Wapato Lake, Ahantsayuk, Santiam, Lakmayut, and Yonkallat.

These dialects show certain degrees of interrelationship, which may be formulated as follows: Calapooia, Santiam, Lakmayut, and Ahantsayuk form one closely related group; another group embraces the Yamhill and Atfalati dialects, while Yonkallat seems to constitute a group of its own. No information as to the Chelamela dialect could be obtained.

In July Doctor Frachtenberg received what seemed to be trustworthy information that some Willapa Indians were still living at Bay Center, Washington, but on visiting that point he found the reputed Willapa to be in fact members of the Chehalis tribe, thus proving conclusively that the Willapa are entirely extinct.

Doctor Frachtenberg returned to New York late in October and was engaged until the beginning of December in the preparation of the Siuslaw grammatical sketch for the Handbook of American Indian Languages, additional work on which became necessary because of the fact that during his stay in the field he had received further information concerning this extinct stock. In December Doctor Frachtenberg took up his duties in Washington, becoming first engaged in supplying references from the Siuslaw texts in the grammatical sketch of that language. At the close of the year this sketch was in type. Doctor Frachtenberg also prepared for publication a Siuslaw-English and English-Siuslaw vocabulary, containing 90 typewritten pages. He furthermore prepared an English-Coos glossary, which may be utilized in the near future, as it has been found desirable to add such a glossary to each volume of native texts.

On completion of this work Doctor Frachtenberg commenced the preparation of the Alsea texts collected by Dr. Livingston Farrand in 1900 and by himself in 1910. These texts, consisting of 31 myths, tales, and narratives, and comprising 195 typewritten pages, will be submitted in the near future with a view to publication as a bulletin of the bureau.

At the close of the fiscal year Doctor Frachtenberg was preparing for another field season in Oregon, with the view of finishing his studies of the Kalapooian stock and of conducting similar researches among the Quileute.

Mr. W. H. Holmes, of the National Museum, continued his work on the preparation of the Handbook of American Antiquities for the bureau, reaching the practical completion of part 1 and making much headway in the preparation of part 2; progress in this work, however, was necessarily delayed owing to the pressure of many duties connected with a head curatorship in the National Museum.

During August, 1913, Mr. Holmes made a visit to Luray, Virginia, for the further study of an ancient village site near that place and the examination of certain implement-making sites in the vicinity. In June he visited Missouri for the purpose of studying certain collections owned in St. Louis and for the reexamination of an ancient iron and paint mine at Leslie. It was found, however, that recent mining operations had been carried so far that traces of the aboriginal work at the mine were practically obliterated, and besides the mine was found to be filled with water, making effective examination impossible. From St. Louis he proceeded to Chicago, where studies were made of certain collections with a view of obtaining data necessary to the completeness of the Handbook of American Antiquities.

In her studies of Indian music Miss Frances Densmore made two trips to the Standing Rock Reservation, South Dakota (one in July and August, 1913, and one in June, 1914), where she engaged in investigations at Bullhead, McLaughlin, and the vicinity of the Martin Kenel School. This research completed the field work for the proposed volume of Sioux music, the material for which, subsequently prepared for publication, consists of 323 pages of manuscript, 98 musical transcriptions of songs, 20 technical analyses of songs, and 33 original illustrations.

The practical use which musical composers are making of the results of Miss Densmore's studies is very gratifying. Mr. Carl Busch has adapted for orchestral purposes four of the songs rendered by Miss Densmore and published by the bureau, as follows: (1) Chippewa Vision, (2) Farewell to the Warriors, (3) Love Song, (4) Lullaby. Mr. Heinrich Hammer, of Washington, has composed a Sun Dance Rhapsody

and a Chippewa Rhapsody. Mr. Charles Wakefield Cadman has composed, for the voice, two of the Chippewa songs, "From the Long Room of the Sea" and "Ho, Ye Warriors on the Warpath." Mr. S. N. Penfield has harmonized two vocal quartets, "Manitou Listens to Me" and "Why Should I be Jealous?" For the violin Mr. Alfred Manger has prepared a "Fantasie on Sioux Themes," and Mr. Alberto Bimboni has well advanced toward completion an opera bearing the title "The Maiden's Leap." Certain of the orchestral arrangements have been played by the Chicago Symphony Orchestra (formerly known as the Thomas Orchestra), as well as by the symphony orchestras of Washington, Minneapolis, and Kansas City. It is interesting to note the demand for Sioux themes in advance of their publication. These have been furnished in manuscript as far as possible to those desiring them for specific and legitimate use. Two of the compositions in the foregoing list are based on such themes.

Work on the volume of Sioux music is approaching completion. This will be larger than either of the bulletins on Chippewa music, and, while the same general plan has been followed, there will be much that is new, both in subject matter and in style of illustration.

During the year work on the Handbook of Aboriginal Remains East of the Mississippi was continued by Mr. D. I. Bushnell, jr., under a small allotment from the bureau, and approximately 90,300 words of manuscript were recorded on cards geographically arranged. The entire amount of manuscript now completed is about 321,000 words, and the bibliography thus far includes 306 titles. As a result of the notes received from the Wisconsin Archeological Society, through the courtesy of its secretary, Mr. Charles E. Brown, of Madison, every county of that State will be well represented in the Handbook. It is to be regretted that more information regarding aboriginal remains is not forthcoming from certain other parts of the country east of the Mississippi, especially the New England States, which at this writing are not adequately represented. The bureau is indebted to Mr. Warren K. Moorehead, of the department of archeology of Phillips Academy, Andover, Massachusetts, for the gen-

erous use of original data gathered by him in Maine in advance of its publication by the academy.

Mr. James Murie, as opportunity offered and the limitations of a small allotment made by the bureau for these studies allowed, continued his observations on the ceremonial organization and rites of the Pawnee tribe, of which he is a member. The product of Mr. Murie's investigation of the year, which was practically finished but not received in manuscript form at the close of June, is a circumstantial account of "The Going After the Mother Cedar Tree by the Bear Society," an important ceremony which has been performed only by the Skidi band during the last decade.

In the last annual report attention was directed to a proposed series of handbooks of the Indians of the several States and to the arrangements that had been made for such a volume, devoted to the tribes of California, by Dr. A. L. Kroeber, of the University of California. The author has submitted sections of the manuscript of this work for suggestion, and, although his university duties have delayed its completion, there is every reason to believe that when the material is finished and published it will form an excellent model for the entire series. It has been hoped that the pecuniary means necessary for the preparation of these State handbooks would be provided in accordance with the estimate of an appropriation submitted for this purpose, but unfortunately the desired provision was not made.

Prof. Howard M. Ballou, of Honolulu, has submitted from time to time additional titles for the List of Works Relating to Hawaii, compiled in collaboration with the late Dr. Cyrus Thomas. The material for this bibliography is in the hands of Mr. Felix Neumann for final editorial revision, and it is expected that the entire manuscript will soon be ready for composition.

MANUSCRIPTS

The large collection of manuscripts in possession of the bureau has been in continuous charge of Mr. J. N. B. Hewitt. A few noteworthy additions were made during the year besides those prepared or which are in process of preparation

by members of the staff. Among these may be mentioned the "Dictionary of Words that have been Made Known in or Introduced into English from the Indians of North, Central, and South America," by the late William R. Gerard, a work requiring many years of assiduous labor. The manuscript was acquired for a nominal consideration from Mrs. Gerard, and it is the design to publish the dictionary as soon as it can be given the customary editorial attention. Before his death Mr. Gerard presented to the bureau an original manuscript of 31 pages, with 21 diagrams, on "Terminations of the Algonquian Transitive and Indefinite Verbs and their Meanings," to which Dr. Truman Michelson has appended a criticism.

Additional manuscripts worthy of special note are the following:

J. P. Dunn: Translation of Miami-Peoria Dictionary, Part 2, *Aller* to *Assomer*. The original of this dictionary is in the John Carter Brown Library, of Providence, through whose courteous librarian, Mr. George Parker Winship, the bureau has been provided with a photostat copy.

J. P. Dunn: Translation of the History of Genesis, second chapter, from the Miami-Peoria Dictionary above cited.

Cyrus Byington: Manuscript notebook, 1844–1848 and 1861. Kindly presented by Mrs. Eliza Innes, daughter of this noted missionary to the Choctaw.

James A. Gilfillan: Chippewa Sentences. A small quarto notebook kindly presented by Miss Emily Cook, of the Office of Indian Affairs.

Parker Marshall: Various memoranda on the location of the Natchez Trace.

H. A. Scomp: Comparative Choctaw and Creek Dictionary, consisting of 1,054 sheets, 20 by 36 inches.

Francisco Pareja: Confessionario, in Spanish and Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Catechismo, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

Francisco Pareja: Explicacion de la Doctrina, in Timuqua. Photostat copy furnished by the courtesy of the New York Historical Society.

V. C. Fredericksen: Origin of the Eskimo and their Wanderings, with photographs. (The author is a Danish missionary in Greenland.)

From time to time the bureau has been put to considerable expense in having photostat copies made of unique manuscripts and of excessively rare books indispensable to its researches. It is therefore fortunate that the opportunity was afforded, late in the fiscal year, to acquire a photostat apparatus which has since been in constant service. The urgent need of such an instrument was made especially manifest when the Rev. George Worpenberg, S. J., librarian of St. Marys College, St. Marys, Kansas, generously accorded the bureau the privilege of copying a number of valuable original linguistic manuscripts in the archives of the college, pertaining chiefly to the Potawatomi and including a dictionary and a grammar recorded by the late Father Maurice Gailland. Manuscript copies of these voluminous linguistic works could have been made only after infinite labor by an expert and at an expense far exceeding the entire cost of the photostat apparatus. By the close of the year the making of the facsimile reproductions had been commenced by Mr. Albert Sweeney, under the immediate direction of Mr. De Lancey Gill, illustrator.

An opportunity was afforded at the close of the year to replace the wooden partition and ceiling of the manuscript room with terra cotta and to install a fireproof door and window coverings, thus giving for the first time adequate protection to the bureau's large collection of priceless unpublished material.

PUBLICATIONS

The editorial work of the bureau has been continued by Mr. J. G. Gurley, editor, who has been assisted from time to time by Mrs. Frances S. Nichols. The following publications were received from the press during the year:

Bulletin 53, "Chippewa Music—II," by Frances Densmore.

Bulletin 56, "Ethnozoology of the Tewa Indians," by Junius Henderson and John P. Harrington.

"*Coos: An Illustrative Sketch*," by Leo J. Frachtenberg. Extract from Handbook of American Indian Languages (Bulletin 40, part 2).

The status of other publications, now in press, is as follows:

The proof reading of the *Twenty-ninth Annual Report*, the accompanying paper of which, entitled "Ethnogeography of

the Tewa Indians," by John P. Harrington, is an exhaustive memoir presenting many technical difficulties, was nearly completed during the year. About two-thirds of the memoir is in page form.

The *Thirtieth Annual Report*, comprising originally, in addition to the administrative section, three memoirs: (1) "Tsimshian Mythology," by Franz Boas; (2) "Ethnobotany of the Zuñi Indians," by Matilda Coxe Stevenson; (3) "An Inquiry into the Animism and Folk-lore of the Guiana Indians," by Walter E. Roth. Extensive additions to the first-named memoir, received after the report had been put into type, necessitated the division of the contents, and accordingly this section was transferred to the *Thirty-first Report*. Approximately two-thirds of "Tsimshian Mythology" has been paged, and the Zuñi memoir also, now the first accompanying paper of the *Thirtieth Annual*, is in process of paging.

To the *Thirty-second Report* will be assigned a memoir entitled "Seneca Myths and Fiction," collected by Jeremiah Curtin and J. N. B. Hewitt and edited with an introduction by the latter, the manuscript of which is about ready for editorial revision.

Bulletin 40 (*pt. 2*), "Handbook of American Indian Languages." The work on this bulletin has been carried along steadily under the immediate supervision of its editor, Doctor Boas. Two sections—Takelma and Coos—have been issued in separate form (aggregating 429 pages), and two additional sections, dealing with the Chukchee and Siuslaw languages respectively, are in type, the former being "made up" to the extent of about 50 pages.

Bulletin 46, "A Dictionary of the Choctaw Language," by Cyrus Byington (edited by John R. Swanton and Henry S. Halbert). The first (Choctaw-English) section of this work was completed during the year and is practically ready for the press. The manuscript of the second section (English-Choctaw directory), comprising 36,008 entries on cards, was sent to the Printing Office April 30 to June 13, but no proof had been received at the close of the year.

Bulletin 55, "Ethnobotany of the Tewa Indians," by Wilfred W. Robbins, John P. Harrington, and Barbara Freire-Marreco. After this bulletin was in type it was found advisable to incorporate a considerable amount of valuable material, subsequently gathered and kindly offered by Miss Freire-Marreco. The change involved recasting in a large measure the original work. The second galley proof is in the hands of Miss Freire-Marreco for final revision.

Bulletin 57, "An Introduction to the Study of the Maya Hieroglyphs," by Sylvanus Griswold Morley. The manuscript and illustrations of this memoir were submitted to the Public Printer the latter part of April. Engraver's proof of the illustrations, with the exception of a few pieces of color work, have been received and approved. Owing to the heavy pressure of public business, the Printing Office had been unable to furnish proof of the letterpress by the close of the year.

Bulletin 58, "List of Publications of the Bureau of American Ethnology." The page proof of this bulletin is in the hands of the printers for slight correction, preparatory to placing it on the press.

The total number of publications of the bureau distributed during the year was 12,819, classified as follows:

Report volumes and separate papers	2,810
Bulletins	9,943
Contributions to North American Ethnology	22
Introductions	5
Miscellaneous publications	39
Total	12,819

As during several years past the extensive correspondence arising from the constant demand for the publications of the bureau has been in immediate and efficient charge of Miss Helen Munroe and Mr. E. L. Springer, of the Smithsonian Institution, assisted by Mr. Thomas F. Clark, jr. The distribution of publications has been made in accordance with law and with entire satisfaction by the office of the Superintendent of Documents on order of the bureau.

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ILLUSTRATIONS

The preparation of the illustrations for the publications of the bureau, the making of photographs of the members of delegations of Indians visiting Washington, and the developing and printing of negatives made by the staff of the bureau during the prosecution of their field work have been in charge of Mr. DeLancey Gill, illustrator, assisted successively by Mr. Walter Stenhouse and Mr. Albert Sweeney. In addition the numerous photostat copies of manuscripts and books, aggregating about 2,500 exposures, have been made under Mr. Gill's supervision, as elsewhere mentioned. Of the visiting deputations, representing 17 tribes, 79 photographic exposures were made; 92 negatives of ethnologic subjects were required for reproduction as illustrations; 512 negatives made by the members of the staff in the field were developed and 381 prints made therefrom; 105 photographs were printed for presentation to Indians and 627 for publication, exchange, and special distribution. In addition to the photographic work, which constitutes the major part of the illustrative material required by the bureau, 54 drawings were made for reproduction.

The series of photographs, representing 55 tribes, which had been exhibited by the New York Public Library and the Public Library Commission of Indiana, was borrowed in June by the Providence Public Library for a similar purpose.

LIBRARY

The reference library of the bureau, which consists of 19,240 books, about 12,894 pamphlets, and several thousand unbound periodicals, has been in continuous charge of Miss Ella Leary, librarian, assisted by Mrs. Ella Slaughter. During the year 708 books were accessioned, of which 143 were acquired by purchase and 137 by gift and exchange, the remaining 428 being represented by volumes of serials that hitherto had been neither bound nor recorded. The periodicals currently received numbered 629, of which only 16 were obtained by purchase, the remainder being received through exchange. Of pamphlets, 150 were acquired. Dur-

ing the year 1,195 volumes were sent to the bindery, and of these 695 were bound and returned to the bureau.

The endeavor to supply deficiencies in the sets of publications of institutions of learning has continued without remission. Among the more important accessions of this kind during the year were Zeitschrift der Gesellschaft für Erdkunde zu Berlin, 20 volumes; Instituto Geografico Argentino, Boletin, 10 volumes; and Königliches Museum für Völkerkunde, Veröffentlichungen, 8 volumes.

The librarian has prepared a monthly bulletin of accessions for the use of the staff, and has furnished information and compiled bibliographic notes for the use of correspondents. In addition to the constant drafts on the library of the bureau requisition was made on the Library of Congress during the year for an aggregate of 300 volumes for official use, and in turn the bureau library was frequently consulted by officers of other Government establishments.

An appropriation having been made by Congress, in behalf of the Institution, for installing modern steel bookstacks in the eastern end of the large exhibition hall on the first floor of the Smithsonian building, and provision having been made for affording the proposed increased facilities to the library of the bureau, which for four and a half years had been installed in the eastern galleries of the hall mentioned, the books therein were removed in February to the gallery and main floor of the western end of the hall and the eastern galleries were demolished. Although this work of removal occupied two weeks, it was done without confusion and practically without cessation of the library's activities. The new stacks were in process of erection before the close of the fiscal year.

COLLECTIONS

The following collections were acquired by the bureau or by members of its staff, and, having served the purpose of study were transferred to the National Museum, as required by law.

Eight fragments of ancient British pottery. Gift to the bureau by Rev. Robert C. Nightingale, Swaffam, Norfolk, England. (55735.)

Potsherds, fragments of human bones, and three heads. Gift to the bureau by Mrs. Bruce Reid, Port Arthur, Texas. (55758.)

Parts of five skeletons (three complete skulls and fragments of two skulls) from a burial cist in a cave about 20 miles south of Grant, New Mexico. Collected by F. W. Hodge, Bureau of American Ethnology. (56134.)

Thirty-one ethnological objects from the Cherokee and Catawba Indians. Collected by James Mooney, Bureau of American Ethnology. (56312.)

Six photographs of Aztec antiquities. Purchased from W. W. Blake, City of Mexico. (56609.)

Stone phallus from Mesa Verde, Colorado. Gift to the bureau by H. C. Lay, Telluride, Colorado. (56719.)

Arrow point found on the north fork of Roanoke River, about 3 miles from Blacksburg, Virginia. Gift to the bureau by Prof. Otto C. Burkhart, Virginia Polytechnic Institute, Blacksburg, Virginia. (56679.)

PROPERTY

The principal property of the bureau consists of its library, comprising approximately 35,000 books and pamphlets, a large collection of manuscripts for reference or in process of preparation for publication, and several thousand photographic negatives. With the exception of a portion of the library, this material could not be duplicated. In addition, the bureau possesses a photostat apparatus with electric-light equipment, several cameras, dictagraphs, and other appliances for use in conducting scientific research in the field and the office, necessary office furniture and equipment, and a limited supply of stationery, supplies, etc. Also under control of the bureau, but in immediate custody of the Public Printer, as required by law, is a stock of numerous publications, chiefly annual reports and bulletins.

MISCELLANEOUS

Quarters.—The only improvements made in the quarters occupied by the bureau in the Smithsonian building, as set forth in the last report, have been those incident to the reconstruction of the library and the fireproofing of the manuscript room, above alluded to, and the painting of the walls of four rooms, made necessary partly by inadequate

lighting. In addition to the space previously occupied, a room on the fourth floor of the eastern end of the Smithsonian building was assigned temporarily to the bureau for the use of two members of its staff.

Office force.—The personnel of the office has remained unchanged, with the exception of the resignation of one messenger boy and the appointment of another. It has been necessary to employ a copyist from time to time in connection with the editing of Byington's Choctaw Dictionary. The correspondence of the bureau has been conducted in the same manner as set forth in the last annual report and as hereinbefore mentioned.

RECOMMENDATIONS

The chief needs of the Bureau of American Ethnology lie in the extension of its researches to fields as yet unexploited. Attention has frequently been called to the necessity of pursuing studies among Indian tribes which are rapidly becoming extinct, or modified by their intimate contact with civilization. These researches can not be conducted unless the means are provided, since the present limited scientific corps, with inadequate allotments of money to meet the expenses of extended field investigations, is not equal to the immense amount of work to be done. Unfortunately many opportunities for conducting these researches which were possible a few years ago have passed away, owing to the death of older Indians who alone possessed certain knowledge of their race. Much can still be done, however, if only the means are afforded.

It is scarcely necessary to repeat, in connection with this general recommendation, the estimate for an increase, amounting to $24,800, in the appropriation for the bureau and the brief reasons for urging the grant of this additional sum, inasmuch as these items will be found in the printed Estimates of Appropriations, 1915–16.

F. W. Hodge,
Ethnologist-in-Charge.

NOTE ON THE ACCOMPANYING PAPER

A paper of considerable importance, edited by Dr. Franz Boas, of Columbia University, is appended to this report. The material for the paper was collected and recorded by Mr. George Hunt, a mixed-blood Kwakiutl, of Fort Rupert, British Columbia, who is responsible for the accuracy, the authenticity, and the character of the contents of the paper. Mr. Hunt also collaborated in a similar way with Dr. Boas in a former work, entitled "The Social Organization and the Secret Societies of the Kwakiutl Indians," published in the Report of the United States National Museum for the year ending June 30, 1895.

The accompanying paper, entitled "Ethnology of the Kwakiutl," deals with the arts and industries, the methods and devices employed in hunting and fishing, the methods and means of gathering and preserving other kinds of food, the recipes for preparing food for consumption, and the beliefs and customs of a group of several tribes or peoples, more or less closely related, who dwell on the Pacific coast of North America, in the vicinity of Fort Rupert, on Vancouver Island, British Columbia, and are called the Kwakiutl.

The languages spoken by these tribes belong to the Wakashan linguistic stock, which, as constituted by Powell, is composed of two large groups of fundamentally related languages, to one of which the name Kwakiutl is applied, and the name Nootka to the other. In 1904 the Kwakiutl group of dialects was spoken by 2,173 persons—a number which is, however, gradually decreasing.

The name Kwakiutl, in its original and more restricted sense, was applied to this group of tribes, consisting of the Walas-Kwakiutl (Great Kwakiutl), Komoyue, Guetela, and Komkutis. But in time the Komoyue camped at Tsaite, and a portion of the Kwakiutl who emigrated from their congeners are known as the Matilpe. By enumerating the Matilpe and the Komoyue apart from the other tribes or septs, the Canadian Department of Indian Affairs limits the name Kwakiutl to the Guetela, Komkutis, and the Walas-Kwakiutl (Great Kwakiutl).

The Kwakiutl are essentially a fisher folk, and so to them all other gainful pursuits are of secondary importance.

Many Indian tribes, distinct in physical characteristics and distinct also in languages, but who are one in culture, occupy the Pacific coast of America between Juan de Fuca Strait and Yakutat Bay. This they are because, in large measure, their industries and

arts, their beliefs and customs, differ so markedly from those of all other Indian peoples. Notwithstanding this great uniformity of culture, however, a closer study of the elements of it discloses many things that are peculiar to single tribes, which show that this culture is the natural result of a gradual and convergent development from several distinct sources or centers, every one of these tribes having added something peculiar to itself to the sum of this development.

The territory occupied by these tribes is a mountainous coast, deeply indented by numerous sounds and fiords, which encompass many islands, both large and small. Travel along the coast is very easy by means of canoes, but access to inland places is quite difficult, rugged hills and dense forests rendering travel here very trying, even forbidding. A few fiords deeply indent the mainland, and the valleys, opening into them, make possible access to the center of the high ranges, separating the highlands of the interior from the coastal lands, establishing an effective barrier between the people of the coast and those of the interior. These barriers have forced these tribes to occupy a rather isolated area, and thus they have developed a culture peculiar to themselves, without marked traces of intrusive influence.

The following are Kwakiutl groups and subgroups of peoples: Haisla dialect—Kitamat and Kitlope. Heiltsuk dialect—Bella-bella, China Hat, Nohuntsitk, Somehulitk, and Wikeno. Kwakiutl dialect: *Koskimo subdialect*—Klaskino, Koprino, Koskimo, and Quatsino; *Nawiti subdialect*—Nakomgilisala and Tlatlasikoala; *Kwakiutl subdialect*—Awaitlala, Goasila, Guauaenok, Hahuamis, Koeksatenok, Kwakiutl (including Matilpe), Lekwiltok, Mamalelekala, Nakoaktok, Nimkish, Tenaktak, Tlauitsis, and Tsawatenok. The Hoyalas subdialect formerly constituted a Kwakiutl division or group, which is now extinct and whose affinities are unknown.

Among the Kwakiutl proper there is a "ceremonial of cannibalism" which is the most important part of the ritual to which it belongs. It is the belief of the living Kwakiutl that cannibalism was introduced among them from the Heiltsuk about 1830. On the other hand, the Tsimshian claim that they acquired this revolting custom from the Heiltsuk about 1820. This would seem to indicate that cannibalism was limited for a time to the comparatively small habitat of the Heiltsuk. But there is no evidence that it originated with the Heiltsuk.

ACCOMPANYING PAPER

ETHNOLOGY OF THE KWAKIUTL

BASED ON DATA COLLECTED BY GEORGE HUNT

By FRANZ BOAS

PREFACE

The material contained in the following pages was collected partly in connection with the work of the Jesup North Pacific Expedition, partly after the close of the expedition, largely with funds provided by friends interested in the scientific work of the Department of Anthropology in Columbia University.

After working with me in 1893, 1897, and 1900, during which time he gained much practice in writing the Kwakiutl language, Mr. Hunt spent several weeks in New York in 1901. During this time the general plan of work was decided upon, and, following instructions and questions sent out by me, Mr. Hunt recorded data relating to the material culture, the social life, customs, and beliefs of the Kwakiutl Indians. So far as accuracy and contents are concerned, he is responsible for the material contained in this book. It will be noticed that a number of data have been recorded several times, generally at intervals of several years, and the agreement of the statements is a guaranty of the accuracy of the record. Much of the information in regard to cookery was obtained by Mr. Hunt from Mrs. Hunt, who was born in Fort Rupert, and who was thoroughly familiar with the duties of a good housewife. In 1900 I had the opportunity of obtaining a considerable amount of information from her, which will be recorded in a general ethnological discussion of the material contained in these volumes.

I have classified the material according to contents, an undertaking which has sometimes led to the necessity of breaking up a record containing data relating to material culture, customs, and beliefs.

Mr. Hunt has taken pains to make his descriptions as accurate as possible. This procedure has given rise to a certain amount of repetition that could not be eliminated by the editor.

The order in which the material contained in the present volume was written by Mr. Hunt is indicated in the critical remarks at the end of Part 2 of this work.

In accordance with the rules laid down in the report on transcribing American languages, adopted by a committee of the American Anthropological Association and printed by the Smithsonian Institution, I have adhered to the alphabet used in the previous publications on the Kwakiutl.

Franz Boas.

November, 1916.

EXPLANATION OF ALPHABET USED IN RENDERING INDIAN SOUNDS

$$\begin{array}{ccccccc} & & & E & & & \\ i\ e, & \hat{\imath}, & \hat{e}, & a, & \hat{o}, & o\ u \\ \bar{\imath}\ \bar{e}, & \ddot{e}, & \ddot{a}, & \bar{a}, & \hat{a}, & \bar{o}\ \bar{u} \\ & & & u & & \end{array}$$

E .....obscure *e*, as in *flower*.

i e .....are probably the same sound, intermediate between the continental values of *i* and *e*.

î .....*i* in *hill*.

ê .....*e* in *fell*.

a .....has its continental value.

ô .....German *o* in *voll*.

o u .....are probably the same sound, intermediate between the continental values of *o* and *u*.

ë .....a somewhat doubtful sound, varying greatly in its pronunciation among different individuals between *ē* and *êī*.

ä .....German *ä* in *Bär*.

â .....*aw* in *law*.

u .....indicates that the preceding consonant is pronounced with *u* position of the mouth.

	Sonant	Surd	Fortis	Spirant surd	Nasal
Velar	*g*	*q*	*q!*	*x*	....
Palatal	*g(w)*	*k(w)*	*k!(w)*	*x̣(w)*	....
Anterior palatal	*g˙*	*k˙*	*k˙!*	*x˙*	*n*
Alveolar	*d*	*t*	*t!*	*s*	....
	(dz)	*(ts)*	*(ts!)*	....	....
Labial	*b*	*p*	*p!*	....	*m*
Lateral	*Ḷ*	*L*	*L!*	*ł*, *l*[1]	....
Glottal stop	*ε*	....	....	....	....
	h, *y*, *w*.				

[1] Sonant.

In this whole series the sonant is harder than the corresponding English sound. The surd is pronounced with a full breath, while the fortis is a surd with increased air pressure in the oral cavity, produced by muscular pressure of tongue, palate, and cheeks, accompanied by glottal or lingual closure, which shuts the lungs off from the oral cavity. This produces great stress and suddenness of articulation. The sonant is so strong that it is easily mistaken for a surd.

The velar series are *k* sounds pronounced with the soft palate. *x* corresponds to *ch* in German *Bach*. The palatal series corresponds to our *g* (hard) and *k*. *x̣* is like *x*, but pronounced farther forward. *g˙* and *k˙* sound almost like *gy* and *ky* (with consonantic *y*); *x˙* is the German *ch* in *ich*. *d*, *t*, and *s* are almost dental. *Ḷ*, *L*, and *L!* are pronounced with tip of tongue touching the lower teeth, the back of the tongue extending transversely across the hard palate, so that the air escapes suddenly near the first molars. The sounds are affricative. In *ł* the tip of the tongue is in the same position, but the back of the tongue is narrower, so that the air escapes near the canine teeth; the sound is purely spirant. *l* is the same as the English sound. *ε* is a very faint glottal stop. The exclamation mark is used throughout to indicate increased stress of articulation and glottalization.

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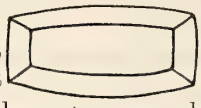
Index I

I. INDUSTRIES

The Making of Dishes. — The dish-maker takes | along his ax 1
when he goes into the woods. When he | reaches a patch of alder-
trees, he picks out a good one | that has no knots and that is not
twisted, for he is ‖ careful that it is straight when it is split in 5
two. After he has found | a good one, he chops it down. It must
be six spans | around at the bottom. When it falls down, he chops
off | one fathom length from the tough part at the butt, | and he
measures off four spans in length and ‖ chops it off there. After it 10
has been cut off, he splits it in two | straight through the heart of
the wood. After it has been split in two, he chops off | the heart of
the wood, so that the block is one span thick. | He chops it off
carefully, so that it is level and that it has no twist, | for the heart
of the tree will be the bottom of the dish. When this is done, ‖ he 15
chops out the sides so that they are wide in the middle. The dish
is one span wide | at each end, and it is one span and four | fingers
wide in the middle, for it bulges out. | The bottom part of the end
is one short span long, | and the height is one hand-width, ‖ including 20
the thumb. | The bottom is one short span | wide and three spans

---

The Making of Dishes (Łōqwēläxa łōq!wē). — Wä, hëEm daaẋ^{u}sa 1
łōqwēlaēnoxwaxa łōq!wēs sōbayowaxs laē lāxa āL!ē. Wä, g·îl-
^{e}mēsē lāg·aa lāxa L!äsmadzEXEkŭlaxs laē dōq!ŭx^{e}īdxa ëk·ētElaxa
k!eâsē L!Enāk·a. Wä, hë^{e}mēsēxs k·!ēsaē k·!îlpEla qa^{e}s hë^{e}maē
dōqwasōsēda nāq!Eqē lax kŭxsEntsE^{e}wē. Wä, g·îl^{e}mēsē q!āxa 5
ëk·axs laē sōp!Exōdxa q!EL!Ep!Enx·sē^{e}sta lāxEns q!wāq!wax·ts!ā-
na^{e}yēx, yîx wag·it!EXLaasas. Wä, g·îl^{e}mēsē t!ax·^{e}īdExs laē tEm-
k·ōdxa ^{e}nEmp!Enk·ē lāxEns bāLax qa lawäyēs t!Emgŭlts!EXLa^{e}yas.
Wä, lä bāł^{e}īdxa mōp!Enk·as wāsgEmas lāxEns q!wāq!wax·ts!āna-
^{e}yēxs laē tEmẋ^{u}sEndEq. Wä, g·îl^{e}mēsē lāx·sExs laē kŭxsEndEq 10
nāq!Eqax dōmaqas. Wä, g·îl^{e}mēse kŭxsaakŭxs laē sōpâlax
dōmaqas qa ^{e}nEmdEnēs lāwoyâs hăyāqaxa dōmaqē. Wä, lä
aëk·!a sopâlaq qa nEqElēs. Wä, hë^{e}mis qa k·!ēsēs sElgwasnokwa
qaxs hë^{e}maē ăwābEwēsa łōq!wēs dōmaqē. Wä, g·îl^{e}mēsē gwāłExs
laē sōsEbEnōdzEndEq qa lēxoyowēs yîxs ^{e}nEmdEnaē wādzExg·iwa- 15
sasa ōba^{e}yasa łōq!wē. Wä, la mōdEnbalēda ^{e}nEmp!Enk·ē lāxEns
q!wāq!wax·ts!āna^{e}yēx yîx ^{e}wādzEgoyŭwasa lāxēs k·ak·îlx·ałaēna^{e}yē.
Wä, lä ōxsg·iwa^{e}yas ^{e}nEmp!Enk·ōstâ lāxEns ts!Eẋ^{u}ts!āna^{e}yaxsEns
q!wāq!wax·ts!āna^{e}yēx. Wä, laEmxLa laxs ^{e}wī^{e}laEn q!wāq!wax·ts!ā-
na^{e}yēx LE^{e}wEns qōmax yîx ^{e}wālagäk·îlasas. Wä, la ^{e}nEmp!Eng·apa 20
ăwabâyasēxEns ts!Eẋ^{u}ts!āna^{e}yasEns q!wāq!wax·ts!āna^{e}yēx yîx ^{e}wā-
dzEgabasas. Wä, lä mōdEn lāxEns q!wāq!wax·ts!āna^{e}yēs yîx

and | four finger-widths long. | This is the size of the large feasting-dish when a feast is given to many tribes. || When the sides have been chopped, it is | in this way: |  Then he puts it right-side up and chops out the inside, so that it is hollow. | The bark is still on that part that will be the inner side. Now he chops it off; and | he only stops chopping it when it is two finger-widths || thick all around and at both ends. Then he carries it | home on his shoulder, and he puts it down in his house, | takes his adz, and adzes the bottom so that it is level. | When this is done, he adzes the outside. It | is adzed well. Then he also adzes the ends well || on the outside; and when this is done, he adzes along the sides | so as to make them thin. He just feels the thickness. | After this has been done, he takes his small crooked knife and | scoops out two grooves on the outer side. When this is done, he | takes spawn of the dog-salmon, chews it, and spits it into || his paint-dish. He takes coal and rubs it in | the place where is the salmon-spawn that has been spit out. When it is really | black, he takes his paint-brush, dips the end of the | paint-brush into the black color, and paints all around | the rim of the dish, in this way: When this is done, || he puts it away, so that it dries. Then it is done. |

---

māmōp!ɛnk·ɛlayâs lāxɛns q!wāq!wax·ts!āna$^{\varepsilon}$yēx yîx $^{\varepsilon}$wāsg̣ɛmabasa. G·aɛmxat! łōq!ŭsa $^{\varepsilon}$wālasē k!wēlasxa q!ēq!ɛg̣âla k!wēł lēlqwăla-ʟa$^{\varepsilon}$ya. Wä, g·îl$^{\varepsilon}$mēsē g̣wāł sōpâlax ēwanōdza$^{\varepsilon}$yasēxs laē g·a g̣wäłēg·a (*fig.*).

Wä, lä hăng·aɛlsaq qa$^{\varepsilon}$s sōbɛłɛg·îndēq qa lōbɛg·ax·$^{\varepsilon}$īdēs. Laɛm ăxāłē xɛk!ŭmas lāx ōgŭg·a$^{\varepsilon}$yas. Wä, hë$^{\varepsilon}$mē la sōp!ētsō$^{\varepsilon}$sē. Wä, āł$^{\varepsilon}$mēsē g̣wāł sōbɛłɛg·īqēxs laē māłdɛn lāxɛns q!wāq!wax·ts!āna$^{\varepsilon}$yēx yîx wâgwasas hä$^{\varepsilon}$stāla ʟ̣ɛ$^{\varepsilon}$wis wāx·sbɛłɛxsē. Wä, lä wēk·îlaqēxs laē nä$^{\varepsilon}$nak^{u} lāxēs g·ōkwē. Wä, lä hăng·alīłas lāxēs g·ōkwaxs laē ax$^{\varepsilon}$ēdxēs k·!îmʟ̣ayowē qa$^{\varepsilon}$s k·!îmł$^{\varepsilon}$īdēx ăwabâ$^{\varepsilon}$yas qa nɛqɛlēs. Wä, g·îl$^{\varepsilon}$mēsē g̣wāłɛxs laē k·!îmł$^{\varepsilon}$īdɛx ēwanōdza$^{\varepsilon}$yas. Wä, laɛm aēk·!axs laē k·!îmʟaq. Wä, lä aëk·!a k·!îmł$^{\varepsilon}$īdɛx ōxsg·iwa$^{\varepsilon}$yas lāxa ʟ!āsadza$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē g̣wāłɛxs laē k·!îmʟ̣ɛłɛg̣ɛndɛq qa pɛlsg̣ɛmx·$^{\varepsilon}$īdēs. Wä, laɛm âɛm p!ēx̣wax wâgwasas. Wä, g·îl$^{\varepsilon}$mēsē g̣wāłɛxs laē ăx$^{\varepsilon}$ēdxēs ăma$^{\varepsilon}$yē xɛlx̣wāła k!wēdayâ qa$^{\varepsilon}$s k!wēt!ēdēxa małts!aqē lāx ōxsg·iwa$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē g̣wāłɛxs laē ăx$^{\varepsilon}$ēdxa g̣ē$^{\varepsilon}$näsa g̣wāxnisē qa$^{\varepsilon}$s malēx̣$^{\varepsilon}$widēq qa$^{\varepsilon}$s kwēts!âlēs lāxēs k·!at!aasē. Wä, lä ăx$^{\varepsilon}$ēdxa dzɛg̣ŭtē qa$^{\varepsilon}$s yîldzɛłts!âlē lāx la q!ōts!ɛwatsa kwēsdɛkwē g̣ē$^{\varepsilon}$nä. Wä, g·îl$^{\varepsilon}$mēsē la âlak·!āla la ts!ōłtōxs laē ăx$^{\varepsilon}$ēdxēs hăbayowē. Wä, lä hăpstɛnts ōba$^{\varepsilon}$yasa hăbayowē lāxa ts!ōłtowē g̣ɛlyayâ qa$^{\varepsilon}$s k·!at!ēdēs lāx ăwī$^{\varepsilon}$stäs ōgułäxtâ$^{\varepsilon}$yasa łōq!wē g·a g̣wäłēg·a (*fig.*). Wä, g·îl$^{\varepsilon}$mēsē g̣wāłɛxs laē g·ēxaq qa lɛmx̣$^{\varepsilon}$wīdēs. Wä, laɛm g̣wāł laxēq.

This size of dish is used at a feast by six men. | If it is three 46
spans | long, then two[1] guests eat out of | one dish. It is used in
lesser feasts. ‖ The dish for a feast to the host's own numaym[2] 50
is two spans and a half long. | It is used by three guests. | A
dish two spans long | is used by husband and wife | and their children; and those that are one span and four finger-widths ‖ long are 55
used for the chief's daughter | and the chief's son. Two (a man and |
his friend) eat out of it too; | and the dish for a woman whose husband is away is | smallest. It is one span long. | It is only for one
person. ‖ That is all now. | 60

Dish for pounding Salal-Berries.—The husband | of the woman
first goes to get a good piece of cedar-wood without knots, three |
spans long and | four spans ‖ wide and one short span high. | He 65
takes his ax and chops out | the inside, until it is hollow and like
a box. When | it gets thin, he takes his hand-adz, turns it bottom-
side up, | and adzes it over finely at the bottom and the ends, ‖ so 70
that it does not slant; and after he has finished the outer side, |
he puts it bottom downward and he adzes it inside, so that there are

---

Wä, hëem q!el!ālasōsa k!wēłē bēbegwānemē ᵉwālaᵉyasa łōq!wē. 46
Wä, g·îlᵉmēsē yūduxᵘp!enk·ē lāxens q!wāq!wax·ts!ānaᵉyēxyîx ᵉwāsgemg·îg·aasasa łōq!waxs laē maēmaᵉlēda k!wēłē bēbegwānemxa ᵉnāłᵉnemēxla łōq!wa. Wä, laem la lāxa gwāsaᵉyē k!wēlasa. Wä,
hëᵉmis łōq!ŭsa k!wēlasaxēs ᵉneᵉmēmota babelâlas ᵉwāsgemg·î- 50
g·aasē łōq!wa. Wä, laem yaēyūdoxulasōsa k!wēłē bēbegwānema.
Wä, hëᵉmisa małp!enk·ē lāxens q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāsgem-
g·îg·aasasa łōq!wē. Wä, laem hëłexstalīlats!ēsa hayasek·âla
ḷeᵉwis sāsemē. Wä, hëᵉmisa mōdenbalāxens q!wāq!wax·ts!ānaᵉyēx
lāxa ᵉnemp!enk·as ᵉwāsgemg·îg·aasē hēłexstalīł łālogŭmsa k·!edēłē 55
ḷōᵉma ḷawelgemaᵉyasa g·īgemaᵉyē. Wä, laem małtaq ḷeᵉwis ᵉnemōkwē. Wä, hëᵉmis łōq!ŭsa ts!edāqaxs laasnōkwaēs łāᵉwŭnema
ămaᵉyînxaᵉyasa łēłoq!wēda ᵉnemp!enk·as ᵉwāsgemg·îg·aasē lāxens
q!wāq!wax·ts!ānaᵉyēx. Wä, laem hēlexstalīłtsa ᵉnemōkwē. Wä,
aem ᵉwīᵉla laxēq. 60

Dish for pounding Salal-Berries.—Wä, hëem g·îl ăxᵉētsōᵉs łāᵉwŭnemasa ts!edāqa ëk·ē k!waxlāwaxa k·!eâsē l!enāk·a. Wä, lä yūduxᵘ-
p!enk· lāxens q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāsgemasas. Wä, la
mōdenbalēda ᵉnemp!enk·ē lāxens q!wăq!wax·ts!ānaᵉyēx yîx
wādzewasas. Wä, lä ts!exᵘts!ānaᵉyē ᵉwālasgemasas lāxens q!wā- 65
ᵉq!wax·ts!ānaᵉyēx. Wä, lä ăxᵉēdxēs sōbayowē qaᵉs sōp!ēdēx
ōts!âlas qaᵉs lōpts!ōdēq qa yuwēs gwēx·sa g·îldasē. Wä, g·îl-
ᵉmēsē la pelsgemxs laē ăxᵉēdxēs k·!îmḷayuwē. Wä, lä qep!elsa-
qēxs laē aëk·!a k·!îmḷełtsemdeq ḷeᵉwis ăwābâᵉyē ḷeᵉwis ōbaᵉyē
qa k·!ēsēs sēnoqwa. Wä, g·îlᵉmēsē gwālxa ōsgemaᵉyaxs laē 70
hăng·aelsaq qaᵉs k·!îmḷełeg·îndēq qa k·!eâsēs tenx·ts!âs. Wä,

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[1] Evidently a mistake, instead of four.
[2] A numaym is one of the subdivisions of the tribe. See pp. 795 et seq.

no lumps. | After he has finished this, he takes his straight knife and | his bent knife, and he cuts all around the corners with the straight knife, | around the inside of what he is working at; and after he has done so, ‖ he takes his crooked knife and shaves out the inside until it is very | smooth. This is the box for pounding salal-berries, and it is | just like a box after it is finished. Now the box for pounding salal-berries is finished, | for it is called that way. |

The Making of Boxes. — Now I will talk again | about her husband, who has to make a box for the lily-bulbs. |

He takes his wedge-basket, | his stone hammer, and his ax, and he goes to a ‖ patch of cedar-trees in the woods, looking for a good tree, | the bark of which runs straight up and down, without a twist. When | he finds one of this kind, he chops the cedar-tree | down on the side on which the branches are, so that it falls on its back | when it falls. When he passes the heart of the tree while chopping, he goes around ‖ and chops the smooth side; and when it falls, it goes down on the side where it has been chopped in | deeply, and falls on its back. Now the cedar-tree lies on its back; | and the smooth side, which is the best side, is on top. He chops it off two | fathoms from the foot of the tree; and when | he has chopped down to the heart of it, he measures ‖ eight spans, beginning at the place

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g·îlᵉmēsē gwāłEXS laē ăxᵉēdxēs nEXX·ała k·!āwayowa ḷEᵉwis xElxwāła k·!āwayowa. Wä, lä xŭtsēᵉstālasa nEXX·ała k·!āwayō lāx ēwanuxᵘts!âwasēs ēaxElasEᵉwē. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxēs xElxwāła k·!āwayowa qaᵉs xElxŭłEg·îndēs lāq qa âlak·!ālēs qēsē ōgŭg·aᵉyasa lEg·ats!äxa nEk!ŭłē. Wä, lä yūEm la gwēx·sa g·îldasaxs laē gwāła. Wä, laEm gwāła lEg·ats!äxa nEk!ŭłē qaxs hëᵉmaē ḷēgEmsē.

The Making of Boxes. — Wä, laᵉmēsEn ēdzaqwał gwāgwēx·sx·ᵉīdEł lax łāᵉwŭnEmas yîxs laē xEsēlax·ᵉīd x·ōkumats!ēLē xāxExadzEma. Wä, hëEm ăxᵉētsōsēs q!waats!äsēs łEt!Ex·sEᵉyasē LEmlEmg·aᵉyâ. Wä, hëᵉmisēs pElpElqē ḷEᵉwis sōbayowē. Wä, lä qāsᵉīda qaᵉs lä lāxa wīlg·îxEkŭla lāxa āL!ē äläx ëk·ētEläsa wēlkwē. Wä, hëᵉmisa nEqEmg·ustâwas ts!āgēg·aᵉyēxa k·!ēsē k·!îlp!Enaᵉya. Wä, g·îlᵉmēsē q!āxa hë gwēx·sē, laē hëx·ᵉidaEm sōp!EXōdEq gwēk·!ōt!Exawaᵉyēs sōp!EXōtsEᵉwē lāxa L!Enx·k·!ōt!Enaᵉyas qa t!ēx·îlsēs qō t!āx·ᵉidLō. Wä, g·îlᵉmēsē lāk·!ōdiłē sōbēłaᵉyas laē lāk·!ōt!Exōda qaᵉs sōpk·!aēdzEndēq. Wä, lä gwāgwaaqaxs laē t!ax·ᵉīd lāxa wŭnqEläs sobēłē lāxa ăwīg·aᵉyas. Wä, laᵉmē t!ēk·!Esa wēlkwē. Wä, laEm ëk·!Ek·!aēsała yîxa wīlEmas. Wä, lä tEmxᵉwīdxa małp!Enk·ē lāxEns bāLax g·äg·îLEla lāxa ōxḷaᵉyas. Wä, g·îlᵉmēsē lālaqē tEmkwaᵉyas lāx dōmaqasēxs laē bāłᵉītsēs q!wāq!wax·ts!āna^e^yē qa małgŭnāłp!Enk·ēs ᵉwāsgEmasas g·äg·îLEla lāx tEmkwa-

where he | chopped into it; and when he has chopped down to | the 16
heart of the tree, he chops off more chips, in order to | spread it
wider for the wedges to be put in. When | the wedges can lie on
the sloping chopped side, he drives them in in this way: The first
one ‖ that he drives in is the longest one of 20
the board wedges at | the far side from where
he stands.[1] He takes the next shorter one | next to it and drives
it in close to the one that he has driven in, and | he takes the
next shorter one and drives it in | close to the one that he drove
before; and ‖ the seven wedges are one shorter than the other as 25
they are driven into the end of the tree; and the one nearest |
to the workman is the shortest wedge. Then he | strikes the top
of each once while he is striking them with his stone hammer, | and
he strikes them backward and forward. | As soon as the wood
splits, he pries it off so that it falls on its back, and he marks ‖
on the end the thickness of two fingers. Then | he takes his ax 30
and drives it in on the mark that he put on the wood. | After
he has done so, he again takes up his wedges and | puts them
in as he did before when splitting out the block. | He continues
doing this as he keeps on splitting them off. Only ‖ the first (board) 35
that he splits off is thick. The next one is only one | finger-width
thick | if the cedar is very good, for generally the first one split off

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ᵉyasēxs laē tEmẋᵉwīdEq. Wä, g·îlᵉmēsē lālaqē tEmkwaᵉyas lāx 16
dōmaqas laē sāg·îlīłaxēs tEmkwaᵉyē qa qwēsg·īlēs saōstowa qaxs
LEmg·asīlaē qaēs LEmlEmg·ayowē. Wä, g·îlᵉmēsē hëłak·!âlē LEm-
lEmg·ayâs lä dēxᵉwidayo lāxa g·a gwälēg·a (*fig.*) laē hë g·îl
dēgwīłbEndayowa g·îlt!Eg·aᵉyasēs łat!ayowē LEmg·ayowa lāx 20
qwēsōt!Enaᵉyasēs ḷaẋwałaasē. Wä, lä ăxᵉēdxa ts!āts!akwałaga-
waᵉyē qaᵉs dēxᵉwaLElōdēs lāxa mak·ała lāxa la dēgwiłbaᵉya. Wä,
laxaē ăxᵉēdxa ts!āts!akwałagawaᵉyas qaᵉs dēxᵉwaLElōdēs lāxa
mak·ałäxat! lāxa la dēdegwiłbaᵉya. Wä, laᵉmē ts!Egŭᵉnākŭlēda
ăḷEbōts!aqē LEmlEmg·ayoxs laē dēdegwiłbaᵉya. HëEm mak·ała 25
lāxa łat!aēnoxwēda ts!Ek!wagaᵉyasa LEmlEmg·ayowas. Wä, lä
ᵉnāłᵉnEmp!Enxtōdālasēs pElpElqaxs laē pElgEtEᵉwēsēs pElpElqē
lāxa LEmlEmg·ayowē. Âem aēdaaqiᵉlälaxs pElgEtâyaaq. Wä,
g·îlᵉmēsē xōẋᵉwīdExs laē k!wēt!ēdEq qa nELāxēs. Wä, lä xŭldEł-
bEndxa małdEnas wâgwasē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä 30
ăxᵉēdxēs sōbayowē qaᵉs maēłbEndēs nEgEłEnēxa la xŭldEkwa.
Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd ăxᵉēdxēs LEmlEmg·ayowē. Wä,
hëEmxaāwisē gwälē gwałaasdäsēxs läx·dē łat!ōdxa tEmg·îkwē.
Wä, âx·säᵉmēsē hë gwēg·ilaxa la hanāł łat!asōᵉs. Wä, lāḷa
ᵉnEmᵉEm wâkwēda g·aloyâs qaxs âᵉmaē la ᵉnałᵉnEmdEn lāxEns 35
q!wāq!wax·ts!ānaᵉyēx yîx wâgwasasa la mēmak·îla łat!âlayōs
yîxs. Lōmaē ëk·a wēlkwē qaxs hëmEnałaᵉmaē pēḷaxᵉwidēda g·ālē

[1] See Publications of the Jesup North Pacific Expedition, Vol. V, p. 328, fig. 54. The figure shows the order of the wedges. The split is placed vertically, not horizontally as described here.

38 runs outward: | therefore the first one that is split off is thick. | As soon as it has been split, he carries the boards out as he is going 40 home; || and when he has carried them all out, he takes his adz | and adzes them smooth. When he has finished | one side, he turns them over and adzes the other side also; so that they all have the same | thickness. When they are half a finger-width thick, | they 45 are done, and he puts them on edge. Then he adzes down || one edge to make it straight; and after that has been done, he puts them down flat, | takes a piece of cedar-stick and splits it so that it is thin, and | he takes his straight knife and cuts off the end so that | it is square at the end. He measures one span | and a short span, 50 beginning at the end that he cut off, || and there he cuts it off. He uses this as a measure for the width | of the box that he is making. He puts it down and takes his | straight knife, and again puts on edge the board out of which | he is making the box. Then he shaves off the edge smooth, so that it is very | straight and smooth; and 55 when it is really || straight, he puts it down flat. Then he takes his | cedar-stick measure and puts it down on one end of the box | that he is making. The end of the measure is flush with the | straight edge that he has shaved off. He marks with his knife | the other end

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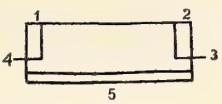
38 łatōdayowa. Wä, hëᵉmis lāg·iłas wâkwa g·ālē łatoyōs. Wä, g·îlᵉmēsē wīwᴇlẋ·sᴇxs laē yîlẋᵉŭłt!ālaqēxs laē näᵉnakᵘ lāxēs g·ōkwē. 40 Wä, g·îlᵉmēsē ᵉwīlołt!axs laē hëx·ᵉīdaᴇm ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmlᴇldzōdēq qa nēnᴇmadzowēs. Wä, g·îlᵉmēsē gwāła ăpsādzᴇᵉyaxs laē lēx·ᵉīdᴇq qaᵉs k·!îmlᴇldzōdēxaaq qa ᵉnᴇmōkwēs wâgwasas. Wä, g·îlᵉmēsē la k·!ōdᴇnē wâgwasas lāxᴇns q!wāq!wax·ts!ānaᵉyēx laē gwāła. Wä, lä k·!ōt!ᴇlsaq qaᵉs k!ᴇmłᵉīdēx 45 ăpsᴇnxaᵉyas qa nᴇqᴇlēs. Wä, g·îlᵉmēsē gwāłᴇxs laē paxᴇlsaq qaᵉs ăxᵉēdēxa k!waxlāwē qaᵉs xōẋᵉwidēq qa wīłᴇnēs. Wä, lä ăxᵉēdxēs nᴇxx·äła k·!āwayowa qaᵉs k·!îmtōdēx ōbaᵉyas qa ᵉnᴇmābēs ōbaᵉyas. Wä, lä bāłᵉītsēs q!wāq!wax·ts!ānaᵉyaxa ᵉnᴇmp!ᴇnk·ē hëᵉmesa ts!ᴇẋᵘts!ānaᵉyē g·äg·îlᴇla lāxa k·!îmtbaᵉyasēxs 50 laē k·!îmtōdᴇq. Wä, laᴇm mᴇnyayonoẋᵘlᴇs qa ᵉwādzᴇᵉwaslᴇsēs wᴇlāsᴇᵉwēda xᴇsēlasᴇᵉwas. Wä, lä k·at!ᴇlsaq qaᵉs ăxᵉēdēxēs nᴇxx·äła k·!āwayowa. Wä, lāxaē ēt!ēd k·!ōt!ᴇlsaxēs wᴇlasᴇᵉwēda xᴇsēlasᴇᵉwas. Wä, aëk·!a k·!aẋᵉwīdxa ăwᴇnxaᵉyē qa âlak·!ālēs la nᴇqᴇla. Wä, hëᵉmēs qa qēsēs. Wä, g·îlᵉmēsē la âla- 55 k·!āla la nᴇqᴇlaxs laē ẋwēlaqa paxᴇlsaq. Wä, lä ăxᵉēdxēs k!waxlāwē mᴇnyayowa qaᵉs k·adᴇdzōdēs lāx ăpsbaᵉyasēs wŭlasᴇᵉwēda xᴇsēlasᴇᵉwas. Wä, laᴇm ᵉnᴇmabałē mᴇnyayâs ḷᴇᵉwa nᴇqᴇnxaᵉyas yîx lax·dē k·!aẋwasōs. Wä, lä xŭlt!ētsēs k·!āwayowē lāx ᵉwalałaasas ōbaᵉyas mᴇnyayâs. Wä, lä lāxa ăpsbaᵉyē. Wä,

to which the measure reaches, and he goes to the other end of the board ‖ and does the same thing there, in this way: | (1) is the measure at the one end, and (2) when he moves it to the other end; and | he marks it with his knife at (3), as he did before, and at (4); and | after he finishes measuring it, he takes his hand-adz and | adzes off (5). Now he splits it off, so that the width is greater than ‖ the height of the box which he is going to make; and he takes | the piece that he has split off from the edge of the box that he is making, and shaves | one edge off with his knife so that it is straight; and when it is quite | straight, he places it on one end of (3), and he places the | straight-edge on the mark that he has put on, and he also puts it ‖ at the other end of the mark that he made at (4), and he marks with his straight | knife along the straight-edge. As soon as | the mark that he makes is plain, he takes off the straight-edge and puts it away, and | he takes his hand-adz and adzes down toward the mark that he put on, | as far as its end. As soon as he finishes adzing it, and when ‖ he comes close to the mark that he has put on, he puts down his adz and | he takes his straight knife and shaves it. | He shaves it off smooth and straight. | After he has finished it, he shaves off the other end, so that all the | chopping-marks come off; and when the rough end has been finished, ‖ he takes up his straight-edge and another piece of thin split cedar-



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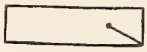
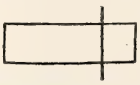
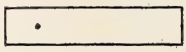
hëEmxaāwisē ǫwēx·ᵉīdEq g·a ǫwāłēg·a (*fig.*). Wā, hëEm mEnyayosē (1) lāxa ăpsbaᵉyē. Wā, hëᵉmis (2) yîxs lābEnd lāq qaᵉs xŭlt!ēdēsēs k·!āwayowē lax (3) lāxēs ǫwēx·ᵉidaasax (4). Wā, g·îlᵉmēsē ǫwāł mEnsaqēxs laē ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmLōdēx (5). Wā, laEm xōwEyōdEq qaxs ăwīlaᵉmaē ᵉwādzogawaᵉyē wŭlasEᵉwas lāx ᵉwālasǫEmasLasa xEtsEmLē. Wā, lä ăxᵉēdxēs xōwEyowē lāx ăwEnxaᵉyasēs wŭlasEᵉwē qaᵉs k·!aẓᵉwīdēsēs k·!āwayowē lāx ăpsEnxaᵉyas qa nEqElēs. Wā, g·îlᵉmēsē la âlak·!āla la nEqElaxs la k·adEdzōts ăpsbaᵉyas lax (3). Wā, laEm nExstâᵉyē nEǫEnōsEläs lāx xŭltaᵉyas. Wā, lāxaē k·adEdzōtsa ăpsbaᵉyas lāx xŭltaᵉyas lāx (4). Wā, lä xŭlt!ētsēs nExx·äła k·!āwayowē lāx ăwEnxaᵉyasa nEǫEnōsē. Wā, g·îlᵉmēsē lā ăwElx·sē xŭltaᵉyasēxs laē ăxōdxēs nEǫEnōsē qaᵉs lä g·ēxaq. Wā, lä ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmLâlē lālak·!Enaxēs xŭltaᵉyē hēbEndālax ōbaᵉyas. Wā, g·îlᵉmēsē ǫwāł k·!îmLâlaq yîxs laē ëx·ak·!Endxēs xŭltaᵉyaxs laē g·īg·alīłaxēs k·!îmḷayowē. Wā, lä ăxᵉēdxēs nExx·äła k·!āwayowa qaᵉs k·!aẓᵉwīdēq. Wā, laEm aëk·!axs laē k·!āẓwaq qa nEqElēs; wä, hëᵉmis qa qēsēs. Wā, g·îlᵉmēsē ǫwāłExs laē k·!āẓᵉwīdEx ăpsbaᵉyas qa lawäyēs sōpaᵉyasxa łeᵉnoqwa. Wā, g·îlᵉmēsē ᵉwīᵉlâwa łenoxbaᵉyasēxs laē ēt!ēd ăxᵉēdxēs nEǫEnōsē ḷEᵉwa ōgŭᵉlamaxat! xōkᵘ wīłᵉEn k!waxLāwa.

wood, | and he cuts off the end of the cedar-stick that he took up last. | He measures it off three spans long. | There he cuts it off, and with it he measures the board | at which he is working, in this way, slanting: As soon ‖ as he finds the end of the measure, he marks  it | in the middle of the board with his knife, and he | measures it with his cedar-stick, in this way: He is trying  to find the middle; | and as soon as he has found the middle of the board, he marks it with his | knife in the middle, and he takes a cedar-stick and ‖ he cuts off again one finger-width. | Then he takes his drill and drills through the end. As | soon as the drill-hole goes through, he puts it on the board out of which he is making a box. | He tries to put the end of the drill as the end shows at the | under side of the cedar-stick measure at the mark in the middle of ‖ the board at which he is working, in this way:  As soon as | the end of the drill goes in a little | at the middle of the board at which he is working, he bevels | the other end of the measure, and he marks along it at the end of the beveled measure, | on the edge of the board at which he is working; and he turns ‖ the free end which has been beveled so that it goes to the other edge, and | he marks its end. After he has done so, he takes off | his beveled measure and he takes his straight-edge and | puts

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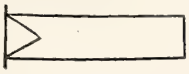
Wä, lä k·!îmtbEndxa āłaǥawaᶜyē ăxᶜētsōs k!waxLāwa. Wä, lä bāłᶜīdxa yūduxᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx lāxa xōkwē k!waxLāwaxs laē k·!îmtts!EndEq. Wä, lä mEnsᶜīdEs lāxa wŭlasEᶜwas g·a ǥwäłēg·a (*fig.*). Wä, laEm senoqwāła. Wä, g·îlᶜmēsē q!āx ᶜwālag·ilasas ōbaᶜyasa mEnyayâxs laē xŭlt!ētsēs k·!āwayowē lāx nEǥEdzâᶜyasēs wŭlasEᶜwē xEsēlasEᶜwa. Wä, lä mEnsᶜītsa k!waxLāwē g·a ǥwäłēǥa (*fig.*). Wä, laEm q!aq!aax nEǥEdzâᶜyas (1). Wä, g·îlᶜmēsē q!āxa nEǥEdzâᶜyasēxs laē xŭlt!ētsēs k·!āwayowē lāxa nEǥEdzâᶜyas. Wä, lä ăxᶜēdxa k!waxLāwa qaᶜs ēt!ēdē k·!îmtōdxa ᶜnEmdEnē lāx ōbaᶜyas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxēs sElEmē qaᶜs sElx·sōdēx ōbaᶜyas. Wä, g·îlᶜmēsē lāx·sâwē sElaᶜyas laē k·adEdzōts lāxēs wŭlasEᶜwē xEsēlasEᶜwa. Wä, laEm nānaxstEᶜwas ōbaᶜyasa sElEmax nēłbałaē lāx bEnadzEᶜyasa mEnyayowē k!waxLāwa lāxa xŭltaᶜyē lāx nEǥEdzâᶜyas wŭlasEᶜwas xEsēlasEᶜwa g·a ǥwäłēg·a (*fig.*). Wä, g·îlᶜmēsē nExstōdEq laē xāL!Ex·ᶜīd sElx·ᶜīda qa xāL!EbEtēs ōbaᶜyas sElEmas lāx nEǥEdzâᶜyasēs wŭlāsEᶜwē xEsēlasEᶜwa. Wä, lä sēnōǥŭdzōts ăpsbaᶜyas qaᶜs xŭlt!ēdēx wŭlg·īlasas ōbaᶜyasa senōǥŭdzâᶜyē mEnyayo lāx ăpsEnxaᶜyasēs wElasEᶜwē. Wä, laxaē mElbax·ᶜīdEq qaᶜs sēnoǥŭdzōdēs qaᶜs ǥwēbax·ᶜīdēs lāxa ăpsEnxaᶜyē. Wä, laxaē xŭlt!ēdEx wŭlg·īlasas ōbaᶜyas. Wä, gîlᶜmēsē ǥwäłExs laē ăxᶜaLElōdxēs sēnoǥwayowē mEnyayowa. Wä, lä ăxᶜēdxēs nEǥEnōsē qaᶜs

it down on the thin mark on each | edge. He wants the measure to lie ‖ on the end of the beveled mark (1). | The straight edge of his measure is turned towards the rough end of | the board at which he is working, in this manner,  and he marks it with his straight knife. | Now he takes off the straight-edge and he puts it down, and | he takes his straight knife and cuts along with it at ‖ the mark, so that the end is smooth | and so that it does not slant. As soon as the rough end has been cut off, | he takes the cedar-stick and splits it so that it is thin and square. | It is another measure. He splits out two pieces, and he measures | them so that one of them is two spans long ‖ where he cuts it off with his straight knife and puts it down. Then | he takes up one of the square split cedar-sticks and cuts off | one end of it square, and he measures it so that it is | one long span and one short span | long; and he cuts it off with his knife. ‖ The cedar-stick two spans in length | is to be the measure for the long side of the box, and the measure for the short side | is one short span and one long span. First he takes | the shorter measure and puts it down on one edge of | the box that he is making, beginning at the place where he cut the edge smooth. ‖ He puts down the

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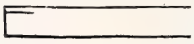
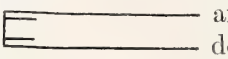
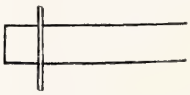
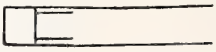
k·adEdzōdēs lāx wEłba^{c}yasēs xŭlta^{c}yē lāxa ăpsEnxa^{c}yē ḷE^{c}wa ăwŭn- 3
xa^{c}yasa ăpsEnxa^{c}yē. Wä, la^{c}mē ^{c}nex· qa ^{c}nEmEnxāłēs nEgEnōsa
ḷō^{c} ōba^{c}yasa sēnogŭdzâ^{c}yē xŭlta^{c}ya lāx (1). Wä, laxaē gŭyînxa^{c}ya 5
nEgEnōdza^{c}yas nEgEnōsas lāxa łēnoxba^{c}yas wŭlasE^{c}was xEsēlasE-
^{c}wa. Wä, lä g·a gwäłēga (*fig.*). Wä, lä xŭlt!ētsēs nEXX·äła k·!āwayowē
lāq. Wä, laEm ăx^{c}aLElōdxēs nEgEnōsē qa^{c}s k·at!alīłēq. Wä, lä
ăx^{c}ēdxēs nEXX·äła k·!āwayowa qa^{c}s xŭldEłEna^{c}yēs lāxēs nEqEla
xŭltay^{c}a. Wä, laEm xŭltaqēxs laē xŭltōdEq qa qēsēs ōba^{c}yas. Wä 10
hë^{c}mis qa k·!eâsēs sēnogwats. Wä, g·îl^{c}mēsē lawäyē łenoxba^{c}yas laē
ăx^{c}ēdxa k!waxLāwē qa^{c}s xōx̣^{c}wīdēq qā wīłEnēs k·!EwElx̣^{c}ŭna ōgŭ-
^{c}laEmxaē lāx mEnyayâs. Wä, lä małts!aqē xâ^{c}yas. Wä, lä bāł^{c}ītsēs
q!wāq!wax·ts!āna^{c}yē qa małp!Enk·ēs ^{c}wāsgEmasasa ^{c}nEmts!aqas laē
k·!îmtts!Entsēs nEXX·äła k·!āwayowē lāq. Wä, lä k·at!alīłaq qa^{c}s 15
ăx^{c}ēdēxa ^{c}nEmts!aqē xōk^{u} k·!EwElx̣^{c}ŭn k!waxLāwa qa^{c}s k·!îmtōdēx
ōba^{c}yas qa ^{c}nEmābēs. Wä, lāxaē bāł^{c}ītsēs q!wāq!wax·ts!āna^{c}yē lāq
qa ^{c}nEmp!Enk·ēs lāxEns g·îlt!ax bāLa. Wä, hë^{c}misa ts!Ex̣^{u}ts!āna^{c}yē
ēsEg·iwa^{c}yasēxs laē k·!îmtōtsēs k·!āwayowē lāq. Wä, hëEm mEn-
yayōłtsēxa g·îldolasLasēs wŭlasE^{c}wē xEsēlasE^{c}wa małp!Enk·as ^{c}wās· 20
gEmasē k!waxLāwa. Wä, hë^{c}mis mEnyayōłtsēxa ts!Eg·ōläsa ēsEg·E-
yōwasa ts!Ex̣^{u}ts!āna^{c}yē k!waxLāwa. Wä, hë^{c}mis g·îl ăx^{c}ētsō^{c}sēyēda
ts!Ekwagawa^{c}yē mEnyayowa qa^{c}s k·adEdzōdēs lāx ăpsEnxa^{c}yasēs
wŭlasE^{c}wē g·äg·îLEla lāxa la aëk·!aak^{u} xŭtts!aakwa. Wä, laEm ^{c}nE-

measure at the end of the board at which he is working in this way: | and he cuts in a little with his straight knife as far  as | the end of the cedar measure goes. After he has done so, | he takes off the measure and puts it down on the other edge, | in this way:  and he marks the end with his knife. ‖ After he has done so, he takes off the measure and puts it down. | He takes his straight-edge and lays it down along | the ends of the measures, in this way:  After he has put down | the straight-edge at the marks, he cuts along it with his | knife on the board that he is working. After doing so, he puts down ‖ the straight-edge and he takes up the longer cedar-stick | measure and he puts it down on the edge of the board on which he is working. | He puts the end of his measure on the mark which he made | for the short end, in this manner,  and he makes a small mark | at its end. After he has done so, he takes off the measure ‖ for the long side and puts it down on the other edge, and he | does the same as he did before when he measured it. After | he has done so, he takes off the measure, puts it down, | takes his straight-edge, and puts it down along the marks. Now | he turns the straight-edge along the two marks that he has made ‖ on the board, in this way: When the straight-edge is | on the marks on the board,

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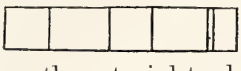
mabalēda mEnyayowē ḷōᵉ ōbaᵉyasa wŭlasEᵉwas g·a ġwälēg·a (*fig.*). Wä, lä xāL!Ex·ᵉīd xŭt!ētsēs nEXX·äła k·!āwayowē lāx ᵉwālałaasas ōbaᵉyasa mEnyayowē k!waxLāwa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉaLElōdxēs mEnyayowē qaᵉs lä·k·adEdzōts lāxa ăpsEnxaᵉyē g·a ġwälēg·a (*fig.*). Wä, laxaē xŭlt!ētsēs k·!āwayowē lāx ᵉwālałaasas ōbaᵉyas Wä, g·îlᵉmēsē gwāłExs laē ăxᵉaLElōdxēs mEnyayowē qaᵉs k·at!alīłēqēxs laē ăxᵉēdxēs nEgEnōsē qaᵉs k·adEdzōdēs lāx ᵉwālałaasdäs ōbaᵉyasa mEnyayowē g·a gwälēg·a (*fig.*). Wä, g·îlᵉmēsē la nExstâyē nEgEnōdzaᵉyas nEgEnōsas lax xŭltaᵉyasēxs laē xŭldEłEnēsēs k·!āwayowē lāxēs wŭlasEᵉwē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉaLElōdxēs nEgEnōsē qaᵉs k·at!alīłēqēxs laē ăxᵉēdxa g·îltagawaᵉyē k!wāxᵉEn menyayowa qaᵉs k·adEdzōdēs lāx ăwŭnxaᵉyasēs wŭlasEᵉwē. Wä, laEm ᵉnEmābałē ōbaᵉyasa mEnyayowē ḷEᵉwa lā xŭldEkᵘ qaēda ts!E-g·ōłaLē, g·a ġwälēg·a (*fig.*). Wä, lä xāL!Ex·ᵉīd xŭlt!ēdEx ᵉwālag·ilasas ōbaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉaLElōdxēs mEnyoyâxa g·îldōła qaᵉs k·adEdzōdēs lāxa ăpsEnxaᵉyas. Wä, laxaē hëEm gwex·ᵉīdqēs gwēx·ᵉidaasaxa g·îlx·ᵉīdē mEnsᵉītsōᵉs. Wä, g·îlᵉmēsē gwałExs laē ăxᵉaLElōdxēs mEnyayowē qaᵉs g·ēg·alīłēqēxs laē ăxᵉēdxēs nEgEnōsē qaᵉs k·adEdzōdēs lāxa lä xŭldEkwa. Wä, laEm ġwēnodzaᵉya nEgEnōdzaᵉyas lāxa mālē xwēxŭltē lāx wāx·sEnxaᵉyas wŭlasEᵉwas g·a ġwälēg·a (*fig.*). Wä, g·îlᵉmēsē nEqEmstâya nEgEnōsē lāx xwēxŭltEnxaᵉyas wŭlasEᵉwasēxs laē xŭldēłEnēq yîsēs nEXX·äła

he cuts along it with his straight | knife. After doing so, he takes 47
off his | straight-edge and puts it down. He takes the measure for |
the short side and puts it down on the edge of the board on which he
is working, starting at the ‖ mark which he put on, and he puts a 50
small mark at the end of | this measure. He takes off the measure
for the short side and | puts it down on the other edge (of the board),
and he does as | he did before. After he has marked it, he takes it
off | and puts it down. Then he takes his straight-edge and puts it
down ‖ on the  board at which he is working, in 55
this manner: He takes his straight | knife and
cuts close along the straight-edge, and | he takes it off after he
has finished and puts it down. Then he takes | his measure for
the long side and lays it down along the edge from | the place that
he has marked, and he puts a small mark at its end. ‖ Then he takes 60
it off and puts it down on the other edge of the | board at which he
is working, and he makes a small mark at its end. Then | he takes
his measure, puts it down, and takes his | straight-edge and lays it
on. As soon as the straight-edge has been placed | on the small
marks, he takes his knife ‖ and marks along it. After this has been 65
done, he measures the | thickness (1)[1] of the end by means of a
split cedar-stick; and when he has found | the thickness, he lays it

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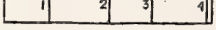
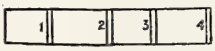
k·!āwayowa lāq. Wä, g·îl^{e}mēsē gwāłEXs laē ăx^{e}aLElōdxēs nEGE- 47
nōsē qa^{e}s k·at!alīłēq. Wä, laxaē ēt!ēd ăx^{e}ēdxēs mEnyayâxa ts!E-
g·ōła qa^{e}s k·adEdzōdēs lāx ăwunxa^{e}yasēs wŭlasE^{e}wē g·äg·îLEla lāxēs
xŭltēx·dē. Wä, laxaē xāL!EX·^{e}īd xŭlt!ēdEX ^{e}walałaasas ōba^{e}yas 50
mEnyayâs. Wä, lāxaē ăx^{e}aLElōdxēs mEnyayâxa ts!Eg·ōła qa^{e}s
k·adEdzōdēs lāxa ăpsEnxa^{e}yē. Wä, laxaē hëEm gwēx·^{e}īdqēs
gwēx·^{e}idaasaxa g·îlx·dē. Wä, g·îl^{e}mēsē gwāł xŭltaqēxs laē ăx^{e}aLE-
lōdEq qa^{e}s k·at!āliłēs. Wä, lä ăx^{e}ēdxēs nEGEnōsē qa^{e}s k·adEdzō-
dēs lāxēs wŭlasE^{e}wē g·a gwälēg·a (*fig.*). Wä, laxaē ăx^{e}ēdxēs nEXX·äła 55
k·!āwayowa qa^{e}s xŭlt!ēdēs lāxa mag·îłEna^{e}yaxēs nEGEnōsē. Wä,
lä ăx^{e}aLElōdqēxs laē gwāła qa^{e}s g·ig·alīłēq. Wä lä ăx^{e}ēdxēs mEn-
yayâxa g·îldōła qa^{e}s k·adEdzōdēs laxaaxa ăwŭnxa^{e}yē g·äg·îLEla
lāxēs xŭlta^{e}yē. Wä, lä xāL!EX·^{e}īd xŭlt!ēdEX ^{e}wālałaasas ōba^{e}yas.
Wä, lä ăx^{e}aLElōdEq qa^{e}s lä k·adEdzōts lāxa ăpsEnxa^{e}yasēs wŭla- 60
sE^{e}wē. Wä, laxaē xāL!EX·^{e}īd xŭlt!ēdEX ^{e}wālałaasas ōba^{e}yas. Wä,
lä ăx^{e}aLElōdxēs mEnyayowē qa^{e}s g·ēg·alīłēq. Wä, lä ăx^{e}ēdxēs nE-
gEnōse qa^{e}s k·adEdzōdēs lāq. Wä, g·îl^{e}mēsē nEqEmstōdē nEgEnō-
dza^{e}yas lāxa lā xāL!aak^{u} xŭldEkwaxs laē ăx^{e}ēdxēs k·!āwayowē
qa^{e}s xŭldEłEna^{e}yēq. Wä, g·îl^{e}mēsē gwāłEXs laē mEns^{e}īdEX wâ- 65
gwasas (1) xa ōba^{e}yē yîsa xōkwē k!waxLāwa. Wä, g·îl^{e}mēsē q!ālax
wâgwasasēxs laē k·adbEntsa k!waxEnē mEnyayō lāx ^{e}wāx·sEnxa^{e}ya

[1] See figure on p. 68.

67 off at the end of the board with his cedar-stick measure on the two edges | (5), starting from the mark that he made between 4 and 5. |
70 He marks each end with the straight knife, and, after ‖ doing so, he takes off his measure, puts it down, takes | his straight-edge, and lays it down between (4) and (5); and | when the straight-edge is on the marks, he marks | it with his straight knife. Then he cuts off the end so | that it is in this way:  After
75 he has done so, he takes his ‖ straight knife and cuts straight into the cutting at (1) across the whole | width of the board at which he is working; and after he has cut through half the | thickness of the board that is being made, he cuts at (2), and | cuts it to the same depth as he cut the first. Then he cuts in at (3); and |
80 after he has cut half through the thickness of the board, ‖ he cuts at (4), and when he has cut half through he stops. | Then he goes back to (1). He takes his straight-edge and lays it on | the board at which he is working. He measures the width of half a little | finger from the mark at (1) and marks it, and | he does the same at the other edge.
85 After doing so, he takes his ‖ straight-edge and lays it down on these marks and cuts along on the | right-hand side of the first mark which he put on, in this way:  and he also | marks on the right-hand side of (2) and on the right-hand side of | (3); and after doing so, he takes his straight-edge and | puts it down. Then he takes his whetstone and sharpens his ‖

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68 (5), g·äg·îLEla lāx xŭltaᶜyas lāx aᶜwagawaᶜyas (4) ḷōᶜ (5). Wä, lä xŭlxŭltbEndEq yîsēs nEXX·äła k·!āwayowē lāq. Wä, g·îlᶜmēsē
70 gwāłExs laē ăxᶜaLElōdxēs mEnyayowē qaᶜs g·ig·alīłēqēxs laē ăxᶜ-ēdxēs nEgEnōsē qaᶜs lä k·ādEdzōts lāx ăwagawaᶜyas (4) ḷōᶜ (5). Wä, g·îlᶜmēsē nEqEmstōdē nEgEnōdzaᶜyas lāx xŭltaᶜyasēxs laē xŭldEłE-nēsēs nEXX·äła k·!āwayowē lāq. Wä, laEm xŭlts!EndEq qa lawä-yēs qa g·äs gwałēg·a (*fig.*). Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs nEX-
75 X·äła k·!āwayowa qaᶜs nEXbEtendē xŭlt!ēdEX (1) lābEndEX ᶜwādzE-wasasēs wŭlasEᶜwē. Wä, g·îlᶜmēsē nEgōyōdē ᶜwālabEdasas xŭlta-ᶜyas lāx wâgwasasa wŭlasEᶜwasēxs laē ēt!ēd xŭt!ēdEX (2). Wä, hëEmxaāwisē ᶜwalabEtē xŭtaᶜyas lāqēxs laē ēt!ēd xŭt!ēdEX (3). Wä, g·îlᶜEmxaāwisē nEXsEndē xŭtaᶜyas lāx wâgwasasēs wŭlasEᶜwaxs laē
80 xŭt!ēdEX (4). Wä, g·îlᶜmēsē nEXsEndē xŭtaᶜyas laqēxs laē gwāła. Wä, lä aēdaaqa lāx (1). Wä, laEm ăxᶜēdxēs nEgEnōsē qaᶜs k·adE-dzōdēs lāxēs wŭlasEᶜwē. Wä, lä mEnsᶜīdxa ᶜnEmdEnē lāxEns sElt!a-x·ts!ānaᶜyēx g·äg·îLEla lāx xŭtaᶜyas (1). Wä, lä xŭlt!ēdEq. Wä, lā-xaē hëEm gwēx·ᶜīdxa ăpsbaᶜyas. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs
85 nEgEnōsē qaᶜs k·adEdzōdēs lāxa la xŭldEkwaxs laē xŭldEłEnēq lāx hëłk·!ōt!EnaᶜyasēS g·îlx·dē xŭltaᶜya, xa g·a gwałēg·a (*fig.*). Wä, laxaē ēt!ēd xŭlt!ēd hëłk·!ōt!EnaᶜyaS (2). Wä, lāxaē xŭlt!ēdEX hëlk·!ot!E-naᶜyas (3). Wä, g·îlᶜmēsē gwāłExs laē ăxᶜaLElōdxēs nEgEnōsEla qaᶜs g·ig·alīłēq. Wä, lä ăxᶜēdxēs t!ēsEmē t!ēg·ayowa qaᶜs t!ēx·ᶜalābEn-

straight knife so that it is very sharp. When the knife is very | 90
sharp, he cuts into the last line that he puts on. | The knife is held
(with the hand) slanting | to the right; and when the cut reaches
the bottom of the cut that has been made | straight down, a tri-
angular piece comes off. ‖ Then he shaves it out clean, so that the 95
kerf is smooth. Now (1) | has been cut out. Then he does the
same at (2) as he | did at (1); and after he has done so, he does it
at (3), | and he does what he did at (2). After he has | done so, he
splits off one-half the thickness of the board at (4) with his ‖ knife, 200
and then he splits it off. Now he shaves it off so that it is
smooth and | very straight, so that the joint is smooth, for that
is | the name of (4). As soon as he has finished,
it is in this way: After | this has been done, he turns
over the board at which he is working. He takes his | straight-edge
and puts it on the board. Then he lays it on the back, ‖ just over 5
the groove that he cut at (1). When it is in this
way, 1 2 3 4 | he marks straight over the groove along the
side of this straight-edge. | He wants the board to be thin between
the kerf | and the mark on the back at (1); and he does the same |
at (2) and (3). As soon as this is done, he takes his crooked ‖ knife 10
and sharpens it on the whetstone; and when | it is very sharp, he

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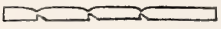
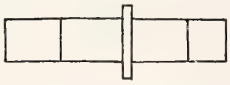
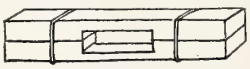
dēxēs nEXX·äła k·!āwayowa qa âlak·!alēs ëx·ba. Wä, g·îlᵉmēsē la âla- 90
k·!āla la ëx·bē nEXX·äła k·!āwayâsēxs laē xŭt!ēdxēs ālē xŭltaᵉya. Wä,
laEm ōłālē ōxtâᵉyas xŭdaᵉyâs k·!āwayowa gwagwaak·ałēs ōxtâᵉyē lā-
xEns hëłk·!ōtts!ānaᵉyēx. Wä, g·îlᵉmēsē lāxḷē xŭt!ētsEᵉwas lāxa ōxḷa-
ᵉyasa nEXbEta xŭtäs laē âEm k·atwŭłts!ōwē xwatmotas. Wä, laEm
âEm aëk·!axs laē k·!axᵉwīdEq qa qēstowēsa xŭtaᵉyas. Wä, hëEm (1) 95
g·ālē xŭt!ētsōs. Wä, lä ēt!ēdEx (2). Wä, lä hëEmxat! gwēx ᵉīdEq
lāxēs gwēx·ᵉīdaasax (1). Wä, g·îlᵉmēsē gwāłExs laē ēt!ēdEx (3).
Wä, lä hëEmxat! gwēx·ᵉīdEq lāxēs gwēx·ᵉīdaasax (2). Wä, g·îl-
ᵉmēsē gwāłExs laē naq!EgEndālax wâgwasas (4) yîsēs xŭdāyowē
k·!āwayowaxs laē pak·!ōdEq. Wä, laEm aëk·!axs laē k·!axwaq qa 200
âlak·!ālēs nEqEla. Wä, hëᵉmis qa qēsēsa sak·ōdaᵉyē qaxs hëᵉmaē
ḷēgEms (4). Wä, g·îlᵉmēsē gwāłExs laē g·a gwāłēg·a (*fig.*). Wä, g·îl-
ᵉmēsē gwāłExs laē lēx·Elīłaxēs wŭlasEᵉwē. Wä, lä ăxᵉēdxēs nEgE-
nōsē qaᵉs k·adEdzōdēs lāxēs wŭlasEᵉwē. Wä, la k·adēg·ints lāx
nExsâwasa la xŭdEłts!Ewakwa lax (1). Wä, g·îlᵉmēsē lā g·a gwāłēg·a 5
(*fig.*) la nExsâsa xŭdEłts!Ewakwaxs laē xāL!Ex·ᵉīd xŭldEłEnēxēs nE-
gEnōsEla. Wä, âᵉmesē gwanāła qa pElbidaᵉwēsa ăwāgawaᵉyasa xŭdEł-
ts!Ewakwē ḷEᵉwa xŭdēk·aᵉyē lax (1). Wä, lä hëEmxat! gwēx·ᵉī-
dEx (2) ḷōᵉ (3). Wä, g îlᵉmēsē gwāłExs laē ăxᵉēdxēs xElxwāla
k·!āwayowa qaᵉs t!ēx·ᵉīdēq lāxēs t!ēg·ayowē t!ēsEmē. Wä, g·îl-
ᵉmēsē âlak·!āla la ëx·baxs laē xElxŭldzōdEx mōdEnē lāxEns q!wā 10

12 shaves off four finger- | widths on the upper side of the cut that he has just made. It is two | finger-widths that he shaves off on each | side of the mark that he put on, in this way:  As 15 soon as the back ‖ at (1), (2), and (3) has been hollowed out, and | they have all the same thickness, he stops shaving it off. Then he | takes well-splitting red-pine wood and splits it | like tongs. The pieces are four | spans long and three finger- ‖ 20 widths thick. They are split out square. There are | two pieces. Then he puts them down  on the board at which he is working, in this way: so | that the ends of the board-protector project equally on both sides of the | board. As soon as the board is in the center of the board-protector, he marks | the edges of the board at which he is 25 working. After doing so, ‖ he takes off the board-protector. He takes his straight | knife and cuts out a notch at the place where he made a mark for | both edges of the board. Then he adds to it one | finger-width, so that it is a little longer than the width of the plank, | and he shaves the wood out between the two marks, so that 30 the part removed is half the ‖ thickness of the plank at which he is working, and he puts it down. Then he takes up the other piece, and he | measures it by the part that he has  finished, and he imitates what he has done before. As soon | as it is done, it is in this way: This is the board-protector when it is finished. |

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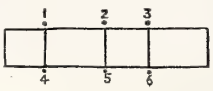
12 q!wax·ts!āna^{e}yēx lāx nEXEna^{e}yasēs ālē xŭlta^{e}ya. Wä, laEm maē-małdEn lāxEns q!wāq!wax·ts!āna^{e}yēx yîx xElxŭldzōtsE^{e}was lāx wāx·sōt!Ena^{e}yasa xŭldEkwēxa g·a gwālēg·a (*fig.*). Wä, g·îl^{e}mēsē la 15 xŭlboyâlē (1) yîx ăwīg·a^{e}yasēxs laē ōgwaqax (2); wä lä ēt!ēdEx (3). Wä g·îl^{e}mēsē la ^{e}nEmōkwē wīwâgwasas laē gwāł xElxŭldzE^{e}waq. Wä, lä ăx^{e}ēdxa wŭnāgulēxa ēg·aqwa lāx xâsE^{e}wē. Wä, lä xōx^{e}wīdEq qa yōwēs gwēx·sa ts!ēsLālax. Wä, la mōp!Enk·ē ^{e}wāsgEmasas lāxEns q!wāq!wax·ts!āna^{e}yēx. Wä, lä yūdux^{u}dEnē ^{e}wāg·idaasas lāxEns 20 q!wāq!wax·ts!āna^{e}yēx lāxēs k·!EwŭlK!wēna^{e}yē. Wä, lä hēx·sEndEq qa małts!ēs. Wä, lä k·adEdzōts lāxēs wŭlāsE^{e}wē g·a gwālēga (*fig.*) qa k·!eâsēs g·îltagawēs ōba^{e}yasa L!EbEdzâ^{e}yē lāx wāx·sEnxa^{e}yasēs wŭlasE^{e}wē. Wä, g·îl^{e}mēsē nālnaqEloyâlēda L!EbEdzâ^{e}yaxs laē xŭlt!ētsēs nEXX·ała k·!āwayo lāx wâlEnxa^{e}yasēs wŭlasE^{e}wē. Wä, g·îl^{e}mēsē 25 gwāłExs laē ăx^{e}aLElōdxa L!EbEdzâ^{e}yē. Wä, lä ăx^{e}ēdxēs nEXX·ała k·!āwayowa qa^{e}s k·!îmtbEtEndēxēs xwēxŭlta^{e}yē lāx wŭlg·īlasas wāxsEnxa^{e}yasēs wŭlasE^{e}wē. Wä, laEm g·înwasa ^{e}nEmdEnē lāxEns q!wāq!wax·ts!āna^{e}yēx qa g·āg·îlstâlēs lāx ^{e}wādzEwasasēs wŭlasE^{e}wē. Wä, lä k·!ax^{e}wīdEx ăwāgawa^{e}yasēs k·!îmtbEtEnda^{e}yē qa nEXsEndēsēx 30 wâgwasasēs wŭlasE^{e}wē. Wä, lä g·ig·alīłasēxs laē ăx^{e}ēdxa ăpsEX·sē qa^{e}s mEns^{e}īdēs lāxa lā gwāła. Wä lä nānaxts!Ewax gwāłaasas. Wä, g·îl-^{e}mēsē gwāłExs laē g·a gwālēg·a (*fig.*) yîxa L!EbEdzâyaxs laē gwāła.

As soon as it is finished, he takes twisted cedar-withes and he ties 33
them | to the ends of (1) and (2) and ties them on tightly; and he twists
them on so that ‖ the board-protector can not get out of shape. Then 35
he puts the board-protector on the board. | After doing this, he takes
up another piece of red-pine wood and | splits it so that it is two
finger-widths in thickness, | and it is also square. He takes his
straight knife | and shaves it off on one side so that it is straight;
and when ‖ it is very straight, he shaves off the under side, | which 40
is to lie flat on the plank. When this is also | straight, he puts it
down on the plank on which he is working. This will be the instru-
ment for bending the corners | when he bends the corners of the
board at which he is working. | After he has done so, he goes to get
driftwood for heating stones; ‖ and when he has the driftwood, he 45
piles it up in a heap close | to the fire. He takes a basket, goes down
to | the beach in front of the house, and puts medium-sized stones into
it; | and when he thinks he has as many as he can carry, he carries
them up the beach | into the house in which he is making the box.
He pours ‖ them out by the side of the fire. Then he goes down to 50
the beach again, | carrying his basket, and he puts more stones | into
it (some Indians call this "putting stones into the | stone-carrying
basket"); and when he has as many as he thinks he can carry, he |

Wä, g·îlᵉmēsē gwāła laē ăxᵉēdxa sEIbEkwē dEwēxa qaᵉs qEX·ᵉaLE- 33
lōdēs lax (1) ḷōᵉ (2). Wä, laEm łalak!ŭt!axs laē mElg·aaLElōts qa
k·!ēsēs q!wēqulēda L!EbEdzâᵉyē qō lāł L!EbEdzōdLEs lāxa wŭlasEᵉwē. 35
Wä g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ōgŭᵉlaᵉmaxat! wŭnāguła qaᵉs
xōx̣ᵉwīdēxa māłdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wāg·idasas.
Wä, laEmxaē k·!EwElx̣ᵉŭna. Wä, lä ăxᵉēdxēs nExx·ała k·!āwa-
yowa qaᵉs aëk·!ē k·!āx̣ᵉwid ăpsōt!Enaᵉyas qa nEqElēs. Wä, g·îl-
ᵉmēse âlak·!āla la nEqElaxs laē ēt!ēd k·!āx̣ᵉwīdEx bEnk·!ōt!Ena- 40
ᵉyasxa k·adEdzâyayōLas lāx wŭlasEᵉwas. Wä, g·îlᵉEmxaāwisē la
nEqElaxs laē k·adEdzōts lāxēs wŭlasEᵉwē. Wä, hëEm k·ōgwayuwē
qō lāł k·ōxᵉwīdEłxēs wŭlāsEᵉwēxa k·!EwElx̣ᵉŭnē wŭnāguła. Wä,
g·îlᵉmēsē gwāłExs laē hëx·ᵉidaEm ănēxᵉēdxa q!ēxaᵉłē qaᵉs t!ēqwa-
pEla. Wä, g·îlᵉmēsē lâłxa q!ēxaᵉłaxs laē mōgwalīłas lāx māg·în 45
walisasēs lEgwīłē. Wä, lä ăxᵉēdxa lExaᵉyē qaᵉs lä lEnts!ēs lāx
L!Emaᵉisasēs g·ōkwē. Wä, lä xEᵉxᵘts!âlasa hăᵉyāłᵉa t!ēsEm lāq.
Wä, g·îlᵉmēsē gwanāla łōkᵘsēxs laē k·!ōxᵉŭsdēsElaq qaᵉs lä k·!ō-
gwīLElaq lāxēs wŭlēᵉlasē g·ōkwaxēs wŭlasEᵉwē g·ōkwa qaᵉs lä gŭgE-
nōlisas lāxēs lEgwīłē. Wä, lä x̣wēlaqEnts!ēsa lāxa L!EmaᵉisE k·!ōx- 50
k·!ōtElaxēs t!āgats!ē lExaᵉya. Wä, laxaē ēt!ēd t!āxts!âlasa t!ēsEmē
lāq. Wä, la ᵉnēk·ēda waōkwē bāk!umas xEᵉxᵘts!âlasa t!ēsEmē lāxēs
xEgwats!ē t!ēsEma. Wä, g·îlᵉEmxaāwisē gwanāla łōkᵘsēxs laē
k·!ōqŭlīsaq qaᵉs lä k·!ōxᵉŭsdēsElaq qaᵉs lä k·!ōgwīLElaq lāxēs

55 takes (the basket) up the beach and into the ‖ house in which he is making the box, and he goes and empties it out by the side of the fire. When | he thinks he has enough, he builds up the fire with driftwood, | piling it on crosswise; and after building the fire, he puts on | the stones on the crossed driftwood; and when he has put
60 on | the stones, the box-maker takes the basket, ‖ carries it down to the beach, and gathers dulce, which | he throws into his basket. When it is full, | he carries it on his back up the beach and puts it down close | to the fire and stones. He empties it out on the floor, which he is going to dig out to | put the red-hot stones in. Then he takes
65 his ‖ basket again, goes down to the beach, carrying his basket, and | brings up dead eel-grass from the high-water mark. He puts it | in the basket; and when it is full, | he carries it up the beach on his back, and he puts it down | near the pile of dulce. After he has done
70 so, he takes his ‖ drill and well-splitting cedar-wood and puts them down | close to the basket with eel-grass; and he takes the board | at which he is working and puts it down on a level place on the floor of the house. Then | he takes his wife's digging-stick which she uses for digging clams, | and he pushes the point of the digging-stick
75 into the floor at each end ‖ of the grooves on the edge of the board at which he has been working, in this way, from (1) to | (4), and also from



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55 wŭlīᵉlasaxēs wŭlasEᵉwē qaᵉs lä gŭgEnōlisas lāxēs lEgwīłē. Wä, g·îlᵉmēsē k·ōtaq laEm hĕłalaxs laē lEqwēlax·ᵉītsa q!ēxaᵉłē. Wä laEm gayiᵉlälas. Wä, g·îlᵉmēsē gwāł lEqwēlaxs laē t!āqEyîndālasa t!ēsEmē lāxa gayiᵉlälakwē q!ēxaᵉła. Wä g·îlᵉmēsē wīlk·Eyîndēda t!ēsEmaxa lEgwīłaxs laēda wŭᵉlēnoxwē k·!ōqŭlīłaxa lExaᵉyē qaᵉs lä
60 k·!ōqŭnts!ēsElaq lāxa L!emaᵉisē qaᵉs lē k!ŭlg·îlaxa L!esL!ekwē qaᵉs lä łExts!âlas lāxēs L!esL!egwats!ē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē ōxLEx·ᵉīdaq qaᵉs lä ōxLosdēsElaq qaᵉs lä ōxLEg·alīłas lax onâlisasēs t!ēqwapaᵉyē lEgwīła; wä, qaᵉs gŭxᵉälīłēs lāxēs ᵉlap!ālilasLē qa xEᵉxᵘts!Ewasłtsa x·īx·ExsEmāla t!ēsEma. Wä, lāxaē ēt!ēd dāx·ᵉīdxēs
65 lExaᵉyē qaᵉs lä ẋwēlaqEnts!ēs lāxa L!emaᵉisē k·!ōqŭlaxēs lExaᵉyē. Wä, lä ăxᵉēdxa ts!āts!Esmōtē lāxa yaᵉxᵘmōtasa yEẋwa qaᵉs łExts!âlēs lāxēs tsāts!Esmōdats!ē lExaᵉya. Wä, g·îlᵉEmxaāwisē qōt!axs laē ōxLEx·ᵉīdEq qaᵉs lä ōxLosdēsElaq qaᵉs lä ōxLEg·alīłaq lāx māg·înwalīłasa mEwēłē L!esL!ekwa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs
70 sElemē ḷEᵉwa ëg·aqwa lāx xâsEwē k!waxLāwa qaᵉs lä g·īg·alīłas lāx mag·înwalīłasa ts!ats!Esmōdats!ē lExaᵉya. Wä, laxaē ăxᵉēdxēs wŭlasEᵉwē qaᵉs paxᵉäliłēs lāxa ᵉnEmaēłē lāx ăwīnagwīłasēs g·ōkwē. Wä, lä ăxᵉēdEx k·!îlakwasēs gEnEmē, yīx dzēg·ayowasēxa g·āwēq!ānEmē. Wä, lä ts!Eẋᵘbetalīłas ōbaᵉyasa k·!îlākwē lāx wāx·sbaᵉyasa xwēxŭ-
75 taᵉyē lāx wāx·sEnxaᵉyas wŭlasEᵉwasxa g·a gwäłēg·a (*fig.*) lax (1) ḷōᵉ (4). Wä, lä ēt!ēdEx (2) ḷōᵉ (5); wä, laxaē ēt!ēdEx (3) ḷōᵉ (6). Wä,

(2) to (5), and also from (3) to (6). As soon | as he has made 77
the holes straight down at each end of the grooves, | he takes
up the board at which he is working, and he puts it down on
edge in the corner of the house. | Then he digs up the soil from
(1) to (4) four fingers ‖ wide and a short span | deep; and when 80
it is deep | enough, he digs up from (2) to (5), doing the | same
as before; and after doing so, he digs it up from (3) to | (6); and
when it is deep enough, it is this way.[1] ‖ This hole is called the 85
"steaming-place of the box-maker for the box-board." | After he has
dug them, he takes his tongs, | picks up the red-hot stones, and
puts them into | (1); and when he has covered the whole length of
the hole and it is nearly | filled, he does the same at (2), putting
in the red- ‖ hot stones; and when it is also nearly full, he puts | 90
red-hot stones into (3); and when | that is also nearly full, he
puts down his tongs, takes the | dulce, and places it on top of
the red-hot | stones; and he does not stop putting on dulce until
it is level with the ‖ floor. He does this in the two holes beside 95
the first one into which he | put dulce. As soon as he finishes
with the dulce, he takes | eel-grass and puts it over the dulce;
and after this is done | in the three holes, he takes | the board
at which he is working and places it on top of it, laying the ‖ kerfs 300

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g·îlᵉmēsē ᵉwīᵉla la kwaẓᵘkŭwīłē nEqElāᵉs wāx·sbaᵉyasa xwēxŭtaᵉyaxs 77
laē ăxᵉalīłaxēs wŭlasEᵉwē qaᵉs lā k·!oxᵉwalīłas lāx onēgwīłasēs g·ōkwē.
Wā, lā g·āg·îlīł lap!īdxa t!Ek·a lāx (1) lālaa lax (4) xa mōdEnas
ᵉwādzEgas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wā, la ts!Eẓᵘtsānaᵉyē 80
ᵉwālabEtalīlasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wā, g·îlᵉmēsē hēla-
bEtalīłExs laē ēt!ēd ᵉlāp!īdEx (2) lālaa lāx (5). Wā, lāxaē hëEm
gwēx·ᵉīdEq. Wā, g·îlᵉmēsē gwāłExs laē ēt!ēd ᵉlāp!īdEx (3) lālaa lax
(6). Wā, g·îlᵉEmxaāwisē hełabEtalīłExs laē g·a gwāłeg·a.[1] Wā,
hëEm ḷēgadEs k·!ālasasa wīwŭᵉlēnoxwaxs xEsēlaaxa xEtsEmē, yîxa 85
la ᵉlabEgwēlkwa. Wā, g·îlᵉmēsē gwāł ᵉlāpaxs laē ăxᵉēdxēs k·!îpLālaa
qaᵉs k·!îp!īdēs lāxa x·īx·ExsEmāla t!ēsEma qaᵉs lā k·!îpts!ōts lāx
(1). Wā, g·îlᵉmēsē mEgŭg·îłts!axtē ᵉlāpaᵉya ḷōxs laē hălsElaEm k·!ēs
qōt!a; wā, lāxaē ēt!ēdEx (2). Wā, laEmxaē k!îpts!âlasa x·īx·ExsE-
māla t!ēsEm lāq. Wā, g·îlᵉEmxaāwīsē Elāq qōt!axs laē ēt!ēd k·!îp!īd- 90
xa x·īx·ExsEmāla t!ēsEma qaᵉs lā k·!îpts!âlas lax (3). Wā, g·îlᵉEm-
xaāwīsē Elāq qōt!axs laē k·at!alīłaxēs k·!îpLālaa qaᵉs lā łExᵉēd lāxa
L!EsL!Ekwē qaᵉs lā łExełts!axstālas lāx ōkŭᵉyaᵉyasa x·īx·ExsEmala
t!ēsEma. Wā, ālᵉmēsē gwāł łExasa L!EsL!Ekwaxs laē ᵉnEmāg·as LEᵉwa
ăwīnagwīłē. Wā, lā hästaEm gwEx·ᵉīdxa māłdzEqē ōgŭᵉla lāx g·îlx·dē 95
łExts!ōtsōᵉs. Wā, g·îlᵉmēsē gwāłtsa L!EsL!Ekwaxs laē ăxᵉēdxa ts!ā-
ts!Esmōtē qaᵉs łExEyîndēs lāxa L!EsL!Ekwē. Wā, laEmxaē ᵉnāẋwaEm
hë gwēx·ᵉīdqēxs yūduẋᵘdzEqaē. Wā, g·îlᵉmēsē gwāłExs laē ăxᵉēd-
xēs wŭlasEᵉwē qaᵉs pāqEyalīłēs lāq. Wā, laEm nānaxstEᵉwasa

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[1] The ditches here described are dug from points indicated by the numbers on the sketch on p. 72.

over the places where the steam comes out; and when the kerfs are right over | the places where he put the red-hot stones, he | takes the eel-grass and throws it on top of the | board at which he is working, right over the kerfs, in this way;[1] and when it is | piled on thickly, he takes his bailer, fills it with ‖ water, lifts up one end of the board, and | pours on the water into the three holes where the | box-maker is steaming the board. After he has poured on | the water, he puts down the board so that it lies on the | steam. He takes his tongs, picks up red-hot ‖ stones, and places them on top of the eel-grass | which he put on last along the three kerfs; and | when he has put the red-hot stones close together, he takes eel-grass | and throws it on top. Then he puts down his tongs, | takes his bailer, fills it with water, and pours it along ‖ the three rows of red-hot stones which are covered with | eel-grass. After finishing this, he takes more eel-grass | and throws it over the red-hot stones as the steam is coming out. | Then he takes his straight knife and | splits cedar-wood into thin pieces. He shaves them off ‖ so that they are sharp, and measures them so that they are four finger-widths | long; then he cuts them off. When | he has made many of these, he stops. These will be the pegs for the |

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xŭtaᶜyē lāxa la k·!āłEla. Wä, g·îlᶜmēse la ᶜnāx̣wa nEqEmstâᶜya xwēxŭltaᶜyē lāxa la xēxEᶜxᵘts!Ewax̣ᵘsa x·īx·EXSEmāla t!ēSEmxs laē ăxᶜēd lāxa ts!āts!Esmōtē qaᶜs łEXEdzōdēs lāx ëk·!adzEᶜyasēs wŭlasEᶜwē lāx nEXsâwasa xwēxŭltaᶜyē, g·a g̣wäłēg·a.[1] Wä, g·îlᶜmēse la wâkwa ts!āts!Esmōtas laē ăxᶜēdxēs tsälayowē qaᶜs tsēx·ᶜīdēs lāxa ᶜwāpē. Wä, lä L!Elg·ostōdEx ăpsbaᶜyasēs wElasEᶜwē. Wä, hëᶜmis la gŭg̣ELEyîndaatsēsa ᶜwāpē ᶜnāx̣wa lāxa yūdux̣ᵘdzEqē k·!ālasasa wēwŭᶜlēnoxwaxs xEsēlaaxa xEtsEmē. Wä, g·îlᶜmēsē g̣wāł gŭqasa ᶜwāpē laqēxs laē pāqaxōtsēs wŭlasEᶜwē qaᶜs pāqEyîndēs lāxa la k·!āłEla. Wä, lä ăxᶜēdxēs k·!îpLālaa qaᶜs k·!îp!īdēs lāxa x·īx·EXSEmāla t!ēSEma qaᶜs k·!îpEyîndalēs lāxa łEXEdzâᶜyē ts!āts!Esmōta lābEndālax nEg̣EłEnaᶜyasa xwēxŭltaᶜyē lāxēs yūdux̣ᵘts!aqaē. Wä, g·îlᶜmēsē la täsâłēda x·īx·EXSEmāla t!ēSEmxs laē ăxᶜēdxa ts!āts!Esmōtē qaᶜs łEXEyîndālēs lāq. Wä, lä g·īg·alīłaxēs k·!îpLālaa qaᶜs ăxᶜēdēxēs tsälayowē qaᶜs tsēx·ᶜīdēs lāxa ᶜwāpē qaᶜs tsādzEłEnaᶜyēs lāxa yūdux̣ᵘts!agEᶜnākŭla x·īx·EXSEmāla t!ēSEma la łēłEXEyalaxa ts!āts!Esmōtē. Wä, g·îlᶜmēsē g̣wāłEXs laē ăxᶜēdxa waōkwē ts!āts!Esmōta qaᶜs łEXEyîndālēs lāxā x·īx·EXSEmāla t!ēSEmxs laē k·!āłᶜīda. Wä, g·îlᶜmēsē g̣wāłEXs laē ăxᶜēdxēs nEXX·äła k·!āwayowa qaᶜs xōx̣ᶜwidēs lāxa k!waxLāwē qa wīswEłtowēs. Wä, lä k·!āx̣ᶜwīdEq qa wīswEłbēs. Wä, lä mEnsᶜīdEq qa mōdEnēs lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ăwâsg̣Emasasēxs laē k·!îmtts!EndEq. Wä, g·îlᶜmēsē q!ēnEmē k·!āx̣waᶜyasēxs laē g̣wāła. Wä, hëEm ḷabEmłtsēxēs xEsē-

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[1] That is, over the kerfs as indicated in the figure on p. 72.

box that he is making. After this is finished, he takes up the 23
well-splitting | cedar-wood and splits it not quite as thick as the ‖
little finger. He splits up much of this. When | this is done, he takes 25
a long cedar-bark rope and puts it into | the water in order to soak it.
He dips it up and down, so that it gets | soaked quickly; and when
it is soaked, he takes it out of the water. He shakes off | the water
and lays it out straight, so that it does not get tangled when he puts
it around ‖ the box that he is making when he bends the corners. 30
When everything is ready, | he takes the board-protector and the
instrument for bending the corners, | so that they are also ready.
Then he | takes the tongs and picks up the hot eel-grass and the | hot
stones that are on top of the box-board. He ‖ puts them down at a 35
place not far from where the box-board is being steamed; | and when
they are all off from the board, he takes the | board-protector and
puts it over the end of the board, in this way: | Now
the board-protector is near the end of the box-
board. Then | he takes the implement for bend-
ing the corners (1, 4),[1] and puts it on towards the side of kerf ‖ (1, 4), 40
very near to the body of the kerf. He steps | with both feet on the ends
of the bending-tool at | (1, 4).[2] Then he takes hold of the | ends of the
board-protector with his hands, and he pulls it up, to bend the corner of

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lasEᵉwē. Wä, g·îlᵉmēsē gwāłExs laē et!ēd ăxᵉēdxa ëg·aqwa k!wax- 23
LāWa lax xâsEᵉwē qaᵉs xōxᵉwidēq. Wä, lä hălsElaEm wISWEłtoga-
wēsens sElt!ax·ts!ānaᵉyēx. Wä, laEmxaē q!ēnEmē xâyas. Wä, g·îl- 25
ᵉmēsē gwāłExs laē ăxᵉēdxa g·îlt!a dEnsen dEnEma qaᵉs łExstEndēs
lāxa ᵉwāpē qa pēxᵉwidēs. Wā, laEm dzōbEłtalas qa haᵉnakwēlēs
pēxᵉwīda. Wä, g·îlᵉmēsē pēxᵉwīdExs laē ăxwŭstEndEq qaᵉs k·!Ełâlēx
ᵉwābEk·!Enaᵉyas qaᵉs L!axᵉalīłes qa k·!ēses xōłᵉīdEł qo lāł qEx·sEmdEł
lāxēs wŭlasEᵉwE qō lāł k·ōxᵉwīdLEq. Wä, g·îlᵉmēsē la ᵉnāxwa gwalī- 30
łExs laē ăxᵉēdxēs L!EbEdzâᵉyē qa g·āxēs g·aēla LEᵉwa k·ogwayowē
qa g·āxēs ōgwaqa g·aēła. Wä, g·îlᵉmēsē ᵉnāxwa gwalīłExs laē ăxᵉ-
ēdxēs k·!îpLālaa qaᵉs k·!îp!īdēs lāxa ts!Elqwa ts!āts!Esmōta LEᵉwa
ts!Elts!ElxsEmē t!ēsEma lāx ëk·!adzEᵉyasēs xEsēlasEᵉwē, qaᵉs k·!îp!ā-
łłElēs lāxa k·!ēsē qwēsalālł lāxēs nEg·asaxēs xEsēlasEᵉwē. Wä, 35
g·îlᵉmēsē ᵉwīlg·Eldzowē xesēlasEᵉwasēxs laē dāx·ᵉīdxēs L!EbE-
dzâᵉyē qaᵉs q!ōxᵉwaLElōdēs lāx ōbaᵉyasēs xEsēlasEᵉwē g·a gwāłeg·a
(*fig.*). Wä, laEm māx·baᵉya L!EbEdzâᵉyē lāx xEsēlasEᵉwas. Wä, laxaē
dāx·ᵉīdxa k·ōgwayowē (1, 4) qaᵉs k·adEdzōdēs lāxa gwēk·!ōtstâᵉyē
lāx (1, 4) xŭtaᵉya. Wä, laEm māx·ᵉEnēx xŭtaᵉyas. Wä, lä t!ēpa- 40
łasēs wāx·sōłtsēdzaᵉyē g·ōg·îgŭyō lāx wāx·sbaᵉyasēs k·ōgwayowē
(1, 4). Wä, lä dādEbEntsēs wāx·sōłts!ānaᵉyē lāx wāx·sbaᵉyasa L!E-
bEdzâᵉyē. Wä, laᵉmē gElqōstōdEq qa k·ōxᵉwīdēs k·!ōsäs xesēla-

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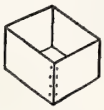
[1] These are the kerfs in order: 1, 4; 2, 5; 3, 6. See figure on p. 72.
[2] That is, the ends of the tool.

the box | that he is making; and when he has bent it over enough, he takes off the board-protector ‖ and puts it on the other end at (2, 5): and | when it is near the kerf at (2, 5), he stops the board-protector, and he | takes off the instrument for bending the corner and puts it down at (2, 5). He | steps on the ends with his feet, | takes hold of the board-protector with his hands, and pulls it upward; ‖ and he only stops pulling when it is bent up enough. Then | he places the board-protector at the other side of (3, 6), and | he does as he did before when he bent with it. Now the | three kerfs are bent, forming the corners of the box that he is making. As soon as | this is done, he takes the long cedar-bark rope and ties it around ‖ the box that he is making, which has now the shape of a box. Then he puts together the | two end joints of the box that he is making to fit them; and he pulls the | cedar-bark rope tight, twisting it around. He winds it around many times, | so that the box that he is making does not get twisted. After doing so, | he takes his drill and drills holes through the two ends, in this way:



‖ After he has put the drill-holes through, he pulls out the drill, puts it down, | and takes up one of the cedar pegs which he shaved to a point, | puts it into the mouth to wet it with saliva so | that it is | slippery; and when it is wet all over with saliva, he puts it into the drill-hole before it gets dry ‖ and drives it in with a round stone; and when | the peg does not go in any farther when

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sEᵉwas. Wä, g·îlᵉmēsē hēłâlē k·ōqwaᵉyas, laē ăxᵉōdxēs L!EbEdzâᵉyē qaᵉs lä q!ōxᵉwaLElōts lāxa ăpsbaᵉyē lāx (2, 5). Wä, g·îlᵉmēsē ēx·ak·!EndEx xŭtaᵉyas (2, 5) laē wālasēs L!EbEdzâᵉyē. Wä, lä ăxᵉaLElōdxa k·ōgwayowē qaᵉs lä k·atstōts lāx (2, 5). Wä, lāxaē t!ēt!EbEntsēs g·ōg·Egŭyowē lāx wax·sbaᵉyasa k·ōgwayowē. Wä, lä dādEbEntsēs wāx·sōłts!ānaᵉyē lāxa L!EbEdzâᵉyaxs laē gElqōstōdEq. Wä, laEmxaē ālᵉEm gwāł gElqaqēxs laē hēłâlē k·ōqwaᵉyas. Wä, lä âEm k·āx·ᵉaLElōdxa L!EbEdzâᵉyē lāx ăpsōt!EnaᵉyasEs (3, 6). Wä, lāxaē âEm nEqEmgîłtEwēxēs g·ālē k·ōqwasōs. Wä, laᵉmē ᵉwīᵉla k·ōgEkwa yūduxᵘts!aqē xŭtaᵉya lāx xEsēlasEᵉwas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa g·îlt!a dEnsEn dEnEma qaᵉs qEx·sEmdēs laxēs xEsēlasEᵉwaxs laē q!ōlatsEmała. Wä, laᵉmē aëk·!ax sak·ōdaᵉyasēs xEsēlasEᵉwē qa bEnbEgâłēs. Wä, lä łEk!wēt!ēdxa qEx·sEmaᵉyē g·îlt!a dEnsEn dEnEma. Wä, laᵉmē q!ēp!enēᵉstēda qEx·sEmaᵉyē qa k·!ēsēs q!wēqŭlē xEsēlasEᵉwas. Wä, g·îlᵉmēsē gwāła laē ăxᵉēdxēs sElEmē qaᵉs sElEmx·ōdēsxa sak·ōdaēxa g·a gwāłēg·a (*fig.*). Wä, g·îlᵉmēsē lax·sâwē sElaᵉyasēxs laē lēxōdxēs sElEmē qaᵉs k·at!alīłēsēxs laē dāg·îlīłaxa ᵉnEmts!aqē lāxēs k·!axwaᵉyē ḷābEm k!wāxᵉEna qaᵉs hămk·!Endēq qa k!ŭnxElalēsēs k!ŭnēL!Exawaᵉyas qa tsāx·ᵉEnēs. Wä, g·îlᵉmēsē la hamElxEnālaxa k!ŭnēL!Exawaᵉyaxs laē hayałōmalaa dēxōstōts lāxēs sElaᵉyē yîxs k·!ēsᵉmaē lEmxᵉŭnx·ᵉīda. Wä, laEm dēqwasa lōxsEmē t!ēsEm lāq. Wā, g·îlᵉmēsē gwāł

he drives it in, he drills another hole at the other corner,] and when the 67
drill-hole goes through, he pulls out the drill, | puts it down, and takes
up another cedar peg, and | does as he did before with the first one.
He drives it in ‖ with a round stone; and after doing so, he measures | 70
three finger-widths, beginning with the first | peg that he drove in,
and he drills another hole through it; | and when it is through, he
pulls out his drill and puts it down. | He wets the peg with saliva,
and ‖ drives it in with the stone. He continues doing this | in all the 75
holes which he makes at distances of three finger-widths apart, | and
there is one cedar peg in each of them. | That is the way in which in
ancient times the people | pegged the corner joint of a box with cedar
pegs. The present Indians ‖ sew them together with twisted, thin cedar- 80
withes, which are soaked for four days in | urine to make them soft,
and so that they do not | rot quickly, for they have a red color. Only
two | finger-widths apart are the drill-holes for cedar-withes | on the
corner joint of the box that is being made. After the pegging ‖ has 85
been finished, the box-maker unties the cedar-bark rope with which |
he kept it together, and he puts it away. Then he takes the board
that will be the bottom of | the box, and his adz, and he puts them

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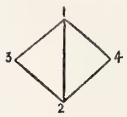
sEẋ^{u}ts!ēda ḷābEm dēqwaxs laē ēt!ēd sElx·sōdxa ăpsEnxa^{ɛ}yē. 66
Wä, g·îl^{ɛ}Emxaāwisē lāx·sâwē sEla^{ɛ}yasēxs laē lēxōdxēs sElEmē qa^{ɛ}s
g·īg·alīłēsēxs laē dāg·îlīłaxa ^{ɛ}nEmts!aqē k!wāx^{ɛ}En ḷābEma. Wä, lä
hëEmxat! gwēx·^{ɛ}īdqēs g·îlx·dē gwēx·^{ɛ}īdaasa. Wä, lä dēx^{ɛ}wītsa
lōxsEmē t!ēsEm lāq. Wä, g·îlmēse gwāłExs laē mEns^{ɛ}āLElōtsa 70
yūduẋ^{u}dEnē lāxEns q!wāq!wax·ts!āna^{ɛ}yēx g·äg·îLEla lāx g·îlx·dē
ḷāp!ītsō^{ɛ}sēsa k!wāx^{ɛ}Enē ḷabEma. Wä, hë^{ɛ}mis la ēt!ēd sElx·^{ɛ}ītsōsē.
Wä, g·îl^{ɛ}mēsē lāx·sâxs laē lēxōdxēs sElEmē qa^{ɛ}s g·ig·alīłēs. Wä,
lāxaē ēt!ēd k!ŭnx^{ɛ}Endxa ḷābEmē lāxēs k!ŭnēL!Exawa^{ɛ}yē qa^{ɛ}s
ēt!ēdē dēx^{ɛ}wītsa t!ēsEmē lāq. Wä, âx·sä^{ɛ}mēsē hë gwēg·ilaq 75
lābEndalēs sEla^{ɛ}yēxa yūduẋ^{u}dEnēs ăwâlagâlaasē lāxEns q!wāq!wax·-
ts!āna^{ɛ}yēx. Wä, hë^{ɛ}mis la q!wałxōstâlaxa k!wāx^{ɛ}Enē ḷābEma.
Wä, hëEm gwēg·ilatsa g·îldzEsē bEgwānEmaxs ḷāpaasa k!wāx^{ɛ}Enē
ḷabEm lāx sāk·oda^{ɛ}yasēs xEsēlasE^{ɛ}wē. Wä, lāḷōxda ālēx bāk!um
t!Emt!Egōtsa sElbEkwē wīl^{ɛ}En hapstālīł mōp!Enẋwa^{ɛ}sēs ^{ɛ}nāla lāxa 80
kwäts!ē qa âlak·!ālēs la pēkwēda dEwēxē. Wä, hë^{ɛ}mis qa k·!ēsēs
gEyōł q!ŭls^{ɛ}īdExs laē L!āL!Ex^{ɛ}ŭna. Wä, lāḷa hămāłdEngâla lāxEns
q!wāq!wax·ts!āna^{ɛ}yēx yîx ăwâlagâlaasasa sEla^{ɛ}yē qaēda dEwēxaxs
t!Emt!Egoyâaxa sak·ōda^{ɛ}yasa xEsēla. Wä, g·îl^{ɛ}mēsē gwāł ḷāpaqēxs
laē qwēłk!wētEndxa qEx·sEma^{ɛ}yē g·îlt!a dEnsEn dEnEma qa^{ɛ}s 85
qEs^{ɛ}ēdēq qa^{ɛ}s lä g·ēxaq. Wä, lä ăx^{ɛ}ēdxa paq!ExsdēLasēs xEsēla-
sE^{ɛ}wē ḷE^{ɛ}wis k·!îmḷayowē. Wä, lä pax^{ɛ}alīłaq qa^{ɛ}s k·!îmLEldzâ-

88 down flat, and he adzes off the flat side | to make it smooth. When it is very smooth and level, | he turns over what is to be the bottom of the 90 box, for that is its name, and ‖ he adzes it again. After he has adzed it, he takes | split cedar-sticks and the box that he is making, and he puts it down on the floor, in this way: | Then he takes one of the split cedar-sticks and measures it | crosswise at the four corners. He first puts the | cedar measure in at 95 (1), going across to (2), and he pushes the end ‖ of the measure into the inner corner at (2), and he marks the distance of the corner | on the measure from (1). Then he takes his measure | and puts it crosswise at (3), and pushes the measure | into the corner at (4); and when the distance of the corners from (3) [to (4) is the same as the distance of the corners from (1) to (2), then the box is 400 not awry ‖ that is made by the box-maker. Then he takes his straight | knife and cuts off his measures where he has marked them, | and he takes another split cedar-stick and | puts it down so that the end is equal to the end that he has cut off, and he | cuts them to the 5 same length; and he does the same to the two other ‖ cedar-sticks, so that they have the same measure in length. | After he has done so, he puts one end of the cedar-stick in the | corner of the box that he is making, close to the upper rim, and he puts the other | end of the (same) stick in the upper corner at (2), in this



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88 ᶜyēq qa ᶜnEmādzōxᶜwīdēs. Wä, g·îlᶜmēsē âlak·!āla la ᶜnEmādzōxs laē lēx·Elīłaxa pāq!Exsdayalasē qaxs hëᶜmaē ḷēgEmsē qaᶜs ōgwaqē 90 k·!îmLEldzōdEq. Wä, g·îlᶜmēsē gwał k·!îmLEldzEᶜwēqēxs laē ăxᶜēdxa xōkwē k!waxLāwa ḷEᶜwis xEsēlasEᶜwē. Wä, lä hang·alīłaq (*fig.*). Wä, lä dāx·ᶜīdxa ᶜnEmts!aqē lāxa xōkwē k!waxLāwa qaᶜs mEnsiᶜlälēs lāxa mōwē k·!ēk·!ōsa. Wä, hëEm g·îl k·at!aLElōdaatsēsa mEnya-yowē k!waxLāwē (1) la hăyōsEla lāx (2). Wä, laEm sEk·āłē ōba-95 ᶜyasa mEnyayowē lāx ōnēqwas (2). Wä, lä xŭlt!ēdEx wElg·īlasas lāxa mEnyayowē lāx ōnēqwas (1). Wä, lä ăxᶜaLElōdxēs mEnyayowē qaᶜs lä k·at!aLElōts lāx (3). Wä, lä sEk·āłē ōbaᶜyasa mEnyayowē lāx onēqwas (4). Wä, g·îlᶜmēsē âEm nExstōdē ᶜwādzEqawīlasas (3) ḷōᶜ (4) lāx ᶜwādzEqawīlasas (1) ḷōᶜ (2). Wä, laEm k·!ēs k!wēᶜxᵘsE-400 małē xesēlasEᶜwasa wEᶜlēnoxwē. Wä, âᶜmēsē la dāx·ᶜīdxēs nExx·ała k·!āwayowa qaᶜs k·!îmtts!Endēxēs mEnyayowē nExstōdxa xŭldE-kwē. Wä, lä ēt!ēd dāx·ᶜīdxa ōgŭᶜlaᶜmaxat! xōkᵘ k!waxLāwa qaᶜs k·āk·Etōdēs qa ᶜnEmābałēs ḷEᶜwa la k·!îmtts!aakwa. Wä, lä k·!îmt-ts!Endaxaaq qa ᶜnEmāsgEmēs. Wä, lä ēt!ēdxa małts!aqē ōgŭᶜla 5 k!waxLāwa k·!îmk·!îmtts!ālaq qa ᶜnēᶜnamasgEmēs ḷEᶜwa mEnyayō-wē. Wä, g·îlᶜmēse gwāła laē k·ît!ałts!ōts ōbaᶜyasa k!waxLāwē lāxa k·!ōsäsēs wŭlasEᶜwē lāxa mag·îxstaᶜyas ōts!âwas. Wä, lä qEt!ał-ts!ōts ăpsbaᶜyas lāxa nEqâwa (2) k·!ōsaxa g·a gwälēg·a (*fig.*). Wä, lä

way: Then | he takes the other measured split cedar-stick and puts ‖ one end in at (3), and the other end at (4). Now | it is this way. He does the same with two split | measured cedar-sticks at the other side of the box that he is making. | He takes his drill and drills through the two joints of the box that he is making, | in this way: As soon as he has drilled through, he takes ‖ a well-shaved cedar peg, pulls out his drill, and | puts the cedar peg in the place where his drill was before. | Then he takes up the stone with his right hand, | and he drives in the cedar peg. When the peg does not go any farther, | he takes his drill and drills a hole at a distance ‖ of three finger-widths, beginning at the hole which he drilled first; | and when the drill has gone through, he pulls out the drill and | puts a cedar peg in the place where the drill had been, | and he takes the stone and drives in the cedar peg. | He continues doing this until he finishes driving in the pegs ‖ in the box that he is making. When it has been pegged, he takes some of what was left | when he split the boards for making the box. He takes a | broad short board and puts it down. He takes his | adz and adzes it all over so that it is level; and | when the ridges that were on it have been adzed off, he turns it over and ‖ does the same on the other side. When the ridges that were on it

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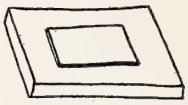
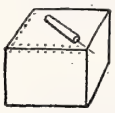
t!ēd dāx·ᵉīdxa ᵉnEmts!aqē xōx̣ᵘmEnēkᵘ k!waxLāwa qa k·ît!ałts!ōdēs ōbaᵉyas (3) k·!ōsäs. Wä, lä qEt!ałts!ōts ăpsbaᵉyas lāx (4). Wä, lä g·a gwäłaxs laē gwāła (*fig.*). Wä, laxaē hëEm gwēx·ᵉītsa małts!aqē x̣ōx̣ᵘmEnEkᵘ k!waxLāwa lāxa ēpsanâᵉyasēs wŭlasEᵉwē. Wä, lä ăxᵉēdxēs sElEmē qaᵉs sElx·sōdēxa wīwaqodaᵉyas ōbaᵉyasēs wŭlasEᵉwēxa g·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē lāx·sâwē sElaᵉyas laē ăxᵉēdxa aëk·!aakwē k·!âkᵘ k!waxLāwa; wä, lä lēxōdxēs sElEmē. Wä, lä L!ayogwaaLElōtsa k!wāxᵉEnē ḷābEm lāx k·!Eqwałaasdäsēs sElEmē. Wä, lä dāx·ᵉītsēs hëłk·!ōłts!ānaᵉyē lāxa t!ēsEmē. Wä, lä dēᵉxᵉwīts lāxa k!wāxᵉEnē ḷābEma. Wä, g·îlᵉmēsē gwāł sEᵉx̣ᵘts!a dēqwē ḷābEmasēxs laē ēt!ēd dāx·ᵉīdxēs sElEmē qaᵉs sElx·sōdēs łāxa yūdúx̣ᵘdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāx g·ālē sElēs. Wä, g·îlᵉmēsē lāx·sâwē sElaᵉyas laē lēxōdxēs sElEmē. Wä, lä L!āyogwaaLElōtsa k!wāxᵉEnē ḷābEm lāx k·!Eqwałaasdasēs sElEmē. Wä, lāxaē dāx·ᵉīdxa t!ēsEmē qaᵉs dēxᵉwīdēs lāxa k!wāxᵉEnē ḷābEma. Wä, ōx·säᵉmēsē hë gwēg·ila lābEndālax ḷāpax ᵉwādzōsgEmasasēs wŭlasEᵉwE. Wä, g·îlᵉmēsē ᵉwīᵉla la ḷabEkwa laē ăxᵉēdxa g·āyołē lāxēs łāt!anEmē yîxs läx·dē łat!a qaᵉs xesēlasEᵉwa. Wä, laᵉmē ăxᵉēdxa wādzowē ts!Egudzo łāt!aakwa qaᵉs paxᵉāliłēq. Wä, lä ăxᵉēdxēs k·!îmḷayowē qaᵉs k·!îmLEldzōdēs lāq qa ᵉnEmadzōx̣ᵉwīdēs. Wä, g·îlᵉmēsē ᵉwīᵉla k·!îmLâlax t!ēt!Enxdzâᵉyas laē lēx·ᵉīdEq qaᵉs hëxat!gwēx·ᵉīdEx ăpsādzaᵉyas. Wä, g·ᵉîlEmxaāwisē ᵉwīᵉlâwē t!ēt!Enxdzâ-

31 have also been adzed off, | he adzes it on the surface, so that it is level; and after | he has finished, he turns it over; and after | he has done so, he takes the box that he is making and puts it on the | bottom board of the box that he is making, in this way,  and
35 he marks it all round with the straight knife ‖ on the outside of the box that he is making. As soon as his marks go around, | he takes off the box that he is making and puts it down, and he takes up again | his straight knife and cuts off the edges along | the mark that had been made; and when it has been cut off all along the mark, | he cuts off the ends along
40 the marks; and when the two ends are off, ‖ he takes up again the box that he is making and puts it on again. Then | he marks along the inside of the box, | on the bottom board of the box that he is making; and | when he has marked all around it, he takes off the box that he is making and puts it down. | Then he takes his straight knife and cuts
45 along ‖ the mark that he put on first; and when he has cut half the width of the little finger | in depth all around the bottom board of the box, he | cuts it off and removes it. As soon as he finishes, it is in this way: | Then he takes the box that he is making and puts it on | so that the inside fits well to the bottom. Then
50 he takes his ‖ drill and drills in a slanting direction in this way:  | turning the box that he is making upside down. He puts one foot | on the bottom board of the box that he is making; and when his drill comes through, |

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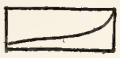
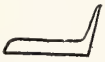
31 ᶜyasēxs laē ēEk·!a k·!îmLEldzōdEq qa ᶜnEmādzowēs. Wä, g·îlᶜmēsē gwāła laē lēx·ᶜīdEq qaᶜs hëxat! gwēx·ᶜīdxa ăpsādzEᶜyas. Wä, g·îlᶜ-Emxaāwisē gwāłExs laē ăxᶜēdxēs wŭlasEᶜwē qaᶜs hăndzōdēs lāxa pā-q!Exsdēlas wŭlāsEᶜwas (*fig.*). Wä, łä xŭltsēᶜstālasēs nExx·ała k·!āwa-
35 yowē lāx L!āsadzEᶜyasēs wŭlāsEᶜwē. Wä, g·îlᶜmēsē läᶜsta xŭltaᶜya-sēxs laē ăxᶜaLElōdxēs wŭlāsEᶜwē qaᶜs hăng·alīłēs. Wä, laxaē dāx·ᶜīd-xēs nExx·ała k·!āwayowa, qaᶜs k·!āxᶜwīdēx ēwŭnxaᶜyas lālak·!E-naxēs xŭltaᶜyē. Wä, g·îlᶜmēsē lāk·!endē k·!āxwaᶜyas lāqēxs laē xŭlts!EndEx wāx·sbaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwa wāx·sbaᶜyaxs laē
40 xwēlaqa dāx·ᶜīdxēs wŭlasEᶜwē qaᶜs hăndzōdēs lāq. Wä, lāxaē xŭldEłts!âlax ōts!âwasēs wŭlasEᶜwē. Wä, laEm xŭltsēᶜstālax ᶜwāla-łaasas ōts!âwasēs wŭlasEᶜwē lāxa pāq!Exsdēlasēs wŭlasEᶜwē. Wä, g·îlᶜmēsē läᶜstē xŭltaᶜyasēxs laē ăxᶜaLElōdxēs wŭlāsEᶜwē qaᶜs hăng·a-līłēq. Wä, lä dāx·ᶜīdxēs nExx·ała k·!āwayowa qaᶜs xŭldEłEnaᶜyēxēs
45 g·îlx·dē xŭltaᶜya. Wä, g·îlᶜmēsē k·!ōdEn lāxEns sElt!ax·ts!ānaᶜyēx yîx ᶜwālabEdasas xŭltaᶜyas lāx ăwēᶜstāsa pāq!Exsdēlas wŭlasEᶜwas, laē k·!axâlaq qa lāwäyēs. Wä, g·îlᶜmēsē gwāłExs laē g·a gwāłēg·a (*fig.*). Wä, lä dāx·ᶜīdxēs wŭlasEᶜwē qaᶜs hăndzōdēs lāq. Wä, g·îl-ᶜmēsē bEnāłē ōts!âwas lāxa pāq!Exsdaᶜyē laē hëx·ᶜidaEm ăxᶜēdxēs
50 sElemē qaᶜs masL!Ek·ałaē sElemasēxs laē sElx·ᶜīdEq g·a gwāłēg·a (*fig.*) lāx qEpāłaēnaᶜyasēs wElāsEᶜwē. Wä, lä t!ēbEdzEᶜwēsēs ăpsōłtsē-dzaᶜyē lāxa pāq!Exsdaᶜyasēs wElasEᶜwē. Wä, g·îlᶜmēsē lāx·sâwē

he takes a cedar-stick and his straight knife and | cuts it, making a peg. When he has finished many, he || puts the pegs in the whole number of holes that he has drilled. When he has done so, he | takes the other cedar board that he split, which is one hand-width thick. | He puts it down at the place where he is working, takes his stone hammer and his | wedges, and marks a line on one end with his marker, that is a short blunt-ended wedge, | in this form:  As soon as he finishes marking the end, || he takes his wedges and drives them along the line that he made on the end. | The wedges are close together as they are standing on the end of what he is splitting. | Then he strikes them lightly with his stone hammer, striking them one at a time; | and when he has split off the piece, then it is in this form,  as he had planned it | for the cover of the box that he is making. When this is done, || he takes his adz and adzes it well all over on both sides; and | when all the ridges have been adzed off, he adzes the top side | of what will be the top of the cover that he is making. |

When the cover has been finished, he takes his small crooked | knife, turns the box that he is making on its side, and he cuts grooves on it in this way: || and when his grooves go all round, he has finished his box for lily bulbs. | When it is done, his wife takes twisted cedar-bark rope | and puts it around in this way:

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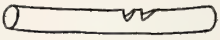
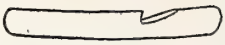
sELEmas, laē ăx^{e}ēdxa k!waxLāwē ḶE^{e}wis nEXX·ała k·!āwayowa qa^{e}s k·!āx̣^{e}wīdēq. Wä, laEm Ḷapēlaq. Wä, g·îl^{e}mēsē g̣wāła q!ēnEmē la k·!ax̣wēs laē Ḷap!īts lāx ^{e}wāxaasasēs sEla^{e}yē. Wä, g·îl^{e}mēsē g̣wāła laē ăx^{e}ēdxa wâkwē k!wagEdzo łat!aakwaxa ămxḶäs wâgwasē. Wä, g·āxē pax^{e}Elsas lāxēs g·Edasē. Wä, lä ăx^{e}ēdxēs pElpElqē ḶE^{e}wis LEmLEmg·ayowē. Wä, lä maēłbEntsēs maēłbanowē ts!Ek!wa LEmg·ayo lāqxa g·a gwałēg·a (*fig.*). Wä, g·îl^{e}mēsē g̣wāł maēłbEndqēxs laē ăx^{e}ēdxēs LEmLEmg·ayowē qa^{e}s dēx^{u}stōdalēs lāxa maēłba^{e}yē. Wä, laEm mEmk·âłē LEmLEmg·ayâsēxs laē q!waēłba^{e}ya lāx łatoyoLas. Wä, lä hălsElaEm dēg̣utEwēsēs pElpElqē lāxēs ^{e}nāł^{e}nEmp!Enxtōdalaēna^{e}yaq. Wä, g·îl^{e}mēsē lawäyē łatoyâs laē g·a gwałē sēnatasēg·a (*fig.*) yîx yîkŭyēLasa xEsēlasE^{e}was. Wä, g·îl^{e}mēsē g̣wāłExs laē ăx^{e}ēdxēs k·!îmḶayowē qa^{e}s aēk·!ē k·!îmLEldzōdEx wāwāx·sadza^{e}yas. Wä, g·îl^{e}mēsē ^{e}wi^{e}lâwē t!Ent!Enxdzâ^{e}yasēxs laē aēk·!a k·!îmł^{e}īdEx ēk·!adzE^{e}yasa yîkŭyēLasa xEsēlasE^{e}was.

Wä, g·îl^{e}mēsē g̣wāła yîkwaya^{e}yaxs laē ăx^{e}ēdxēs k!wēdayowē ămē xElx̣wala. Wä, qōx^{e}walīłaxēs xEsēla^{e}yē qa^{e}s aēk·!ē k!wēt!ēdEq (*fig.*). Wä, g·îl^{e}mēsē läēsta k!wēta^{e}yas laē g̣wāła x·ōgwats!ē xEtsEma. Wä, g·îl^{e}mēsē g̣wāła laē g̣EnEmas ăx^{e}ēdxēs mEla^{e}yē dEnsEn dEnEma qa^{e}s wElxsEmdēs lāq (*fig.*).

The Making of Oil-Boxes.—I have forgotten to talk about the measuring | of the oil-boxes. The husband of the | woman who picks viburnum-berries takes his seven wedges and his | hammer for splitting boards in the wedge-bag of sea-lion skin. ‖ He carries these on his back and goes into the woods, carrying his ax | in one hand. He is going to a place where he knows of a cedar-tree which has moss on its back, and which has been lying on the ground for a long time; | for the box-maker looks for this kind of a tree when he wants to make an oil-box, | because it bends, and it does not split easily, although | the heat strikes it for a long time when they are trying out the oil at Knight Inlet. As soon ‖ as he comes to a trunk that has no branches or knots, he puts his wedge-bag down on the ground | and chops into the log near the top of the cedar-tree. When | the place chopped out is a little over one span deep, | he measures three spans, | making more room for starting his chopping, in this way:  ‖ As soon as the new notch has the same depth as | the first one, he chops out the block between the two notches. | When it comes off, it is this way:  The long slanting place that he has chopped out is | the place where he will put his wedges in. Now he starts where he | cut in, and measures off ten spans ‖ and four finger-widths. | There he chops into the tree, and the chopping at

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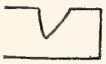
The Making of Oil-Boxes.—Wä, hëxōḷEn LlElēwēsEᶜwa mEnsaᶜyasa dEngwatslēmotē. Wä, hëEm g·îl ăxᶜētsōs łāᶜwŭnEmasa tlElts!ēnoxwē tslEdāqēs łatlayowē aḷEbōtslaq LEmlEmg·ayowa ḷEᶜwēs łātlEx·sEᶜyasē pElpElqaxs q!watslâē lāxēs q!waatslē LlēxEnsgEma.· Wä, laEm ōxLalaqēxs laē āLēᶜsta dāk·!ōtElaxēs sōbayowē. Wä,laEm lāł lāxēs q!atsEᶜwa p!Eldzēk·îla lā ḡēᶜs tlāᶜs ḷEkᵘ wēlkwa, qaxs hëᶜmaē āläsoᶜsa ᶜwīᶜwŭlēnoxwaxa dEngwatslēLē, qaxs tslExaē; wä hëᶜmēsēxs k·!ēsaē tslEtaxs wāx·ᶜmaē la gäła tslElqwasōsa Llēsaläsa sEmx·dEma lEq!ŭsxa dzāx̣ŭnē. Wä, g·îlᶜmēsē lāg·aa lāxa ëk·ētEläxs laē hëx·ᶜidaEm ōxLEg·aElsaxēs q!waatsle. Wä, la tEmx̣ᶜwīdxa gwēbaᶜyē lāxa ōxtâᶜyasa wēlkwē. Wä, g·îlᶜmēsē ēsEg·Eyowē la ᶜwālabEdats sōpaᶜyas lāxEns q!wāqwax·tslānaᶜyēx laē bāłᶜīdxa yūdux̣ᵘp!Enk·ē lāxEns q!wāq!wāx·tslānaᶜyēx laē sāg·îlīła sōp!ēd g·äg·îLEla lāxēs g·ālē sōpaᶜyaxa g·a gwāłēg·a (*fig.*). Wä, gîlᶜmēsē laᶜnEmałē ᶜwālabEtsas āłē tEmkwēs ḷEᶜwis g·ālē sōpaᶜyaxs, laē kŭgELElōdEx ăwāgawaᶜyasēs tEmkwaᶜyē. Wä, g·îlᶜmēsē lāwäxs laē g·a gwälēg·a (*fig.*). Wä, hëEm q!wāłaasLEs LEmlEmg·ayowasxa la g·îltsto sēnoqwāła sōpēs. Wä, lä g·äg·îLEla lāxēs tEmkwaᶜyē (1), laē bāłᶜīdxa nEqap!Enk·ē lāxEns q!wāq!wax·tslānaᶜyēx. Wä, hëᶜmisa mōdEnē lāxEns q!wāq!wax·tslānaᶜyaxs laē sōbEtendEq. Wä, laᶜmē ḡwāḡwaaxstâlē senōqwałaēnaᶜyas

this place slants toward | the base of the cedar-tree. This place is 22
not as wide open as the one which he chopped out first, | but it is
much deeper than the one that he chopped out at the top, | at (1).
When it is deep enough, it is this way:  Then ‖ he takes 25
his wedge-bag and takes out his wedges and his | stone
hammer, and he puts them down at (1) at the top of the
cedar-tree. | Then he drives in the wedges with his stone hammer. |
He hammers on each one at a time. | The seven wedges are all
close together. When the top piece comes off,
he turns it on its back. ‖ Then he measures 30
the thickness of one finger, | which he will split
off from the top piece. He takes the short | marking-wedge and
drives it into the log in this way: Then | he takes
a straight-edged cedar-stick and places it on the
end of the piece that had been wedged off from
the | cedar-tree at (1), as far as (2), and he marks
along it. After he has done so, ‖ he takes his marking-wedge and 35
his stone hammer, and puts his | marking wedge into the line that has
been marked out, and drives it in with his hammer, | so that the
wood splits a little. Then he pulls it out again | and puts it in at the
end of the place where he drove it in before, and he pulls out his |
marking-wedge and strikes it again with the hammer. He ‖ does so 40
along the whole length of the line that has been marked with his mark-
ing-wedge. Then | he takes his wedges and drives them into the line that

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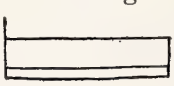
sōpaᶜyas lāxa oxLaᶜyasa wēlkwē. Wä, laEm k·!ēs lēxstowē sobēla- 22
ᶜyas. Wä, laᶜmē k!wäyāła wŭnqElagawēs g·ālē sōbēłēs lāxa ōxtâᶜyē
lāx (1). Wä, g·îlᶜmēsē hĕłabEtaxs laē g·a gwälēg·a (*fig.*). Wä, lä
ăxᶜēdxēs q!waats!ē, qaᶜs Lōxᶜwŭltsâlēxēs LEmlEmg·ayowē LEᶜwis 25
pElpElqē, qaᶜs q!waēłbEndēs lāxa wīłEtâᶜyasa wēlkwē (1). Wä,
laᶜmē dēgŭtEwēsēs pElpElqē lāq. Wä, laᶜmē ᶜnāłᶜnEmp!Enxtōda-
laxs laē dēqwasēs pElpElqē lāxa LEmlEmg·ayowaxs mEmk·E-
wakwaēda ăLEbōts!ats!ē (*fig.*). Wä, g·îlᶜmēsē nELEwē ăpsōdiłasa
wīlkwaxs laē mEnsᶜīdxa ᶜnEmdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx, 30
yîx wâgwasa lā łātoyoLEs lāxa ăpsōdīłē. Wä, lä ăxᶜēdxa ts!Ek!wa
maēłbano LEmg·ayowa qaᶜs maēłbEndēsxa g·a gwälēg·a (*fig.*). Wä,
laᶜmē ăxᶜēdxa nEgEnōsEla k!waxLāwa, qaᶜs k·adēłbEndēs lāxa ăpsō-
dīłē wēlkwa lāx (1) lā lax (2). Wä, la xŭldEłEnēq. Wä, g·îlᶜmēsē
gwāłExs laē ăxᶜēdxēs maēłbanowē LEᶜwis pElpElqē. Wä, lä LāK·!Entsēs 35
maēłbanowē LEmg·ayowē lāxa la xŭldEkwa, qaᶜs dēxᶜwidēsēs pEl-
pElqē lāq, qa xāL!Ex·ᶜīdēs xōxwaxᶜīda. Wä, lānaxwē xwēlaqa lēx-
ᶜwīdEq, qaᶜs xwēlaqē LāxᶜīdēS lax ōbaᶜyasēs lāx·dē lēxᶜwīdaasxēs
maēłbanowē LEmg·ayowa, qaᶜs ēt!ēdē dēxᶜwīdEq. Wä, āłᶜmēsē
gwālExs laē lābEndē maēłbaᶜyas lāxa xŭldEkwē. Wä, lä ăxᶜ- 40
ēdxēs LEmlEmg·ayowē, qaᶜs dēgŭłnaᶜyēs lāxa maēłbaᶜyē. Wä,

42 has been marked out. | As soon as the board that he splits out turns over, he does the | same as he did before; and when he has enough, | he carries the boards that he has split off and puts them down flat
45 outside of his house. ‖ Then he takes his hand-adz and adzes them all over. After he | has done so, he turns them over and adzes the other side, | adzing it all over nicely. After this has been done, he puts the board on edge and | adzes off the edges so that they are straight. When | this has been done, he puts it down flat. He
50 takes a cedar-stick and splits it in two so ‖ that it is the thickness of our little finger. He cuts off one end | square, and from this point he measures off | three spans. Then he cuts it off. Now the cedar-
55 stick is | three spans long. | This he lays on the ‖ other end of the box out of which he is making an oil-box. He marks as far as | its end in this way:  After doing so, | he takes off the cedar-stick measure and puts it down at the | other end of the oil-box that he is making, and he does the
60 same | with the straight-edge as he did before: he marks its end; and, ‖ after doing so, he takes a straight-edged cedar-board, | puts it down lengthwise, on the oil-box that he is making, | flush with the straight line that runs from one mark to the other on | each end of the oil-box that he is making, and he marks along it | the whole
65 length. After this has been done, he puts it on edge, takes his ‖ hand-

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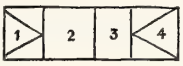
42 g·îlᵉmēsē nELâwē łātodaᵉyasēxs laē ēt!ēda; wä, lä âEmxat! hë ǫwēx·īdēs g·îlx·dē ǫwēg·ilasa. Wä, g·îlᵉmēsē hēłōLEXS g·āxaē wīx·-wŭłt!ālaxēs łāt!anEmē, qaᵉs lä pāxᵉElsas lāx L!āsanâᵉyasēs g·ōkwē.
45 Wä, lä ăxᵉēdxēs k·!îmLayowē, qaᵉs k·!îmLEldzōdē. Wä, g·îlᵉmēsē ǫwāłEXS laē lēx·ᵉīdEq qaᵉs et!ēdē k·!īmLEdzōdxa ăpsādzEᵉyē lāxēs aëk·!aēnaē k·îmLaq. Wä, g·îlᵉmēsē ǫwāłEXS laē k·ōxᵉŭlsaq, qaᵉs k·!īmLENXENdēX ăwŭnxaᵉyas, qa NEqENXElēs. Wä, g·îlᵉmēsē ǫwā-łEXS laē paxᵉElsaq, qaᵉs ăxᵉēdēxa k!waxLāwē, qaᵉs xōxᵘsENdēq, qa
50 yūwēs wāg·itENS sElt!ax·ts!ānaᵉyēx. Wä, lä k·!îmtōdEX ōbaᵉyas, qa ᵉNEmābēs. Wä, hëᵉmis g·äg·îLElaxs laē bāłᵉītsēs q!wāq!wax·ts!ā-naᵉyaxa yūduxᵘp!Enk·axs, laē k·!îmts!endEq. Wä, laEm yūduxᵘ-p!Enk·ē ᵉwāsǫEmasas lāxENS q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsǫEma-sasa k!wāxᵉEne mEnyayowē. Wä, hëᵉmisē k·adEdzōdayōs lāx
55 ăpsbaᵉyasa wŭlāsEᵉwa dEngwats!ē. Wä, lä xŭt!ālElōdEX ᵉwā-lag·ilasas ōbaᵉyasxa g·a ǫwāłēg·a (*fig.*). Wä, g·îlᵉmēsē ǫwāłEXS laē ăxᵉalElōdxēs mEnyayowē k!waxLāwa, qaᵉs läxat! k·adEdzōts lāxa ăpsbaᵉyasēs dEngwats!ēg·ilasEᵉwē. Wä, laEmxaē hëEm ǫŭyînxEn-dalē nEqENXaᵉyas. Wä, lāxaē xŭt!ālElōdEX ōbaᵉyas. Wä, g·îl-
60 ᵉmēsē ǫwāłEXS laē ăxᵉēdxa nEqENXEla nEǫENōSEla k!waxLāwa qaᵉs k·ādEdzōdēs aōts!aqâła LEᵉwē wŭlāsEᵉwē dEngwats!ä. Wä, laᵉmē nānaxtEᵉwas nEqENXaᵉyasa nEǫENōSEla lāxa xwēxŭltaᵉyē lāx wāx·s-baᵉyas wŭlāsEᵉwas dEngwats!äxs laē xŭldEłEndEq hëbEndālax ᵉwāsǫEmasas. Wä, g·îlᵉmēsē ǫwāłEXS laē k·!ōxᵉŭlsaq, qaᵉs ăxᵉēdēxēs

adz, and adzes along the mark that he has put on. When he | nearly reaches this line, he stops. Then he takes his straight | knife and cuts off so that everything comes off down to the mark. After | the board has been cut smooth, he lays it down flat again and puts it on the other edge, | and he cuts the other edge also so that it is straight; and ‖ after doing so, he puts it down flat. Three spans | is the width of the oil-box. He | takes the cedar measure and cuts off its end so that it is square. | He measures it off so that it is two spans long, | and cuts it off. Then he lays it on the ‖ middle of one end of the oil-box that he is making, and marks it. | After doing so, he measures with his cedar measure | to find out the center of the box that he is making. When he has found it, | he marks it and measures it in this way: | Now the cedar-stick is beveled so that he may find out which way it slants. ‖ As soon as he finds that it is not square, he takes his straight-edge | measure and lays it on the end of the box that he is making, and | he marks along it; and after he has finished, he takes his straight | knife and cuts across the grain, cutting off the slanting end. | As soon as this is done, he takes another cedar-stick ‖ and splits it so that it is flat and one span wide. | It is very thin. He cuts off | the end so that it is square, and, after doing so, he measures | it so that it is



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k·!îmḷayowē qaᶜs k·!îmḷᴇłᴇnaᶜyēxa xŭldᴇkwē. Wä, g·îlᶜmēsē lā-k·!ᴇnd ᴇlāq lāqēxs laē g̣wāłā. Wä, la dāx·ᶜīdxēs nᴇxx·äła k·!āwayowa, qaᶜs k·!aẋᶜwīdēq, qa ᶜwīᶜlâwēsa xŭltaᶜyas. Wä, g·îlᶜmēsē la aëk·!a k·!âkŭxs laē paxᶜᴇlsaq, qaᶜs ẋwēlaqē k·!ōẋᶜŭlsaq, qaᶜs k·!āẋᶜwīdēx ăpsᴇnxaᶜyas, qa ōgwaqēs nᴇqᴇla. Wä, g·īlᶜmēsē g̣wāłᴇxs laē ēt!ēd paxᶜᴇlsaq. Wä, laᴇm yūduẋᵘp!ᴇng·adzowa wŭlāsᴇᶜwas dᴇngwats!ē lāxᴇns q!wāq!wax·ts!ānaᶜyē. Wä, lä ăxᶜēdxa k!waxʟāwē, qaᶜs k·!îmtōdēx ōbaᶜyas, qa ᶜnᴇmābēs ōbaᶜyas. Wä, lä bałᶜīdᴇq qa małp!ᴇnk·ēs ᶜwāsg̣ᴇmasas lāxᴇns q!wāq!wax·ts!ānaᶜyēx laē k·!îmtōdᴇq. Wä, lä k·ādᴇdzōts lāx nᴇg̣ᴇdzâᶜyas ăpsbaᶜyasēs wŭlāsᴇᶜwē dᴇngwats!ä. Wä, lä xŭltbᴇn-dᴇq. Wä, g·îlᶜmēsē g̣wāłᴇxs lāē mᴇnsīᶜlälasēs k!waxʟāwē mᴇnya-yowa, qaᶜs q!äᶜstēx nᴇg̣ᴇdzâᶜyasēs wŭlāsᴇᶜwē. Wä, g·îlᶜmēsē q!ā-qēxs laē xŭt!āʟᴇlōdᴇq. Wä, lä mᴇnsīᶜlälaq g·a g̣wäłēg·a (*fig.*). Wä, laᴇm sēnoqwałēda k!waxʟāwē mᴇnyayowa, qaᶜs q!ästēx sēnog̣was-laxas. Wä, g·îlᶜmēsē q!äᶜstax sēnoqwałaxs laē ăxᶜēdxēs nᴇg̣ᴇnōsᴇla k!waxʟāwē mᴇnyayowa, qaᶜs k·atbᴇndēs lāxēs wŭlāsᴇᶜwē, qaᶜs xŭldᴇłᴇnayēq. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxēs nᴇxx·äła k·!āwayowa, qaᶜs g̣ᴇg̣ēx·salē k·!aẋᶜwīdᴇq, qaᶜs k·!aẋâlēx sēnoqwa-ᶜyas. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxa k!waxʟāwē ōgŭᶜlaᴇmxat!, qaᶜs xōẋᶜwidēq qa pᴇxᶜᴇnēs, qa ᶜnᴇmdᴇnēs ᶜwādzᴇwasas lāxᴇns q!wāq!wax·ts!ānaᶜyēx. Wä, lä pᴇldzowa. Wä, lāxaē k·!îmtōdᴇx ōbaᶜyas qa ᶜnᴇmābēs. Wä, g·îlᶜmēsē g̣wāłᴇxs laē bāłᶜīdᴇq, qa

three spans long. | Then he cuts it off. Then he measures two spans and two ‖ finger-widths for the end (of another one), which he also cuts off. | Next, he places the shorter | measure on the edge of the box that he is making, beginning at the | end, and marks the end of the measuring- | stick. Then he takes it off. He puts it down on the upper side ‖ and marks its end again. Then he takes the | straight-edge and puts it down so that it touches the marks, | and he marks along it. As soon as he has done this, he takes the longer one of the | cedar measures, puts it down on the box that he is making, | beginning at the last mark that he put on, and he marks its end; ‖ and he also puts it on the other edge and marks its | end. After this has been done, he takes his straight | cedar-stick and puts it down close to the marks that he has just made, and | marks along it. Then he puts it down on the floor. He takes the shorter | cedar measure and puts its end down on the edge ‖ of the box that he is making, beginning at the last mark that he has put on, and he | marks its end. Then he takes it off and puts it down | on the other edge and marks its end. | After this has been done, he takes his straight-edge and puts it down on | the box that he is making so that it touches the marks that he has put on, and he marks along it; ‖ and

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88 yūduxᵘp!Enk·ēs ᶜwāsgEmasas lāxEns q!wāq!wax·ts!ānaᶜyaxs laē k·!îmtts!EndEq. Wä, lāxaē ēt!ēd bāłᶜīdxa hamałdEngâläsa małp!En-k·ē lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx ᶜwāsgEmasas laaxat! k·!îmt-ts!EndEq. Wä, gîlᶜmēsē gwāłExs laē k·ātEnxEntsa ts!Ekwa-gawaᶜyē mEnyayo lāx ăwŭnxaᶜyasēs wŭlāsEᶜwē g·äg·îLEla lāx ōbaᶜyas. Wä, lä xŭlt!aLElōdEx ᶜwālałaasas ōbaᶜyasēs mEnyayowē k!waxLāwa. Wä, lä ăxᶜaLElōdEq, qaᶜs lä k·atEnxEnts lāxa ăpsEnxa-ᶜyas. Wä, lāxaē xŭlt!aLElōdEx ᶜwālałaasas. Wä, lä ăxᶜēdxēs nEgEnōsē, qaᶜs k·adEdzōdēs qa nExstâyēsēx xwēxŭltaᶜyasēxs laē xŭldEłEnēq. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa g·îltagawaᶜyē k!waxLāwa mEnyayowa, qaᶜs lä k·atEnxEnts lāxēs wŭlāsEᶜwē g·ä-g·îLEla lāx āłē xŭltēs. Wä, lä xŭlt!āLElōdEx ᶜwālałaasas ōbaᶜyas. Wä, lāxaēs lāxa ăpsEnxaᶜyē. Wä, lāxaē xŭlt!āLElōdEx ᶜwālałaasas ōbaᶜyas. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa nEgEnōsEla k!wax-Lāwa, qaᶜs lä k·at!aLElōts lāx nEqEläsa xwēxŭltaᶜyē. Wä, lä xŭldEłᶜEndEq. Wä, lāxaē k·at!ālīłaqēxs laē ăxᶜēdxa ts!Ekwaga-waᶜyē k!waxLāwa mEnyayowa, qaᶜs läxat! k·adEdzōts lāx ăwŭnxa-ᶜyasēs wŭlāsEᶜwē g·äg·îLEla lāxēs āłē xŭltaᶜya. Wä, lāxaē xŭlt!a-LElōdEx ᶜwālałaasas ōbaᶜyas. Wä, lä ăxᶜaLElōdEq, qaᶜs lä k·ātEn-xEnts lāxa ăpsEnxaᶜyē. Wä, lä xŭlt!aLElōdEx ᶜwālałaasas. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs nEgEnōsEla, qaᶜs lä k·adEdzōts lāxēs wŭlāsEᶜwē. Wä, g·îlᶜmēsē nEqāła lāx xwēxŭltaᶜyasēxs laē xŭldEłE-

after all the places where the short sides are to be bent have been 10
marked, and also | the long sides of the oil-box that he is making, he takes the measure of | the longer cedar-stick and puts it down on the edge of the | box that he is making so that it touches the mark that he made last. He marks the | end of the measure, takes it off, and puts it down ‖ on the other edge, and he marks the end of it again. 15
After this has been | done, he takes his straight-edge, puts it down so that | it just touches the marks along it. This is | the place where the two ends of the oil-box that he is making will meet. After he has done so, it is | in this way.[1] Then he takes his straight knife and ‖ cuts out the marks for the bending of the sides, | in this way.[2] The 20
ends are cut out in this manner.[2] After this has been done, he takes | a basket, goes down to the beach of the house where he is making the box, and | puts stones into his basket. As soon as | it is full, he carries them in on his back into the house in which he is making the box, ‖ and he pours down the stones by the side of the fire. 25
Then he goes down again | and puts stones into his basket. | When it is full, he carries them on his back | into the house in which he is making the box. He pours them down by the side | of the fire. When he thinks he has enough, he stops. ‖ He rakes up his fire and 30
puts the stones on top of it. | When this is done, he takes the box

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nēq. Wä, g·îlᵉmēsē ᵉnāxwa xŭldEkwa k·!ēk·!ōsasa ts!Eg·ōła LEᵉwa 10
g·îldōłäs wŭlāsEᵉwas dEngwats!ä; wä, lāxaē ăxᵉēdxa mEnyayowasa g·îldolasēxa g·îltagawaᵉyē k!waxLāwa lä k·adEdzōts lāx ăwŭnxaᵉyasēs wŭlāsEᵉwē. Wä, laEm sEx·Enēx ālē xŭltēs. Wä, laᵉmē xŭt!aLElōdEx ōbaᵉyasēs mEnyayowē. Wä, lāxaē ăxᵉaLElōdEq, qaᵉs lä k·at!aLElōts lāxa ăpsEnxaᵉyē. Wä, lāxaē xŭlt!aLElōdEx ōbaᵉyas. Wä, g·îlᵉmēsē 15
gwāłExs laē ăxᵉēdxēs nEgEnōsEla k!waxLāwa, qaᵉs k·adEdzōdēs, qa nEqalēs lāxa xwēxŭltaᵉyē. Wä, lä xŭdEłEnēq. Wä, hëEm sak·odēłtsa ōbaᵉyas wŭlāsEᵉwas dEngwats!ä. Wä, g·îlᵉmēsē gwālExs laē g·a gwālēg·a (*fig.*). Wä, lä ăxᵉēdxēs nExx·äła k·!āwayowa, qaᵉs xŭxŭtsōxᵉwīdēxa la xwēxŭldEkwaxa g·a gwālēg·a (*fig.*). Wä, lāLa 20
g a gwałē xŭltaᵉyasa sak·ōdaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa lExaᵉyē, qaᵉs lä lEnts!ēs lāx L!Emaᵉisasēs wŭᵉlats!ē g·ōkwa. Wä, lä xEᵉxᵘts!âlasa t!ēsEmē lāxēs xEgwats!äxa t!ēsEmē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē ōxLōsdēsElaq qaᵉs lä ōxLaēLElaq lāxēs wŭᵉlats!ē g·ōkwa, qaᵉs lä gŭgEnōlisas lāxēs lEgwīłē. Wä, lä ētEnts!ēsa, qaᵉs 25
läxat! ēt!ēd xEᵉxᵘts!ōtsa t!ēsEmē lāxēs xEgwats!äxa t!ēsEmē lExaᵉya. Wä, g·îlᵉEmxaāwisē qōt!axs laē ōxLEx·ᵉīdEq, qaᵉs lä ōxLosdēsElaq, qaᵉs läxat! ōxLaēLElaq lāxēs wŭᵉlats!ē g·ōkwa, qaᵉs lä gŭgEnōlisas lāxēs lEgwīłē. Wä, g·îlᵉmēsē k·ōtaq laEm hëłalaxs laē gwāła. Wä, lä lElqōxᵉwīdxēs lEgwīłē, qaᵉs xEᵉxᵘLālax·ᵉīdēxa t!ēsEmē lāq. Wä, 30
g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs wŭlāsEᵉwē qaᵉs paxᵉālłēs lāx

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[1] See figure on p. 68. [2] See figure on p. 69.

32 which he is making and puts it down | close by the fire. He marks on the floor a point on each side of the marks that he has put on | the three corners of the oil-box that he is making. Then | he takes the 35 box away and puts it down flat at a place not far from ‖ where he is working. He takes his wife's clam-digging stick and digs up | the soil. The hole that he digs is of the same length as the width | of the box that he is making, and the width of the hole is one span, | and 40 it is one span deep. | As soon as he has done so, he takes the ‖ large basket, goes down to the beach, and picks off | dulce and throws it into a basket. | When it is full, he carries it on his back up the beach, | into the house in which the box is being made. He puts it down at the place | near where he dug the holes. As soon as this is 45 done, he takes good, easily-splitting ‖ pine-wood and splits it with his knife into thin pieces. | He cuts them round with sharp | points. The length of each is four finger-widths. | He cuts them of the same size as the size of his drill, and he uses them to peg | the ends of the 50 box together. (Some people sew the ends ‖ of the box with cedar-withes.) | As soon as he has cut enough pegs, he goes to get his drill, | and also the tongs, which he brings and puts down. As soon as this is done, | he takes his large bucket and goes to draw fresh water. |

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32 māg·înwalīsasēs lEgwīłē. Wä, lä xŭlt!alīłax wīwax·sbaᶜyasēs xwēxŭ-taᶜya yūduẋᵘts!aqē k·!ēk·!ōsałtsa dEngwats!ē wŭlāsōᶜs. Wä, lä lēqŭlīłaxēs wŭlāsEᶜwē, qaᶜs lä paxᶜālīłas lāxa k·!ēsē qwēsālalīł 35 lāxēs ēaxălasē. Wä, lä ăxᶜēdEx k·!ĭlākwasēs gEnEmē, qaᶜs ᶜlāp!i-dēxa dzEqwa. Wä, laEm ᶜnEmāsgEmē ᶜlāpaᶜyas ḷōᶜ ᶜwādzEwasasēs wŭlāsEᶜwē. Wä, lä ᶜnāłᶜnEmp!En lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx ᶜwīᶜwadzEgasas. Wä, lāxaē ᶜnāłᶜnEmp!Enk·ē ᶜwīᶜwalabEtalīlasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa 40 ᶜwālasē lExaᶜya, qaᶜs lä lEnts!ēsEla lāxa L!EmaᶜisE, qaᶜs lä k!ŭlg·î-laxa L!EsL!Ekwē qaᶜs lä łExts!âlas lāxēs L!Egwats!ē lExaᶜya. Wä, g·îlᶜmēsē qōt!axs laē ōxLEx·ᶜīdEq, qaᶜs g·āxē ōxLōsdēsElaq, qaᶜs lä ōxLaēLElaq lāxēs wŭᶜlats!ē g·ōkwa. Wä, lä ōxLEg·alīłas lāxa nEẋwāła lāxēs ᶜlāpaᶜyē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ēg·aqwa 45 lāx xâsEᶜwē wŭnāgŭła, qaᶜs xōẋᶜwīdēsēs k·!āwayowē lāq, qaᶜs wīswŭł-tEwēs. Wä, lä k·!āẋᶜwīdEq qa łēēlx·Enēs. Wä, hēᶜmis, qa wīswEł-bēs ōbaᶜyas. Wä, lä maēmōdEnē ăwâsgEmasas lāxEns q!wāq!wax·-ts!ānaᶜyēx. Wä, laᶜmē nānamag·īt!aq ḷEᶜwis sElEmē qō ḷap!īdLes lāxa sāk·odaᶜyasēs wŭlāsEᶜwē. Wä, lāḷa t!Emt!Egōdēda waōkwē 50 wīwŭᶜlēnoxᵘsa wīswEłtowē dEwēx lāx sāk·odaᶜyasēs wŭlāsEᶜwē. Wä, g·îlᶜmēsē hēłalē k·!āẋwaᶜyas ḷābEma laē k·!Eng·alīłaxēs sElEmē. Wä, hēᶜmisē k·!îpLālaa, qa g·āxēs k·adēła. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs ᶜwālasē nagats!ä, qaᶜs lä tsēx·ᶜīdEx ᶜwEᶜwāp!Ema, qaᶜs g·āxē hăng·alīłas. Wä, lä ăxᶜēdxa k·!āk·!Ek·!obanē qa g·āxēs

Then he takes pieces of old mats and ‖ puts them down; and after 55
he has done so, he sees that the stones on his | fire are red-hot. Then
he | takes his tongs and picks off the red-hot stones and | puts them
into the holes that he has dug. He does not fill them too full of |
stones; and when there are stones in every hole, ‖ he takes the 60
basket with dulce, takes out the dulce, and | puts it on the red-hot
stones. He puts on a great deal of it, so that the | dulce in the
three holes forms a thick layer. When this is done, | he takes the
box that he is making and puts it down over the holes. He puts the
grooved side down, | and he places the holes just under the grooves. ‖
Then he puts dulce over all the grooves. | As soon as a thick layer 65
has been put on, he lifts up one end of the box that he is making | so
that it does not stand quite straight on edge. He takes his bucket |
and pours water on the three holes for steaming. After doing so, | he
puts down the box that he is making, as the steam begins to come
out. ‖ He covers it with pieces of old mats. After | this has been 70
done, he takes well-splitting pine-wood and splits it | so that it is two
finger-widths in thickness and square. | He measures off five spans
for the | length of the red-pine wood, and splits it so that it is ‖ like 75
tongs. After this has been done, he takes split cedar-strips | and
ties them to one end, so that the pine-wood does not split. | After he

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ǵwālīła. Wä, g·îlᵉmēsē ǵwāłEXS laē dōxᵉwaLElaxa XEᵉxᵘLālalisē lāxa 55
lEgwīłē t!ēsEmxs lEᵉmaē ᵉnāx̣wa mēmEnłtsEmx·ᵉīda. Wä, lä
dāx·ᵉīdxēs k·!îpLālaa, qaᵉs k·!îp!īdēs lāxa x·īx·EXSemāla t!ēsEma, qaᵉs
lä k·!îpts!âlas lāxēs ᵉlāpaᵉyē. Wä, lä k·!ēs hëłq!ālaq Lōma qōt!axa
t!ēsEmē. Wä, g·îlᵉmēsē ᵉnāx̣wa la XEq!ŭxḶālaxa t!ēsEmaxs laē
ăxᵉēdxa L!Egwats!ē lExaᵉya, qaᵉs łExᵉwŭłts!ōdēxa L!EsL!Ekwē, qaᵉs lä 60
łExᵉalōdālas lāxa x·īx·EXSEmāla t!ēsEma. Wä, ăwīlaᵉmēsē wâk!wēda
L!EsL!Ekwē lāqēxs yūdux̣ᵘdzaqaē. Wä, g·îlᵉmēsē ǵwāłEXS laē
ăxᵉēdxēs wŭlāsEᵉwē qaᵉs lä paqEyînts lāq. Wä, laᵉmē bEnsāłaxa
xwēxŭdEkwē. Ẓwä, lä nēnEqałē k·!ēk·!alasas lāxa xwēxŭdEkwē.
Wä, lä mōdzodalasa L!EsL!Ekwē lāx nēnEXSâwasa xwēxŭdEkwē. 65
Wä, g·îlᵉEmxaāwisē la wâkwa laē wŭyEnXEndxēs wŭlāsEᵉwē, qa
hălsElaᵉmēs k·!ēs k·!ōx̣ᵉwalīłEXS laē ăxᵉēdxa ᵉwābEts!âla nagats!ä,
qaᵉs tsētsadzEłts!axtalēxēs yūdux̣ᵘdzEqē k·!ēk·!alasa. Wä, g·îl-
ᵉmēsē ǵwāłEXS laē pāqEyîntsēs wŭlāsEᵉwē lāqēxs laē k·!āłEla. Wä,
lä ăxᵉēdxa k·!āk·!ek·!ōbana qaᵉs lä LEbēg·îndālas lāq. Wä, g·îlᵉmēsē 70
ǵwāłEXS laē ăxᵉēdxa ēg·aqwa lāx xâsEᵉwē wŭnāgŭła, qaᵉs xōx̣ᵘsᵉ-
Endēq, qa małdEneᵉstalis lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāg·i-
dasas. Wä, lä bāłᵉīdxa sEk·!āp!Enk!ē lāxEns q!wāq!wax·ts!āna-
ᵉyēx, yîx ᵉwāsǵEmasasa wŭnāgŭłē. Wä, la xōx̣ᵉwīdEq qa yowēs
ǵwex·sa ts!ēsLālax. Wä, g·îlᵉmēsē ǵwāłEXS laē ăxᵉēdxa dzEXEkwē 75
ts!ēq!adzo dEnasa, qaᵉs yîL!EXLendēs lāq qa k·!ēsēs hëx·sa xōx̣ᵘsa.

77 has done this to the piece protecting the sides of the box when the corners are being bent, | he takes off the old mat which he had spread over the side of the box that he is steaming, | and he puts it
80 down a little ways from where he is working, and ‖ he removes from the box all the dulce that has been steamed. | When it is all off, he takes hold of one edge of the box that he is making, which is now pliable. | He lays it down flat on a place where it is level. Then he takes the protector of the box, | he opens the two legs while he is | lifting the box-board from the floor, and puts the board between the
85 legs of the tongs. ‖ He places this close to the slanting side of the groove that he has made in the board. Then he places both feet, one on | each end of the protector. He takes hold of the two corners of the box-board that he is making and | pulls it upward. Then the side of the box begins to bend; and | when it is in this way,[1] he moves his protector to the following | groove; and he does the same as he
90 did before when he bent the first groove; ‖ and after he has bent the three grooves, he takes a | long cedar-bark rope and winds it around the box that he is making. Now | he pushes the one end against the groove that will fit it at the other end; and after doing this, | he takes his drill and drills a slanting hole through the two ends that are fitted together. | The distance between these holes is three finger-widths. ‖
95 When he has pushed his drill through, he pulls it out | and puts in its place a peg of red-pine wood, which he | hammers in with a stone.

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77 Wä, g·îlᵉmēsē gwāła L!EBEDZEWēyasa k·ōqwäx k!ōsäsēs wŭlāsE-ᵉwaxs, laē ăxᵉēdxa LEPEyaᵉyē k·!āk·!ek·!ōbanēsēs kŭnsasEᵉwēs wŭlāsEᵉwē, qaᵉs lä LEp!ālīłas lāxa qwāqwesāła lāxēs ēaxElasē. Wä,
80 la xēkŭldzōdxēs wŭlāsEᵉwē, qa lawäyēsa la L!ōp L!ESL!ekwa. Wä, g·îlᵉmēsē ᵉwīlg·îldzōxs laē DENXEndxēs wŭlāsEᵉwaxs laē pēqwa qaᵉs lä paxᵉālīłas lāxa ᵉNEmaēłē. Wä, lä dāx·ᵉīdxēs L!EBEDzâᵉyasa k·ōqwäx k·!ōsäsēs wŭlāsEᵉwē, qaᵉs lä ăqāłamasEXs wāx·sanōdzEXsta-ᵉyasēxs laē wēg·îlīłaxēs wŭlāsEᵉwaxs laē L!EBEDzōts lāxēs wŭlāsEᵉwē.
85 Wä, laEm hë gwägawaᵉya sēnoqwała xŭtaᵉyaxs laē t!ēt!EPBEndxa L!EBEDzâᵉyasēs g·ōg·îgŭyōwaxs laē dādENXEndxēs wŭlāsEᵉwē, qaᵉs gElqōstōdēq. Wä, hëᵉmis la beᵉnakŭlatsa k·!ōsäsē wŭlāsEᵉwē. Wä, g·îlᵉmēsē la g·a gwäłēg·axs (*fig.*) laē LēgŭLElōdxēs L!EBEDzoyē lāxa ᵉNEmē xŭtaᵉya. Wä, laxaē âEm nāqEmg·îłtowēxēs g·îlx·dē gwēg·i-
90 lasa. Wä, g·îlᵉmēsē ᵉwīᵉla la k·ōgEkwa yūduẋᵘdāła xŭtäs laē ăxᵉēdxa g·îlt!a DENSEN DENEma, qaᵉs QEX·SEmdēs lāxēs wŭlāsEᵉwē. Wä, laEm SEX·baᵉya sāk·odaē lāxa QEmtbaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs SELEmē, qas Länēxałaēs SElaᵉyē lāxa sāk·odaᵉyē. Wä, lä yaēyuduẋᵘdEN lāxENs q!wāq!wax·ts!ānaᵉyēx yîx ăwâlagâłaasas
95 SElaᵉyas. Wä, g·îlnaẋwaᵉmēsē lāx·sâwē SElaᵉyasēxs laē lēxᵉŭLE-lōdxēs SELEmē, qaᵉs L!ayogwaaLElōdēsa wŭnxᵉŭnē ḷābEm lāq, qaᵉs dēxᵉwīdēsa t!ēsEmē lāq. Wä, g·îlᵉmēsē ᵉwīᵉla la ḷābEkwa, lāē

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[1] At right angles.

When it has all been pegged together, he | takes a short board which 97
is the end of the box that he is making, and | puts it down flat. He
takes hold of each side of the box that he is making and puts it on
top of his board. ‖ He takes his drill and marks all round the outside 200
of the | box that he has made; and as soon as he has marked all
round it, he takes it off | and puts it down at a place not far from
where he is working. Then he | takes his straight knife and he cuts
the board until he reaches the mark that he put | round the bottom
of his box. When he reaches ‖ the mark up to which he is cutting, 5
he cuts it very smooth with his crooked | knife at the place where the
box is going to fit on the bottom board of the box that he is making. |
Then he pounds up charcoal and puts it into the shell of a | horse-
clam. He pours some water on it, stirs it, and | when it is mixed, he
takes soft cedar-bark, dips it in, ‖ takes the box that he is making 10
and turns it bottom-side up. | When it is in this position, he soaks
some shredded cedar-bark in the charcoal mixture, | and paints it all
round the bottom edge of the box that he is making. He lays the
bottom board | flat on the bottom of the box, and sits down on it, so
that it is | pressed down against the box. After doing so, ‖ he takes 15
it off, and then he examines it to see if the black paint is all over
the bottom board, | then there is no leak. If the black is in patches,
then there will be | leaks at the points without paint. He takes his
crooked | knife and shaves off all the black paint; and when | it is

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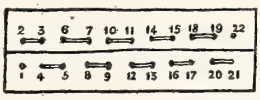
ăxᵉēdxa ts!āts!aẋᵘsEmē g·ayōł lāx ōbaᵉyasēs wŭlāseᵉwē. Wä, lä 98
paxᵉālīłas. Wä, lä dananōdxēs wŭlaᵉyē, qaᵉs lä hăndzōts lāq. Wä,
lä ăxᵉēdxēs sElEmē, qaᵉs xŭtsēᵉstālis lāx L!āsadzaᵉyas ăwīᵉstäsēs 200
wŭlaᵉyē. Wä, g·îlᵉmēsē läᵉsta xŭltaᵉyasēxs laē ăxᵉaLElōdxēs wŭla-
ᵉyē, qaᵉs lä hăng·alīłas lāxa k·!ēsē qwēsała lāxēs ēaxElasē. Wä, lä
dāx·ᵉīdxēs nExx·ała k·!āwayowa, qaᵉs k·!āẋᵉwīdēq lālak·!înaxēs xŭl-
taᵉyē lāx ăwīᵉstäsa pāq!ExsdEᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉla lāk·!ēdē
k·!āẋwaᵉyas lāxa xwēxŭltaᵉyaxs laē aëk·!a k·!āẋᵉwītsa xElẋwāła 5
k·!āwayowē lāx k!wadzâyaasLas wŭlaᵉyas lāxēs pāq!ExsdēLē. Wä,
laᵉmē q!wēłᵉīdxa ts!ōłna qaᵉs k·!āts!ōdēs lāxa ᵉwālasē xālaētsa
mEt!ānaᵉyē. Wä, lä gŭq!Eqasa ᵉwāpē lāqēxs laē xwēt!ēdEq. Wä,
g·îlᵉmēsē lElgoxs laē ăxᵉēdxa k·ādzEkwē, qaᵉs dzopstEndēs lāq.
Wä, lä ăxᵉēdxēs wŭlaᵉyē, qaᵉs ēk·!axsdāłamasēqēxs laē qEp!Esa. 10
Wä, lä dōstEndxa hăpstaakwē k·ādzEkᵘ lāxa ts!ōłnaᵉstala qaᵉs
gEltsēᵉtsālēs lāx ōgwägaᵉyasēs wŭlaᵉyē. Wä, lä ăxᵉēdxa pāq!Exsdē-
Las, qaᵉs pāq!ExsdEndēs lāq. Wä, lä k!wadzōdEq, qa ᵉnāẋwēs
q!EsāLEla. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉaLElōdEq. Wä, g·îlᵉmēsē
ăxᵉaLElōdqēxs laē dōxᵉwīdEq. Wä, g·îlᵉmēsē ᵉnāẋwa ts!ōłᵉīdExs laē 15
k·!eâs g·îlx·a lāq. Wä, g·îlᵉmēsē lōlasâlēda ts!ōłäxs laē hëEm
g·îlx·ēda lōlasawawaᵉyē. Wä, hëᵉmis la ăxᵉēdaatsēxēs xElẋwāła
k·!āwayowa, qaᵉs xāLē k·!āk·!aẋᵉwŭqEwaxa ts!ōłna. Wä, g·îlᵉmēsē

all off, he takes some more soft cedar-bark, dips it into the charcoal ‖ mixture, and rubs it over the edge of the box that he is making; then he puts | on the bottom board; and when the black charcoal is no longer in patches, | he takes his drill and drills | slantingly through (the side and the bottom). When he gets through, he pulls out his drill, | takes one of the pegs, wets it in his mouth with his saliva, and, ‖ when it is wet all over, he puts it into the drill-hole. | He takes his stone hammer and drives it in. When it is all in, | he stops hammering. He takes his drill and drills another hole | three finger-widths away from the first one; | and when that also passes through, he wets another peg in his mouth ‖ with his saliva. Then he pulls out his drill, | changes, and puts the peg in its place in the drill-hole. Then he takes the | stone and drives in the peg, as he did before. He | continues doing this, going around drilling and putting in pegs; and | when he has pegged all round the bottom, the oil-box is finished; ‖ for the time when he makes the box is when the | winter is over and just before the olachen run in Knight Inlet. | Oil has to be put in the oil-box first, in order to make it tight | by filling the pegged edge of the bottom with oil. When | the time for picking viburnum berries comes, the oil box is empty. ‖ Then the berries are put in; and now the juice of the viburnum berries will not run out, | although they leave it in the box for a whole winter. | That is all.

ᵉwīᵉlâxs laē ēt!ēd ăxᵉŭstEndxa k·ādzEkwē dzōpᵉstālaxa ts!ōłnaᵉstāla ᵉwāpa, qaᵉs läxat! gEltsēᵉstālas lāx ăwēᵉstäs wŭlaᵉyas. Wä, lālaxaē paxᵉalElōtsa pāq!Exsdaᵉyē lāq. Wä, g·îlᵉmēsē k·!eâs lōlasawaᵉya ts!ōłnäxs laē hëx·ᵉidaEm ăxᵉēdxēs sElEmē, qaᵉs sElx·ᵉīdēxa Lānexałēxs laē lāx·sâ. Wä, g·îlᵉmēsē lāx·sâxs laē lēxᵉwīdxēs sElEmē, qaᵉs dāx·ᵉīdēxa ᵉnEmts!aqē ḷābEma, qaᵉs mElxᵉŭndēsēs k!ŭnēL!Exawaᵉyē lāq. Wä, g·îlᵉmēse k!ŭnxᵉEnālaxs laē ḷastōts lāxēs sElaᵉyē. Wä lä dāx·ᵉīdxa t!ēsEmē, qaᵉs dēgŭtōdēs lāq. Wä, g·îlᵉmēsē lāxḷaxs laē gwāł dēqwaq. Wä, lä ēt!ēd dāx·ᵉīdxēs sElEmē, qaᵉs sElx·ᵉīdēxa yūduxᵘdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāxēs g·ālē sElaᵉya. Wä, g·îlᵉEmxaāwisē lāx·sâxs laē mElxᵉŭntsēs k!ŭnēL!Exawaᵉyē lāq, qa k!ŭnxᵉEnālisēx laē lēxᵉwīdxēs sElEmē, qaᵉs L!ayogwaaLElōdēsēs ḷābEmē la ḷastōts lāxa sElaᵉyaxs laē dāx·ᵉīdxa t!ēsEmē qaᵉs dēgŭtōdēs lāqēxs laē dēxᵘbEtEndEq. Wä, âxᵘsäᵉmēsē hë gwēᵉnākŭlaqēxs läᵉstalaē sElᵉnākŭla, qaᵉs ḷābEᵉnākŭlēq. Wä, g·îlᵉmēsē lElgowa ḷāpaᵉyasēs laē gwāłē wŭlaᵉyas dEngwats!ä, yîxs hëᵉmaē wŭlx·ᵉīdEx·dEmsēxēs wŭlāsEᵉwē dEngwats!ēxs g·ālaē gwāł ts!ăwŭnxa, yîxs k·!ēsᵉmaē qwaxŭlīsa dzāxŭnē lāx Dzāwadē, qaxs hëᵉmaē g·îlts!âwēda L!ēᵉnaxa dEngwats!ē, qa âlak·!alēs ămxaxs laē qōqŭt!aᵉstowē sak·odaᵉyas ḷEᵉwēs pāq!Exsdaᵉyaxa L!ēᵉna. Wä, g·îlᵉmēsē t!Elt!Elts!Enxxa t!Elsaxs laē lopts!âwēda dEngwats!äxa L!ēᵉna. Wä, lä t!Elts!âlaxa t!Elsē. Wä, laᵉmē hëwäxa g·îlx·sâlē ᵉwāpagaᵉyasa t!Elsaxs wāx·ᵉmaē lElgogwīlaxa ᵉnEmxEnxē ts!ăwŭnxa. Wä, laEm gwāła.

Sewing with Cedar-Withes.—The man takes a long bone drill | and two split boards which he places side by side. Then he | drills close to the end slanting, and passes through the edges of the | two split boards, so that the end of the drill passes out on the other side of the ‖ other board, thus:  As soon as he comes to the end, he takes his | knife and cuts a groove into it, in which the cedar-withes lie. | After cutting the grooves, he turns it over and cuts a | groove on the other side, where no groove has been cut (on the upper side). When he gets to the end, | he takes the twisted cedar-withes and puts the thin end through (1). ‖ He pulls it; and when it reaches the thick end, he takes | a cedar stick and cuts it so that it has a sharp point, and drives it in | alongside of the cedar-withe. Then the end of the cedar-withe comes out at (2). | He pulls it tight and twists it, and pushes it in | at (3), and it comes out at (4). He pulls it tight, and ‖ hammers it with a diabase pebble so as to | drive it into the groove, while another man is pulling | the cedar-withe, for it always requires two men to work at boards. He twists the | cedar-withe tight and smooth and pushes the thin end into (5), | and it comes out at (6). He pulls at it and hammers it with the stone; ‖ and when it lies in the groove, he twists the cedar-withe and | pushes it into (7), so that it comes out at (8); and | he does the same as he did before; and

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Sewing with Cedar-Withes.—Wä, lä ăx^{e}ēdxa g·îltē xāx^{e}EN sELEma. Wä, lä ăx^{e}ēdxa mālEXsa łādEkwa. Wä, la gwasōdEq. Wä, la sELx·^{e}īdxa MAX·ba^{e}yē LänexālēS sELa^{e}yē la hēx·sâla lāx ēwŭnxa^{e}yasa mālEXsa łādEkwa qa^{e}s lä nēł^{e}īdē ōba^{e}yasa sELEmē lāx ăpsādza^{e}yasa ^{e}nEMXsa g·a gwäłeg·a (*fig.*). Wä, g·îl^{e}mēsē lābENDEXS laē ăx^{e}ēdxēs k·!awayowē qa^{e}s xŭxŭtadzENdēq yîx lāLē k·atbEdatsa dEwēxē. Wä, g·îl^{e}mēsē gwāł xŭxŭdēqēxs laē lēx·^{e}īdEq qa^{e}s ēt!ēdē xŭxŭdex·^{e}īdEX nEXsâwasa k·!ēsē xŭdEk^{u} lāxa ăpsadzE^{e}yē. Wä, g·îl^{e}mēsē lābENDEXS laē ăx^{e}ēdxa sELbEkwē dEwēxa qa^{e}s nēx·sōdēs wīłba^{e}yas lāx (1). Wä, lä nēx^{e}ōdEq. Wä, g·îl^{e}mēsē lag·aa lāx ḷEẋ^{u}ba^{e}yasēxs laē ăx^{e}ēdxa k!waxLā^{e}wē qas k·!aẋ^{e}widēq qa wīłbēs. Wä, lä dēgunōdzENts lāxa ōnodza^{e}yasa dEwēxē. Wä, laEM nēł^{e}ēdē ōba^{e}yasa dEwēxē lāx (2). Wä, lä nēx^{e}ēdEq qa^{e}s łEk!ŭt!īdēq. Wä, lä sELp!ēdēq qa^{e}s nēxsōdēs lāx (3). Wä, g·āxē hëx·sâla lāx (4). Wä, lä nēx^{e}ēdEq qa^{e}s łEk!ŭ-t!ēdēq. Wä, lEdzēg·întsa qētsEmē ts!Eq!ŭls t!ēsEm lāxa dEwēxē qa t!Ebēg·ēs lāxa xŭxŭdēk·a^{e}yaxs laē nēxāłēda ^{e}nEmōkwē bEgwānEmxa dEwēxē qaxs ma^{e}lōkwaēda ēaxaläxa ts!Eẋ^{u}sEmē. Wä, laxaē sELp!īdxa dEwēxē qa łEk!ŭtsōwēs sELpa^{e}yasēxs laē nēx·sōts wīłba^{e}yas lāx (5) qa läs nēł^{e}īd lāx (6). Wä, lāxaē nēx^{e}ēdqēxs laē lEdzēg·întsa t!ēsE-mē laq. Wä, g·îl^{e}emxaāwisē t!Ebēg·axs laē sELp!ēdxa dEwēxē qa^{e}s nēx·sōdēs lāx (7). Wä, g·āxē nēłbax·^{e}īd lāx (8). Wä, âEmxaāwise

23 he continues to the end of all the holes | up to (22). Then he drives in the point of a cedar-stick at its sides. |

1 **Care of Canoe.**—I forgot this when I was talking about | the canoe-builder, who spreads open the canoe, making a small canoe. When he | pours water into it, and the stones are nearly red-hot, | he
5 pours four buckets of water, ‖ and there is one bucket of urine which he | pours into the canoe, and he carries four more buckets of water, | pours them into it, and he also carries one bucket of urine | and pours it into the water in the | small canoe. Then eight buckets of
10 water ‖ have been poured into the small canoe, and two buckets of urine, | so that it may not be split by the heat of the sun after the canoe-builder shall have finished it. | That is the reason why they put urine into it. As soon as enough | water and urine are put into it, he puts red-hot stones into the canoe. | When the canoe-builder
15 finishes this, ‖ he takes a rush mat and a dish or a small steaming-box | and perch-oil (that is the oil obtained from | perch-liver). He places the steaming-box by the side of the fire of his house, and | he takes the rush mat and puts it into the fire. | As soon as it burns, he
20 places it on the side of the steaming-box, so that ‖ the charcoal falls into the box. When he thinks he has enough, | he takes his hammer

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22 nāqEmg·îltâxēs ǫēg·ilasaxa g·āg·îliᶜyē. Wä, lä lābEndālax ᶜwāxaasa lāg·aa lāx (22) xs laē dēxᶜwītsa wīłba k!waxLāwē lāx ōnodzaᶜyas.

1 **Care of Canoe.**—Wä, g·aᶜmēsēn L!Elēwēsōxgŭn lēx· gwāgwēx·sᶜāla lāxa LēQ!ēnoxwaxs laē LEpaxēs LēQaᶜyē ẋwāẋwagŭma yîxs laē gŭxᶜāłExsElasa ᶜwāpē lāqēxs laē Elāq mēmEnłtsEmx·ᶜīdēda t!ēsEmē. Wä, hëᶜmaaxs laē gŭxᶜāłExsasa mōwēxLa nagats!ē ᶜwāpa lāxa
5 ẋwāẋwagŭma. Wä, la ᶜnEmēxLa nagats!ēda kwäts!ē lā gŭgēg·îndayosēq. Wä, lāxaē ēt!ēd tsēx·ᶜīdxa mowēxLa nagats!ē ᶜwāpa qaᶜs läxat! gŭxᶜāłExsas. Wä, laxaē ēt!ēd tsēx·ᶜīd lāxa kwäts!ēxa ᶜnEmēxLa nagats!ä qaᶜs lä gŭgēg·ints lāxa la tōxs ᶜwāpsa ẋwāẋwagŭmē. Wā, g·îlᶜEm māłExLag·îyō nagats!ēda ᶜwāpē lā
10 gŭxᶜāłExdzEmsēxa ẋwāẋwagŭmaxs laē māłExLa nagats!ēda kwäts!ē qa k·!ēsēs ts!at!āłExs L!ēsasEᶜwaasa L!ēsEla qō gwāłamasLa LēQ!ēnoxwaq. Wä, hëEm lāg·ilasa kwäts!ē lāq. Wä, g·îlᶜmēsē hëłalēda ᶜwāpē LEᶜwa kwäts!axs laē k·!îp!āłEsElasa x·īx·îxsEmāla t!ēsEm lāq. Wä, g·îlᶜmēsē gwāłamasēda LēQ!ēnoxwaxa ẋwāẋwagŭmaxs lāe
15 ăxᶜēdxa kŭlēyē. Wä, hëᶜmēsa łōQ!wē LōXs ămāyaē q!ōlats!ēs ăxᶜētsEᶜwē; wä, hëᶜmēsa dzēk!wēsē, yîx tsEnxwaᶜyas LēwulÄsa g·ōmaga. Wä, lä hănōlisasa q!ōlats!ē lāxēs lEgwīłasēs g·ōkwē. Wä, lä ăxᶜēdxa kŭlēyē qaᶜs ăxLendēs laxēs lEgwīłasēs g·ōkwē. Wä, g·îlᶜmēsē x·īxᶜēdExs laē ăxägints lāxa q!ōlats!ē qa tēxᶜałts!âlē
20 ts!ōts!ałmōtas lāxa q!ōlats!ē. Wä, g·îlᶜmēsē k·ōtaq laEm hëłālaxs laē ăxᶜēdxēs pElpElqē qa lEsElgayēs lexbaᶜyas lāq qa q!wēq!ŭłts!ēs

and crushes the charcoal with the striking-head into dust, | so that 22
it becomes like flour. After this has been done, he pours the | perch-oil into it. Then he stirs it; and when it becomes a | thick paste, he turns the canoe bottom-side up, takes an || old mat and tears off 25
enough to squeeze it in his hand. Then he puts it into | the mixture of oil and coal and blackens the outside of the | small canoe. He rubs it well, so that it will penetrate the cedar wood; | and when it is all covered, he finishes at the end of the canoe. | Therefore they do not put a sun-protector on the outside of the small canoe when it is blackened || outside with oil mixed with charcoal, for the heat of the 30
sun does not go through. | They do this way with small canoes and with | big canoes. |

As soon as this is finished, the canoe is turned right-side up, and | supports of cedar-wood are put on each side of the bow and on each side of the stern. || Short boards of cedar-wood are placed on the 35
seats; and when | it is all covered, the man pours fresh water into it so as to | keep the inside of the canoe cool. When the weather is hot, | he takes a dipper and sprinkles water so as to wet the inside of the canoe | in the morning. When the owner of the canoe has no short boards, || he cuts off branches of young cedar-trees and | 40
places them on the seats of the canoe the whole | length of the canoe, so that neither the sun nor the | cold winds of winter pass through,

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qa yuwēs la g̣wēx·sa qŭxēx. Wä, g·îlᵉmēsē g̣wāłEXs laē gŭq!Ek·asa 22
dzēk!wēsē laq̣ēxs laē xwēt!ēdEq. Wä, g·îlᵉmēsē lElgōxs laē g̣Enk a. Wä, lā qEp!ālisaxa x̣wāx̣wagŭmaxs laē ăxᵉēdxa k·!āk·!ō-banaxs laē kwapōdxa âEm hēłāla lāx q!wētsEmēsEᵉwaxs laē ăxstEnts 25
lāxa q!Elts!EqEla ts!ōłna. Wä, lä q!wōxsEmts lāx ōsg̣Emaᵉyasa x̣wāx̣wagŭmē. Wä, lä dzEk·ak·ats qa âlak·!alēs lālaqa k!waxLāwē. Wä, g·îlᵉmēsē haᵉmElxsEmdqēxs laē g̣wāła ḷōᵉ ōbaᵉyas. Wä, hëEm lāg·ifas hewäxa t!ayasEᵉwa ōsg̣Emaᵉyasa x̣wāx̣wăgŭmaxs q!waᵉxᵘsE-makwaasa q!Elts!EqEla ts!ōłna qaxs wīx·sâēda ts!Elqwäsa L!ēsEla 30
lāq. Wä, la ᵉnāx̣waEm hë g̣wēg·ilasEᵉwēda x̣wāx̣wăgŭmē ḷEᵉwa ăwāwē x̣wāx̣wăk!ŭna.

Wä, g·îlᵉmēsē gwāłExs laē t!āxᵉalīdzEma qaᵉs qēqEdEnōLEmtsE-ᵉwēsa k!waxLāwē ḷEᵉwis wāx·sanōL!EXḷaᵉyē. Wä, lä pāxᵉāłExdzE-ma ts!āts!Ex̣ᵘsamē lāx ëk·!ōt!Enaᵉyas ḷēḷEX·Exsas. Wä, g·îlᵉmēsē 35
Emts!âxs laē g̣ŭg̣Exsalasa ᵉwEᵉwap!Emē laq qa hëmEnāłaᵉmēsē wŭdaxsa ōxsasa x̣wāk!ŭna. Wä, g·îlᵉmēsē ts!Ets!Elgŭsa ᵉnāläxs laē ăxᵉēdxa tsēxḷa qaᵉs xōdzEłExsElēsa ᵉwāpē lāxa ōxsasa x̣wāk!ŭ-näx̣a gaāla. Wä, g·îlᵉmēsē k·!eâs ts!āts!Eᵉx̣ᵘsEma x̣wāgwadäsa x̣wāk!ŭnäxs laē tsēx·ᵉīdxa ts!ap!axasa dzādzaxmEdzEmē qaᵉs 40
lä LōxᵉŭndālasLāx ḷēḷEX·Exsasa x̣wāk!ŭna, lElbEndEx ᵉwās-g̣Emg·îg·aasasa x̣wāk!ŭna. Wä, laEm wīx·sEwatsa L!ēsEla ḷEᵉwa yōyäxa ts!ăwŭnxē qaxs hëᵉmaē xEnLela hōxwamasa yōyäxa x̣wā-

for the cold wind | cracks the inside of the canoe; for when the cold winter wind is coming, the canoe-owner || bails out the water, so that it is dry inside. He takes | coarse cedar-bark mats and spreads them over the seats, | and he covers over the sides and each end | so that the cold wind does not go through. |

After the canoe has been finished, he goes to split from a cedar-tree || narrow boards. These are one span | wide and one | finger thick. | Their length is one and a half | fathoms. If they are split out for a small canoe, | four of these are made for bottom-boards; and || for a large traveling-canoe twenty | are split out for bottom-boards. He does the same as he does when splitting out | roof-boards. The only difference is that they are not adzed. When | the owner of the large canoe goes traveling, he first | lays down on the beach the boards, beginning at the bow of the canoe, and || he places them more than a fathom apart, in this way.[1] | This is called "place over which the traveling-canoe is pushed down." When | they have all been put down, many men take hold, one on | each side of the thwarts and also one | on each side of the bow, pressing their backs against the sides of the bow so that they lift it up and that it does not shove the boards out of place, and || also one on each side of the stern, who

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k!ŭna, yīxs g·îlᵉmaē yōwēᵉnakŭlaxs laē hëx·ᵉidaᵉma ẋwāgwadäsa ẋwāk!ŭna tsälax·ᵉīdEq, qa lEmẋŭxsēs. Wä, hëEm la ăxᵉēdaatsēxa ăwâdzōlēdEkwē g·îldEdzō łēwaᵉya qaᵉs lä LEp!Endālas lāx ḷēḷEx·Exsas. Wä, laEm aEmxaq lax wāx·sanēgŭxsas ḷEᵉwa wāx·sbaᵉyas qa k·!ēsēs lāx·sâwa yoyäsa ts!ăwŭnxē lāq.

Wä, g·îlᵉmēsē gwāła ẋwāk!ŭnäxs laē łat!Ex·ᵉīdxa wēlkwē lāxa ts!ēłts!Eq!a łādEkwa, yîxa ᵉnāẋwaᵉmē ᵉnāłᵉnEmp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ăwâdzEᵉwasas. Wä, lā ᵉnēᵉnEmdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wiwâgwasas. Wä, lä nEq!Ebōdē ēsEg·iwaᵉyas lāxEns bāLäqē ăwâsgEmasas. Wä, g·îlᵉmēsē ẋwāẋwăgŭmē łat!ag·iłasēxs laē mōxsEmē łat!āᵉyas qa pāxts. Wä, g·îlᵉmēsē ᵉwālas mELēxats!ē ẋwāk!ŭnäxs laē małtsEmg·ustâxsē łat!aᵉyas qa pāxts. Wä, laEm hëEm gwēg·īlaxs łat!aaqē gwēg·īlasasa łat!äxa saōkwē. Wä, lēx·aᵉmēs ōgŭᵉqałayōsēxs hëyadzâē. Wä, g·îlᵉmēsē mELēxELaLa ẋwagwadäsa ᵉwālasē ẋwāk!ŭnäxs laē hëEm g·îl la paxalīsElayowa łādEkwa g·äg·îlis lax âg·iwaᵉyasa ẋwāk!ŭna, yîxs hăyāqaaxa ᵉnāłᵉnEmp!Enk·ē lāxEns bāLäqē ăwâlagōlēdzasas g·a gwałēg·a.[1] Wä, hëEm ḷēgadEs wīᵉxᵘdEmaxa mELēxats!ē ẋwāk!ŭnē. Wä, g·îlᵉmēsē ᵉwīlg·alīsExs laēda q!ēnEmē bēbEgwanEm q!wałxokŭ!ndEx wāx·sbaᵉyas ḷēḷEx·Exsas hëᵉmisa wax·sanōLEmaᵉyē tētEg·înōLEmēx ēwanōLEmaᵉyas qaᵉs wałēq qa k·!ēsēs k·îqEdzEwēxa wīᵉxᵘdEma. Wä, laxaē wāx·sōdExḷaᵉya maᵉlōkwē wīq!wŭẋLaᵉya. Wä, läda ᵉnEmō-

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[1] Laying them down parallel, as a runway for the canoe.

push ahead. Then one | man shouts, "Wo!" and then all the | men 65
push together at the stern and pull on each side | at the ends of the thwarts. Those pull with the right hand at the ends of the thwarts, holding | with the left hand the side of the canoe, who stand on the left-hand side of the canoe. ‖ And those pull with the left hand on 70
the ends of the thwarts | who stand on the right-hand side and hold with the right hand the side of | the canoe. When they have taken it down to the sea, they take | the split boards and place them in the bottom of the canoe; and when they are | all in, they put the cargo on top of the boards. When ‖ the canoe has been loaded, they start 75
bow first; and when they arrive | at the place where they are going, they go ashore stern first as they go to the beach. | The steersman is the first to go ashore. He pulls up the stern | of the canoe. When the crew is ashore, they unload | the cargo; and when everything is out, they take ‖ the bottom-boards ashore and put them down, 80
beginning at the stern of the canoe; and they | lay them down up to the place where they will put the canoe on the beach. They pull it up | over the boards, and leave it at a level place on the beach. Then they | gather all the split boards and put them over the seats, so that | the heat of the sun does not strike the canoe. That is all. ‖

Wooden Sail.—Now I will talk about the sail of the | ancient 1
people, which was sewed together of boards. First they | look for a

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kwē bEgwānEm hāsElaᵉlaē wōxa. Wä, hëᵉmis la ᵉnEmāx·ᵉīdaatsa 66
bēbEgwānEmē wīᵉxᵘwīd lāxa ōxLaᵉyē. Wä, lāLa gElqēda wax·saxdza-
ᵉyas ōbaᵉyasa LēLEx·Exsē yîsēs hëłk·!otts!ānaᵉyaxs dag·äga̧ᵉyasēs
gEmxōłts!ānaᵉyē lāxa ōgwäga̧ᵉyasa gEmxaxdzaᵉyasa x̣wāk!ŭna. Wä,
la hë gElqē gEmxōłts!ānaᵉyasa hë gwäxdzaᵉya hëłk·!ōtäga̧ᵉyaxa 70
LēLEx·Exsē. Wä, lä dāg·äg̣ēyēsēs hëłk!ōtts!ānaᵉyas lāxa ōgwäga̧ᵉyasa
x̣wāk!ŭna. Wä, g·îlᵉmēsē laxstālisaxa dEmsx·äxs laē ăxᵉēdxa wīᵉxᵘ-
dEma łādEkŭxṣ qaᵉs lä paxsas lāxa x̣wāk!ŭna. Wä, g·îlᵉmēsē ᵉwīlg·a-
ałExsExs laē mōdzōdālasēs mEmwāla lāxa paxsē. Wä, g·îlᵉmēsē
ᵉwīlxsExs laē ᵉnEqag·iwałaxs laē sEp!ēda. Wä, g·îlᵉmēsē lāg·aa 75
laxēs lālaäxs laē aLaxLax·ᵉīda qaᵉs k·!ax·ᵉalīsēxs laē lag·alīsa. Wä,
hëᵉmis g·alōłtâwēda LEnxLaᵉyasēxs laē lâłtâ qaᵉs wāwat!ExLEn-
dalēxēs yāᵉyats!ē. Wä, lawisLē hōxᵉwŭłtâwē lēᵉlōtas qaᵉs mōłtō-
dēxēs mEmwāla. Wä, g·îlᵉmēsē wīlōłtâwē mEmwālāsēxs laē ăxwŭł-
tōdxa pāxsē qaᵉs paxalīsElēs g·äg·îlēs lāx ōxLaᵉyasa x̣wāk!ŭna qaᵉs 80
lä paxpEgēs lālaa lāx hăᵉnēdzaLas. Wä, lax·daᵉxwē wātEldzōdEq
lāxa wīᵉxᵘdEma qaᵉs lä hăng·alīsas lāxa ᵉnEmaēsē. Wä, lä q!ap!ē-
g·îlīsaxa łādEkwē pāxsa qaᵉs lä pāk·!îndālas lāxa LēLEx·Exsē qa
k·!ēsēs L!ēsasōsa L!ēsEla. Wä, laEmxaa gwāł lāxēq.

Wooden Sail.—Wä, laᵉmēsEn gwāgwēx·sᵉālał lāx yāwapEᵉyaᵉyasa 1
g·ālē bEgwānEmaxa gwāsEwakwē ts!Exᵘ sEma. Wä, hëEm g·îl la

thick moss-covered cedar-tree that has been lying on the ground for a long time. When | it has been found, one and a half fathom-lengths are split off. || Each piece is two spans wide | and one finger-width thick. | I do not know how the edges are fitted together. | They are well adzed . . . Then | he takes a long bone drill, and he takes two pieces of the boards || and lays them side by side. He drills near the end in a slanting direction | through the edges of the two split boards, so that the point of the drill comes through | on the other side of the other board, in this manner.[1] . . . When | this is done, he takes another (board) and places it alongside of the last one, and | he drills it in the same way, and sews it together as he sewed || the first one; and he only stops adding to it when it is two fathoms | wide. Then he takes a split board half | a finger-width thick and four | finger-widths wide. Its length is equal | to the width of the boards that have been sewed together. He places it on top || of one end of the sewed boards. He takes his | drill and drills through it one finger-width | from the edge of the piece of wood that forms now the straight | crosspiece of the short boards that have been sewed together. He drills straight | through, and at a distance of three

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āläsōsēda ḷEkwē p!ElsEnāla la gē$^{\epsilon}$s k·at!Es wēlkwa. Wä, g·îl$^{\epsilon}$mēsē q!āqēxs laē łat!îx·$^{\epsilon}$īdxa nEq!Ebōdäs ēsEg·iwa$^{\epsilon}$yē lāxEns bāLax. Wä, lä $^{\epsilon}$nāxwaEm maēmałp!Enk· lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx yîx ăwâdzEwasas. Wä, la $^{\epsilon}$nāł$^{\epsilon}$nEmdEn lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx yîx wīwâgwasas. Wä, la$^{\epsilon}$mEn k·!ēs q!âLElax g̣wēg·ilasasēxs laē bEnax ēEwag̣awa$^{\epsilon}$yas. Wä, laxaa ămEmayastowē k·!îmLa$^{\epsilon}$yas. . . . Wä, lä ăx$^{\epsilon}$ēdxa g·îltē xax$^{\epsilon}$En sElema. Wä, lä ăx$^{\epsilon}$ēdxa māłExsa łādEkwa. Wä, la gwasōdEq. Wä, lā sElx·$^{\epsilon}$īdxa max·ba$^{\epsilon}$yē Lä$^{\epsilon}$nēxałēs sEla$^{\epsilon}$yē la hēx·sâla lāx ēwŭnxa$^{\epsilon}$yasa māłExsa łādEkwa qa$^{\epsilon}$s lä nēł$^{\epsilon}$ēdē ōba$^{\epsilon}$yasa sElemē lāx ăpsādza$^{\epsilon}$yasa $^{\epsilon}$nEmxsa g·a g̣wäłēg·a.[1] . . . Wä, lä g̣wāłExs laē ăx$^{\epsilon}$ēdxa $^{\epsilon}$nEmxsa qa$^{\epsilon}$s gwasEnxEndēs lāq. Wä, laxaē hëEm g̣wäłē sEla$^{\epsilon}$yas lāq ḷE$^{\epsilon}$wē t!Emt!Eg̣ōda$^{\epsilon}$yasē t!Emt!Eg̣odaēna$^{\epsilon}$yasa g·ālē ăxēs. Wä, al$^{\epsilon}$misē g̣wāł gwasEnxEndālaqēxs laē małp!Enk·ē $^{\epsilon}$wādzEwasas lāxEns bāLax. Wä, laEm ăx$^{\epsilon}$ēdxa łādEkwē k·!ōdEn lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx yîx wâgwasas. Wä, la mōdEn lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx yîx $^{\epsilon}$wādzEwasas. Wä, la hëEm $^{\epsilon}$wāsg̣Emē $^{\epsilon}$wādzEwasasa gwāsEwakwē ts!Eẋ^{u}sEma. Wä, la pag̣Edzōts lāx ăpsba$^{\epsilon}$yasa gwāsEwakwē ts!Eẋ^{u}sEma. Wä, la ăx$^{\epsilon}$ēdxēs sElemē qa$^{\epsilon}$s sElx·$^{\epsilon}$īdxa $^{\epsilon}$nEmdEnas $^{\epsilon}$wādzEwasē lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx g·äg·iLEla lāx ăwaxa$^{\epsilon}$yasa la $^{\epsilon}$nEmEnxałēda ẋwałba$^{\epsilon}$yē ḷō$^{\epsilon}$ ōba$^{\epsilon}$yasa gwāsEwakwē ts!Eẋ^{u}sEma. Wä, laEm hēx·sâlē sEla$^{\epsilon}$yas lāq. Wä, la yūduẋ^{u}dEn lāxEns q!wāq!wax·ts!āna$^{\epsilon}$yēx

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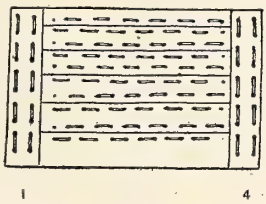
[1] Here the method of sewing is described in detail. See figure on p. 93.

finger-widths ‖ from the first hole he drills through again; and then he drills | other holes at the same distances. The drilling continues over the | whole length of the cross end-piece. He also cuts grooves into it; and after | the grooves have been cut between alternating pairs of drill-holes, he turns the | sewed boards over and cuts grooves on the opposite side, over those (intervals) in which he did not cut ‖ grooves (on the other side). After he finishes, he turns it over. Then he takes | twisted cedar-withes and sews them together | in the way in which he sewed the short boards. As soon as | he has finished doing this at (1), he drills at (2), and he does | the same as he did at (1); and after he has done it, he ‖ puts the crosspiece at the other end, and he drills it at (3), and | he does the same as he did at (1) and (2); and | finally he does it at (4); and when he reaches the end, he has finished. Now, that | is the sail of the ancient people before any white people came; to wit, | short boards sewed together. The canoe-mast is short, for it ‖ just shows above the top edge of the board sail when | it is standing up in the bow. They just push up one end, | for the lower edge lies hard against the mast when | it is standing. The wind just blows against it and presses | the board sail against the mast when the canoe is running before the wind. When ‖ it gets calm, they lay it down flat towards the stern,



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yîx ᵉwālałaasas la ēt!ēd sɛlx·ᵉītsōᵉs. Wä, laxaē lax·sâxs laē ēt!ēd sɛlx·ᵉīdxa hëmaxat! ᵉwālałē. Wä, lä hëbɛndalē sɛlaᵉyas lāx ᵉwāsgɛmasasa x̣wāłbaᵉyē. Wä, lāxaē xŭxŭdēx·ᵉīdɛq. Wä, g·îlᵉmēsē g̣wāł xŭxŭdēk·ax ēawag̣awaᵉyasa sɛlaᵉyaxs laē lēx·ᵉīdxa gwāsɛwakwē ts!ɛx̣ᵘsɛma qaᵉs xwēxŭdēxᵉīdēx nɛxsâwasa k·!ēsē xwēxŭdēg îkwa. Wä, laxaē lēx·ᵉīdqēxs laē gwāła. Wä, lāxaē ăxᵉēdxa sɛlbɛkwē dɛwēxa. Wä, lä hëɛm t!ɛmx·ᵉīdaēnēqēs t!ɛmalaēnaᵉyas läx·dē t!ɛmt!ɛg̣ōdālaxa gwāsɛwakwē ts!ɛx̣ᵘsɛma. Wä, g·îlᵉmēsē gwāłɛxs laē sɛlx·ᵉīdɛx (2), yîxs laaḷāł g̣wāłē (1). Wä, âɛmxaāwisē nɛq̣ɛmg·îłtɛwēxēs g·ālē g̣wēg·ilasɛx (1). Wä, g·îlᵉmēsē g̣wāłɛxs laē paxᵉaɛlɛlōtsa x̣wāłbaᵉyē lāxa ăpsbaᵉyē. Wä, laxaē sɛlx·ᵉīdɛx (3). Wä, âɛmxaāwisē nānaxts!ɛwaxēs g̣wēg·ilasax (1) ḷōᵉ (2). Wä, la ɛlxḷālax (4)wē. Wä, g·îlᵉmēsē lābɛndqēxs laē g̣wāła. Wä, hëɛm yawapɛᵉyēsa g·ālē bɛgwānɛmxs k·!ēsmaōł g·āxa māmałax yîxa gwāsɛwakwē ts!ɛx̣ᵘsɛma. Wä, la ts!ɛk!wē ḷap!ēqas lāxa x̣wāk!ŭna yîxs hălsɛlaᵉmaē nēłɛtâła lāx ëk·!ɛnxaᵉyasa gwāsɛwakwē ts!ɛx̣ᵘsɛmaxs laē ḷaxs lāxa âg·iwaᵉyē. Wä, âᵉmēsē ɛaqōᵉstōyîwē ăwŭnxaᵉyasēxs lăaḷał tɛsālēs banɛnxaᵉyē lāx ōx·sīdzaᵉyasa yawapp!ēqāxs lāaḷał ḷaxsa. Wä, âᵉmisē la yōłayōsa yâla qaᵉs lä tɛsp!ēg̣aᵉya gwasɛwakwē ts!ɛx̣ᵘsɛm lāxa ḷap!ēqaxs nɛq!ɛxḷāłaē lāxa yâla. Wä, g·îlᵉmēsē q!ōxᵉwīdɛxs laē âɛm paxᵉāłɛxdzɛm g̣wāg̣waaqa lāxa gwāłɛxsasa

away from | the mast; and the middle of the board sail lies against the mast as it is standing on edge. | After they have taken it down, they take down the mast and put it down | into the bow; and they push up the | board sail and shift it towards the bow, so that it lies flat || in the bow of the canoe. The sail of a large | traveling-canoe is of this size. |

Mat Sail and Mast.—A woven mat was the sail of | small canoes. It was made of the middle part of cedar-bark, for the | weaving is made of narrow strips. Its length is one fathom | and two spans, || and its width is one fathom. There are four holes in one edge, | by means of which it is strapped to the mast, in this way: | and there is one hole in each corner to put the sprit into the top corner; | and the hole in the lower corner is for the lower end of the sheet | to pass through. When it is finished, the man peels || a young cedar-tree, which is to be the mast for the mat sail. | He passes twisted cedar-bark rope through the four holes in the side of the sail, | and puts it around the mast to hold the sail. He uses a small | young cedar-tree for the sprit, and he uses | twisted cedar-bark rope and puts it around the mast below the || middle to hold the lower end of the sprit. | Finally he takes well-made, twisted, thin cedar-bark rope, | sometimes five fathoms in

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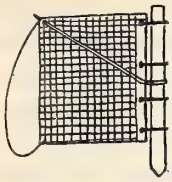
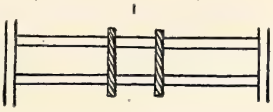
ḷap!ēqē lāxēs nałnaqEyoyâlaēna^{c}yaxa ḷap!ēqaxs laē tsāgExsa. Wä, g·îl^{c}mēsē pax^{c}ałExsExs laē k·!îgŭłExsasE^{c}wēda ḷap!ēqē qa^{c}s lä k·adEg·iyōdayo lāxa âg·iwa^{c}ē. Wä, â^{c}misē la LāX^{c}widayōwēda gwāsEwakwē ts!EX^{u}sEm qa^{c}s lä xEmx·^{c}idayo lāxaaxa âg·iwa^{c}yē qa läs pāgEg·iwē lāxa âg·iwa^{c}yasa x̣wāk!ŭna. Wä, hëEm yāwapE^{c}yēsa ^{c}wālasē mElēxats!ē x̣wāk!ŭnē ^{c}wālayasas.

Mat Sail and Mast.—Wä, lāḷa k·!EdEkwē łē^{c}wa^{c}yē yā^{c}wapEya^{c}yasa x̣wāx̣ŭx̣wagŭmēxa g·āyołē lāxa nāq!Eg·a^{c}yē dEnasa, yîxs ts!ēłts!Eq!aōlēdEkwaēs k·!îta^{c}yē. Wä, la māłp!Enx·bāla lāxEns q!wāq!wax·ts!āna^{c}yēx yîxa ^{c}nEmp!Enk·ē lāxEns bāLäqē ^{c}wāsgEmasas. Wä, l ä ^{c}nEmp!Enk·îyowē ^{c}wādzEwasas. Wä, lä mōdzEqē kwākŭx̣ŭnxa^{c}yas qa nEyîmx·sâlatsa t!EmqEmk·!înäḷasa lāxa ḷāp!ēqē g·a g̣wälēg·a (*fig.*). Wä, lāxaē kwâx·sâwēda dzēg·asLasa dzēg·înoLEma^{c}yē lāxa ëk·!înxa^{c}yas. Wä, lāxaē kwâx·sâwē bEnEnxa^{c}yas qa nex·sâlatsa wādEnōts!Exsdēlē. Wä, g·îl^{c}mēsē g̣wāłExs laē ăx^{c}ēdxa sāq!ŭg·idEkwē dzādzaxmEdzEma qa yāwap!ēqsa łēkŭya^{c}yē yāwabEma. Wä, lä nEyîmx·sōtsa mElkwē dEnsEn dEnEm lāxa mōdzEqē kwākŭx̣ŭnxēs. Wä, lä t!EmqEmk·!ints lāxa yā^{c}wap!ēqē. Wä, lä ăx^{c}ēdxa wīlē dzādzaxmEdzEma qa^{c}s dzEk·înxEndēs lāq. Wä, laxaē ăx^{c}ēdxa mElkwē dEnsEn dEnEma qa^{c}s gālop!Endēs lāxa bEnk·!ōlts!a^{c}yas nEgoyâ^{c}yasa ḷāp!ēqē qa dzēg·atsa dzēg·înoLEma^{c}yē. Wä, lā āłElxsdlaxs laē ăx^{c}ēdxa aëk·!aakwas mEla^{c}yē wīłEn dEnsEn dEnEma, ^{c}nāł^{c}nEmp!Enaē sEk·!āp!Enk·ē ^{c}wāsgEmasas lāxEns bāLax qa^{c}s gālō

length, and | passes its end through the sprit-hole in the upper corner, 18
and he does the same | to the other end in the lower
corner. That is the lower corner sheet. ‖ When it 20
is finished, it is thus: |



The mast-hole of the ancient people | before any
white people came here consisted of two round sticks
in the | bow of the canoe. These were three finger-widths
apart. | The ends were sewed with cedar-withes. Then ‖ the canoe-builder 25
took heavy cedar-withe ropes and small cedar-wood | and measured the
middle point for the mast-hole. After | he had found the middle, he
marked off a hole | measuring one finger-width and a half, beginning |
at the middle mark. He took the same distance ‖ from the middle on 30
the other side of the mark. | Three finger-widths is the distance of the |
marks on each side of the mark in the middle. Then he takes | the
heavy cedar-withe and ties it around the two bars. | After putting two
turns into the cedar-withe rope, ‖ he pulls it up between the two bars 35
and draws it tight; | and he winds it between the | crossbars and ties
the ends. He does | the same on the other
side. The mast stands between the two cross-
bars and the | cedar-withes, in this manner: The
mast stands in (1). ‖ This finishes all I know 40
about the making of a canoe.



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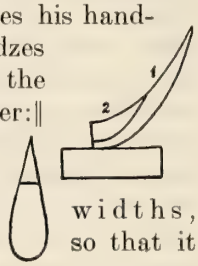
p!aLElōdēs ōbaᶜyas lāxa dzēg·asEnxaᶜyē. Wä, läxaē hëEm ġwēx·ᶜītsa 18
ăpsbaᶜyas lāxa kwâx·sâwē lāxa banEnxaᶜyē. Wä, hëEm wādEnō-
dzExsdēsē. Wä, g·îlᶜmēsē gwāłExs laē g·a gwałēg·a (*fig.*). 20

Wä, hëᶜmēsa kwawoyâsa ḷap!ēqasa g·ālē bEgwānEmxs k·!ēs-
ᶜmaōlēx g·āxa mamałax, yîxa małts!aqē lēElx·în ḷEx·Exs lāxa
âg·iwaᶜyasa ẋwāk!ŭna. Wä, la yūduẋᵘdEn lāxEns q!wāq!wax·ts!ā-
naᶜyēx yîx ăwâlagâłaasas yîxs laē t!Emt!Embalaxa dEwēxē. Wä, la
ăxᶜēdēda LēQ!ēnoxwaxa ḷekwē dEwēxa. Wä, lä mEnsᶜītsa ᶜwīłē 25
xōkᵘ k!waxLaᶜwa lax nEgōyâᶜyasa kwaᶜwoyoLasa ḷāp!ēqē. Wä,
g·îlᶜmēsē q!āqēxs laē xŭldōyōdxa małts!aqē kwaᶜwoyâ. Wä, lä
mEnsᶜīdxa k·!ōdEnōsEla lāxEns q!wāq!wax·ts!ānaᶜyēx g·äg·iLEla
lāx nEgōyâᶜyasēxs laē xŭlt!ēdEq. Wä, lāxaē hëEmxat! ᶜwālałē
xŭltaᶜyas lax ăpsälEläsa nEgōyâᶜyē xŭltaᶜyaxs laē xŭlt!ēdEq. Wä, 30
laEm yūduẋᵘdEn lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ăwâlagâlaasasa
xwēxŭltaᶜyē lāx wāx·sēLEläsēs xŭltaᶜyē lāx nEgōyâᶜyasēxs laē ăxᶜēdxa
ḷekwē sElbEkᵘ dEwēxa qaᶜs qax·ōdēs lāxa małts!aqē ḷēḷEx·Exsa.
Wä, g·îlᶜmēsē mālp!Enēᶜstaxs laē ēk·!Ebax·ᶜīdEx ōbaᶜyasa dEwēxē
lāx ăwāgawaᶜyasa małts!aqē ḷēḷEx·Exsa qaᶜs łEk!ŭt!ēxs laē 35
nēxᶜēdEq. Wä, lä k·!îlg·îlᶜEnts lāxa dEwēxē lāx ăwagawaᶜyasa
ḷēḷEx·Exsaxs laē mōẋwaLElōts ōbaᶜyas. Wä, lāxaē hëEm ġwēx·ᶜ-
īdxa ăpsälEläs. Wä, hëEm ḷāḷagawayaatsa ḷāp!ēqa ăwagawaᶜyasa
dEwēxē. Wä, lā g·a gwälēg·a (*fig.*). HëEm ḷax·sâlatsa ḷap!ēqē (1).
Wä, lawīsḷa ᶜwīᶜla ġwāła lāxEn q!ālē lāx ġwēg·ilasaxa ẋwāk!ŭna. 40

1 **The Making of Horn Spoons (1).**—Now I will talk about the | making of the horn spoon, the black spoon. | When the head of the mountain-goat is taken off, it is | kept in the corner of the house for four days, 5 and it is placed ‖ not far from the side of the fire of the house; and | when the heat of the fire strikes it, the spoon-maker | turns the head over all the time; and when it gets warm, | he places it nearer the fire. He watches it all the time | so that it does not get burnt. 10 When he thinks it is warm through and through, ‖ he takes hold of the head and tries to pull | the hair off. When it gets loose, he knows that | the horns are also loosened. He takes hold of | the horn with his right hand, and with his left hand he holds | the nose 15 of the head. Then he twists the horn a little and ‖ pulls it off. Now the horn has been blown off by the steam. He | also does the same with the other one. When he has them off, | he takes his hand-adz and a block of wood and he adzes it. | He adzes it at the concave side of the horn, | placing the thick end on the block of wood, in this manner:‖ 20 As soon as he has it off, he adzes off the "mouth" of the spoon so that it is round, | in this manner: After he has done so, he measures three | finger-widths, beginning at the | top of the horn, and he adzes it so that it



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1 **The Making of Horn Spoons (1).** — Wä, laᵉmEn gwāgwēx·sᵉālał lāxa k·āsēläx wŭL!āxasa ᵉmÆlxLowēxa ts!ōlolaqē k·āts!Enaqa. Wä, hëᵉmaaxs laē ăxᵉētsEᵉwē xEwēqwasasa ᵉmElxLâxs laē mōp!En-ẓwaᵉsē ᵉnäläs ăxēł lāx ōnēgwiłasa g·ōkwē, qaᵉs lä ăxᵉālīlEm 5 lāxa k·!ēsē xEnLEla nEẓwāła lāx onâlisasa łEgwīłasa g·ōkwē. Wä, lāḷē L!ēsalasōs L!ēsaläsa lEgwīłē, wä läda k·āsēlaēnoxwaxa k·a-ts!Enāqē hëmEnāłaEm lēx·iᵉlälaq. Wä, g·îlᵉmēsē ts!Elgŭᵉnakŭ-laxs laē L!āL!asōłElas lāxa lEgwīłē. Wä, lä hëmEnāłaEm q!aq!alālaq qa k·!ēsēs k!ŭmElx·ᵉīda. Wä, g·îlᵉmēsē la k·ōtaq laEm ts!Elxsâ lāx 10 wEyōq!ŭgaᵉyasēxs laē dāx·ᵉīdxa xEwēqwē qaᵉs gŭnx·ᵉīdē p!Elx·ᵉīdEx habEtsEmaᵉyas. Wä, g·îlᵉmēsē k·!Enx·ᵉīdExs laē q!âLElaqēxs lEᵉmaē k·!înEmg·aaLElē wīwŭL!axs. Wä, hëx·ᵉidaᵉmēsē dāx·ᵉītsēs hëłk·!ōtts!ānaᵉyē lāxa wŭL!axē, wä lä dāłasēs gEmxōłts!ānaᵉyē lāxa x·îᵉndzasa xEwēqwaxs laē hälsElaEm sElxᵉwīdxa wŭL!axaxs laē 15 nēxōdEq. Wä, laᵉmē tEk·ōyōsa k·!āłEla lax ăwāgaᵉyas. Wä, lä hëEmxat! gwēx·ᵉīdxa ăpsōdatâᵉyas. Wä, g·îlᵉmēsē lawäxs laē ăxᵉēdxēs k·!îmḷayuwē ḷEᵉwa tEmg·îkwē lEqwa qaᵉs k·!îmłdEmaq. Wä, lä k·!îmłōdEx ōk!waēdzaᵉyasa wŭL!axasa ᵉmElxLâxs laē L!En-qałē ḷEẋᵘbaᵉyas lāxa tEmg·îkwē lEqwa; g·a gwäłēg·a (*fig.*). Wä, 20 g·îlᵉmēsē lāwäxs laē k·!îmlᵉīdEx ăwāxstaᵉyas qa k·îlx·îxstax·ᵉīdēs g·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs laē ᵉmEnsᵉīdxa yūduẋᵘdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx· ᵉwāsgEmasas g·äg·îLEla lāxa

is | notched in this place, and it is in this way when he has 23
finished it. ‖

He puts away his hand-adz and takes his straight knife. | 25
In former times the people rubbed them down with rough
sandstone | when they were making black horn spoons. Now
there is water in a dish, | and the man puts it down at his left-
hand side while he is rubbing the horn. He | puts the thick end into
the water, and he holds it by the small end ‖ with his left hand. With 30
his right hand he holds a rough | sandstone and rubs the horn. |
Nowadays the modern men adz it. They shave it down | to smooth
it after they just begin cutting it. | After all this, he puts a small
kettle half full of water over the fire, ‖ and he takes two cedar-sticks, 35
each one span long | and half the thickness of a | finger. He takes
split | cedar-bark and ties the ends of the cedar-sticks together with
the cedar-bark. Then he gets | another piece of cedar-bark ready to
tie the other end ‖ after having put the spoon in between. Then it 40
is this way.[1] | When the kettle boils up on the fire, he takes the |
spoon and puts it in. He does not leave it in a long time | before
taking it out again. Then he puts the spoon near its "mouth,"

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māx·ba^{c}yas ōxtâ^{c}yasa wŭL!āxax laē k·!îmł^{c}īdEq qa^{c}s k·îmk·îm- 23
dEnōdzEndēq. Wä, lag·a gwäłēg·axs laē gwāł k!îmLaq (*fig.*).

Wä, lä g·ēxaxēs k!îmLayâxs laē ăx^{c}ēdxēs nEXX·äła k·!āwayâ yîxs 25
k·!ōL!aaLał dasgEmak^{u} dE^{c}na t!ēsEmē g·īxEläsa g·ālē bEgwānEmxs
k·āsēlaaxa ts!ōlōlaqē k·āts!Enaqa q!ōts!âsE^{c}waēda łōq!wäsa ^{c}wāpē.
Wä, la hä^{c}nēł lāx gEmxagawalīłasa g·ēxäxa wŭL!axē. Wä, lä
ăx^{c}stEntsa LEx^{u}ba^{c}yas lāxa ^{c}wāpē. Wä, lä dāłax wīłEtâ^{c}yas yîsēs
gEmxōłts!āna^{c}yaxs la^{c}ē dāłasēs hëłk·!ōtts!āna^{c}yē lāxa k·!ōL!a dās- 30
gEmak^{u} dE^{c}na t!ēsEma. Wä, lä g·ēx^{c}īdxa wŭL!axē. Wä, läLał
k·!îmLasōsa āłēx bEgwānEma. Wä, la^{c}mē k·!aX^{c}wīdEq qa^{c}s qāqē-
ts!ēq qa qēs^{c}ēdēs lāxēs häēnē^{c}mē āłēs k·!ōxŭg·ałē. Wä, g·îl-
^{c}mēsē gwāłExs laē hănx·LEntsa ha^{c}nEmē nEgōyoxsdālaxa ^{c}wāpē.
Wä, lä ăx^{c}ēdxa małts!aqē k!waxLāwa ^{c}nał^{c}nEmp!Enk·ē ăwâsgE- 35
masas laxEns q!wāq!wax·ts!āna^{c}yēx. Wä, lä k·!ōdEn lāxEns q!wā-
q!wax·ts!āna^{c}yēx yîx ăwâgwidasas. Wä, lä ăx^{c}ēdxa dzExEkwē
dEnasa qa^{c}s yāLōdēx ōba^{c}yasa k!waxLāwasa dEnasē. Wä, lä
gwalīłasa ^{c}nEmts!aqē dEnas qa^{c}s yaLōdayōłxa ăpsba^{c}yē qō lāł
ăx^{c}ālElaLa k·ats!Enaqē lāxa L!Ebāsaq. Wä, laEm g·a gwäłēg·a.[1] 40
Wä, g·îl^{c}mēsē mEdElx^{c}wīdēda hănx·Lala lāxa lEgwīlaxs laē ăx^{c}ēdxa
k·ats!Enaqē qa^{c}s ăxstEndēs lāq. Wä, lä k·!ēs âlaEm gē^{c}stalaxs
laē ăxwŭstEndEq. Wä, lä ăxōtsa ăwanâ^{c}yas k·îlx·îxsta^{c}yasa

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[1] That is, two straight sticks tied loosely together at one end.

between | the cedar-sticks, in this manner, || and he takes the cedar-bark and ties it on near the end of the spoon-spreader | into which the spoon is put. He bends back the point, | and holds it by putting it into cold | water, so that it sets. Then it does not bend back again, but is kept in position | as it gets cold. Next he takes off the spoon-opener, and || he takes dried dog-fish skin and rubs it all over it, so that it becomes very | smooth inside and outside. When it is quite | smooth, it is finished. Now the black horn spoon is finished after this.

The Making of Horn Spoons (2).—Let me first talk about the | horn spoons, how they are made. When | the mountain-goat hunter goes out to hunt, the spoon-maker asks | him to break off the horns of the goats that he will get, for || the mountain-goat hunter only wants the tallow and the | kidney-fat and the meat. He does not want the bones and the | horns. Therefore the spoon-maker | asks him for these. In the morning, when daylight comes, the | mountain-goat hunter goes hunting; and after he has killed || a mountain-goat, he takes off the tallow, | kidney-fat, and the meat, and finally he cuts the skin around | the bottom of the horns; and when he has cut off

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k·ats!Enaqē lāx ăwagawaᶜyasa L!Ebāsak· g·a gwałēg·a (*fig.*). Wä, lä ăxᶜēdxa dEnasē qaᶜs yîłᶜaLElōdēs lāxa ăpsbaᶜyasa L!Ebasē lāx laēnaᶜyas LEbEkwa k·ats!Enaqē, wä, lä L!ōt!EXōdEX ōxawaᶜyas qa L!ōt!EXâłēs. Wä, lä dālaqēxs laē ăxstEnts lāxa wŭdaᶜsta ᶜwāpa qa L!Emxᶜwidēs. Wä, laᶜmē xak·!āłaEm lā LEpālē ōgŭg·aᶜyasēxs laē wŭdEx·ᶜīda. Wä, lä ăxōdxa L!Ebasē. Wä, lä ăxᶜēdxa lEmōkwē xŭlgwēg·aᶜya qaᶜs xŭlxsEmdēq qa âlak·!ālēs lā qēsa yîx ōgŭg·aᶜyas ḷEᶜwis ōsgEmaᶜyē. Wä, g·îlᶜmēsē la âlak·!āla la qēsaxs laē gwāła. Wä, laEm gwāła ts!ōlolaqē k·āts!Enaqē laxēq.

The Making of Horn Spoons (2).—Wëg·aᶜmaḷEn gwāgwēx·sEx·ᶜīd lāxa ts!ōlolaqe k·āts!EnaqExs laē k·asēlasEᶜwa. Wä, hëᶜmaaxs g·ālaē lālaēda tEwīᶜnēnoxwaxa ᶜmElxLowē. Wä, la axk·!ālasōᶜsa k·āsēlaēnoxwē bEgwānEma qaᶜs tEpâlēx wŭL!laxasēs yānEmē ᶜmElxLowa, qaxs lēx·aᶜmaē ăxsōᶜsa tētEwēᶜnēnoxwaxa ᶜmElxLowēs yEx̣ᵘsEmaᶜyē ḷEᶜwa mEt!ōsē ḷEᶜwa Eldzäs. Wä, la k·!eâs ăxᶜētsōs lāx xāqas ḷEᶜwa wŭL!laxas. Wä, hëᶜmis lāg·iłasa k·asēlaēnoxwē hăwāxElaq qaᶜs ăxᶜēdēsēq. Wä, g·îlᶜmēsē ᶜnāx·ᶜīdxa gāläxs laē qāsᶜīdēda tEwēᶜnēnoxwaxa ᶜmElxLowē. Wä, lä tEwēx·ᶜida. Wä, g·îlᶜmēsē tEwēᶜnānEmaxa ᶜmElxLâxs laē hëx·ᶜidaEm ăxâlaxa yEx̣ᵘsEmaᶜyē ḷEᶜwa mEt!ōsē ḷEᶜwa Eldzäs. Wä, lä łElxsdalaxs laē t!ōtsēᶜstalax ōxLaᶜyasa wīwŭL!laxas. Wä, g·îlᶜmēsē läᶜstē t!ōsaᶜyas lāx k!ŭts!asēxs laē

the skin, | he takes a hammer and pounds off the horns. Now they break off from | the bone core. He continues doing this ‖ with 15 all the mountain-goats that he has killed. And when he has killed enough, he carries them down | from the mountain where he was hunting; and when he arrives at home, he | immediately goes and gives the horns to the spoon-maker, | who at once takes a basket and goes down to the beach | in front of his house, carrying (the basket) in his hand. He puts stones into it, ‖ enough so that he can carry 20 them up | and he takes them into his house. He puts them down near | his fire, and he builds up the fire and puts the stones | on. When this is done, he takes a steaming-box and | places it next to the fire, and he also takes his large water-bucket ‖ and goes to draw 25 some water, and he pours the water into the steaming-box | so that it is half full. After this is done, he takes the tongs | and puts them down, and also his adz and his straight | knife, so that they are ready on the floor of the house; and he also takes a piece of fire-wood, | which he places next to the fire. When all these have been ‖ put 30 down, he places the stones on the fire until they get red-hot. | Then he takes his tongs, picks up the red-hot | stones, and throws them into the steaming-box which contains water, and | he continues putting in red-hot stones. As soon as the water | begins to boil, he

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dāx·ᵉīdxa t!ēsEmē qaᵉs lEg·ELElōdēxa wīwŭL!axē. Wä, laᵉmē tEp!īdē 13
k!wālaLElasasxa xāqē. Wä, âᵉmisē la hë gwēᵉnākŭlaxēs tEwēᵉnā-
nEmē ᵉmElxLowa. Wä, g·îlᵉmēsē hëłᵉoLExs g·āxaē ōxLaxElaxēs tE- 15
wēᵉnanEmē lāxa nEg·ä. Wä, g·îlᵉmēsē lāg·aa lāxēs g·ōkwaxs laē
hëx·ᵉīdaEm la ts!âsa wŭL!axē lāxa k·asēlaēnoxwē bEgwānEma. Wä,
hëx·ᵉidaᵉmēsē ăxᵉēdxa lExaᵉyē qaᵉs lä k·!ōqŭlaqēxs laē lEnts!ēsEla
lāx L!Emaᵉisasēs g·ōkwē, qaᵉs lä xEᵉxᵘts!âlasa t!ēsEmē lāq. Wä,
âᵉmisē gwanāła qaᵉs łōkwēsēxs laē ōxLEx·ᵉīdEq qaᵉs lä ōxLōsdēsE- 20
laq, qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē, qaᵉs lä ōxLEg·alīłas lāx mā-
g·înwalisasēs lEgwīłē. Wä, lä lEqwēlax·ᵉīda, qaᵉs xEᵉxᵘLālēsa t!ēsE-
mē lāxēs lEgwīłē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōlats!ē, qa
g·āxēs hănâlīsEx lEgwīłas. Wä, lāxaē ăxᵉēdxēs ᵉwālasē nagats!ä,
qaᵉs lä tsēx·ᵉīdEx ᵉwāpa. Wä, lä gŭxts!ōtsa ᵉwāpē lāxa q!ōlats!ē, 25
qa nEgōyoxsdālēs. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ts!ēsLāla
qa g·āxēs k·adēła. Wä, hëᵉmisēs k·!îmLayowē LEᵉwis nExx·ała
k·!āwayowa, qa g·āxēs gwālēł g·ēx·g·aēła. Wä, hëᵉmisa lEqwa,
qa g·āxēs k·adēł lāx onâlisasēs lEgwīłē. Wä, g·îlᵉmēsē g·āx ᵉwīᵉla
g·ēx·g·aēłExs laē mēmEnłtsEmx·ᵉīdēda xEᵉxᵘLālalīsē t!ēsEm lāxa 30
lEgwīłē. Wä, lä dāx·ᵉīdxēs ts!ēsLāla, qaᵉs k·!îp!īdēs lāxa x·īxSE-
māla t!ēsEma, qaᵉs lä k·!îpstents lāx ᵉwabEts!âwasa q!ōlats!ē. Wä,
lä hānał k·!îpstālasa x·īx·ExsEmāla t!ēsEm lāq. Wä, g·îlᵉmēsē mE-
dElxᵉwīdēda ᵉwāpaxs laē gwāł k·!îpstālaq. Wä, lä dāx·ᵉīdxa wīwŭ-

35 stops putting in stones, takes the horns, ‖ and puts them into it. He does not leave them there a long time, before | he takes up his tongs, feels for the horn, and when he finds one, | he takes soft shredded cedar-bark and puts it into his hand | in order not to burn it as he takes hold of the point of the horn. He strikes with | the thick end against the piece of fire-wood on the floor. Then the core 40 that is left inside ‖ jumps out. Now the horn is hollow. He continues | doing this with all of them; and when they are all done, he measures off two | finger-widths from the point at the concave | (belly) side, in this way:

Then he takes his straight | knife and cuts a notch into it, slanting towards 45 the ‖ thick end. Then he puts down his knife and measures | three finger-widths from the point where he made the notch, | towards the big end, and he puts a small notch there. | Then he puts down his knife, takes his | adz and adzes off the horn, beginning at the first notch. 50 He adzes off one-half ‖ its thickness between the two notches. Then he turns the horn over, | holding it by the thick end, and adzes it off so that it is a little rounded, and so that it is hollow in the middle. | After this has been done, he adzes off the thick end so that it is round; | and when this is done, it is in this way: Then he takes | red-pine wood that splits 55 well and splits it in pieces of the size of our ‖ middle

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35 L!axē, qa^{c}s lä ăxstEnts lāq. Wä, k·!ēst!ē âlaEm gē^{c}stalīłExs laē ăx^{c}ēdxa ts!ēsLāla, qa^{c}s k·!ap!Elēs lāq. Wä, g·îl^{c}mēsē lâLxa ^{c}nEmē q!ōlk^{u} wŭL!axExs laē ăx^{c}ēdxa q!ōyaakwē k·ādzEkwa, qa^{c}s sāx·ts!ānalēqēxs laē dāx·^{c}īts lāx wīłba^{c}yasa wŭL!axē. Wä, lä x̣ŭsEntsa ḷEx̣^{u}ba^{c}yē lāxa lEqwa k·adēła. Wä, hë^{c}mis la dEx̣^{c}wŭłts!Ewats gō-
40 gŭlg·a^{c}yas. Wa, la^{c}mē kwākwŭx̣^{c}īdēda wŭL!axē. Wä, âx̣^{u}sä^{c}mēsē hë gwēg·ilaxa waōkwē. Wä, g·îl^{c}mēsē ^{c}wī^{c}laxs laē mEns^{c}īdxa małdEnē lāxEns q!wāq!wax·ts!āna^{c}yē g·äg·îLela lāx wīłEtâ^{c}yas lāx ōk!waēdza^{c}yasxa g·a gwałēg·a (*fig.*). Wä, lä dāx·^{c}īdxēs nExx·ała k·!āwayowa qa^{c}s k·!îmtbEtEndēxa Lānēxała gwāgwaaqāła lāxa
45 ḷEx̣^{u}ba^{c}yas. Wä, lä g·īg·alīłaxēs k·!āwayowē, qa^{c}s ēt!ēdē mEns^{c}īdxa yūdux̣^{u}dEnē lāxEns q!wāq!wax·ts!āna^{c}yēx g·äg·îLela lāx k·!îmta^{c}yas gwāgwaaqa lāxa ḷEx̣^{u}ba^{c}yē. Wä, lāxaē xāL!Ex·^{c}īd k·!îmtbEtEndEq. Wä, lä g·īg·alīłaxēs k·!āwayowē, qa^{c}s dax·^{c}īdēxēs k·!îmḷayowē, qa^{c}s k·!îmł^{c}īdēxa g·äg·îLela lāx g·ālē k·!îmtēs. Wä, lä nEgoyōdē k·!îm-
50 La^{c}yas lālaa lāx ālē k·!îmtēs. Wä, lä x̣wēł^{c}īdxa wŭL!āxē, qa^{c}s dāłēx ḷEx̣^{u}ba^{c}yasēxs laē k·!îmł^{c}īdEq, qa k·āk·Elx·ālēs, qa x̣ŭlboyōłēs. Wä g·îl^{c}mēsē gwāłExs laē k·!îmł^{c}īdEx ḷEk!ŭxḷa^{c}yas, qa k·ak·Elx·ālēs. Wä, g·îl^{c}mēsē gwāłExs laē g·a gwālēg·a (*fig.*). Wä, lä ăx^{c}ēdxa ëg·aqwa lax xâsE^{c}wē wŭnāgŭła. Wä, lä xoxox̣^{u}s^{c}EndEq, qa yuwēs ăwâgwītEns
55 ^{c}nōlax·ts!āna^{c}yaxsEns q!wāq!wax·ts!āna^{c}yēx. Wä, lä bāł^{c}īts a ^{c}nEm-

finger, and he measures off one | span for its length. Then he 56
takes his | straight knife and cuts it off, and when he has cut off |
the same number and split as many as the number of black horn |
spoons that he is making, then he takes spruce-root and splits
it in two, ‖ puts it into a small dish with water in it to soak, | 60
and he takes his straight knife and splits one end of the |
pine-sticks to make them like a pair of tongs; and when | the ends
of all of them have been split, he takes the split roots and ties the
other end, | in this way.[1] He does this with all of them; and when ‖
they all have been tied with the roots, he builds up his fire, | takes 65
the stones out of the steaming-box, and puts them back on the fire. |
When they are all on, he waits until they are red-hot. | When they
are red-hot, he takes | his tongs and picks out the hot stones and
puts them back ‖ into the water in the steaming-box; and when the 70
water begins to boil up, | he takes the adzed horns and puts them | in.
As soon as they are in, he takes the roots and | puts them down at
the place where he is seated, and also the split pine-sticks. When he
thinks | that the horns are hot enough, he takes his fire-tongs and ‖ 75
picks up the horns. He takes one of the | spoon-moulds,—the pieces
of pine-wood tied at one end,—and puts the | spoon between its legs.

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p!Enk·ē lāxEns q!wāq!wax·tsāna^{c}yēx yîx ăwāsgEmaśasēxs laē ăx^{c}ēdxēs 56
nEXX·ăła k·!āwayowa, qa^{c}s k·!îmts!Endēq. Wä, g·îl^{c}mēsē ^{c}wī^{c}laxs
ḷāxēs hëēnēmē wāxats!aqa xōkwē wŭnāgŭłē wāxēxLaasasa ts!ōlolaqē
k·āts!EnaqExsōs. Wä, lä ăx^{c}ēdxa L!ōp!Ek·asa ălēwasē, qa^{c}s pāpax·sā-
lēq. Wä lä ăx^{c}stālās lāxa ^{c}wāpē q!ōts!âxa łālogŭmē, qa pēx^{c}wīdēs. 60
Wä, lä ăx^{c}ēdxēs nEXX·ăła k·!āwayowa, qa^{c}s xōx̣^{c}wīdēx ēpsba^{c}yasa
wīwŭnagŭłē, qa yuwēs g̣wēx·sa ts!ēsLālax. Wä, g·îl^{c}mēsē ^{c}wī^{c}la
xōbaakwa laē ăx^{c}ēdxa paakwē L!ōp!Ek·a, qa^{c}s yîl^{c}īdēs lāxa ēpsba-
^{c}yas g·a g̣wăłēg·a.[1] Wä, lä ^{c}nāx̣waEm hë g̣wēx·^{c}īdEq. Wä, g·îl^{c}mēsē
^{c}wī^{c}la la yaēłbālaxa L!ōp!Ek·axs laē lEqwēlax·^{c}īdxēs lEg̣wīlē. Wä, lä 65
ăx^{c}wŭstālaxa t!ēsEmē lāxa q!ōlats!ē, qa^{c}s lä xEx^{u}LEndālas lāxēs lEg̣wī-
łe. Wä, g·îl^{c}mēsē ^{c}wīlx·Lālaxs laē âEm la ēsElaq, qa mēmEnłtsEm-
x·^{c}īdēs. Wä, g·îłmēsē mēmEnłtsEmx·^{c}īdēda t!ēsEmaxs laē dāx·^{c}īd-
xēs ts!ēsLāla, qa^{c}s k·!îpīdēs lāxa x·īx·ExsEmāla t!ēsEma, qa^{c}s läxat!
k·!îpstālas lāxaax ^{c}wābEts!âwasa q!ōlats!ē. Wä, g·îl^{c}mēsē mEdElx- 70
^{c}widēda ^{c}wāpaxs laē ăx^{c}ēdxa lā k·!īk·!îmḷEk^{u} wŭL!axa qa^{c}s lä ăxstā-
las lāq. Wä, g·îl^{c}mēsē ^{c}wī^{c}lastaxs laē ăx^{c}ēdxa L!ōp!Ek·ē, qa g·āxēs
g·aēł lāx k!waēlasas ḷE^{c}wa xōkwē yaēłbaak^{u} wŭnāgŭła. Wä, â^{c}misē
gwānała, qa ts!Elx^{c}wīdēsa wŭL!āxaxs laē dāx·^{c}īdxēs ts!ēsLāla, qa^{c}s
k·!îp!īdēs lāxa ^{c}nEmē wŭL!āxa. Wä, lä dāx·^{c}īdxa ^{c}nEmts!aqē 75
L!EbEg·a^{c}yēxa xōkwē yîłbāla wŭnāgŭła, qa^{c}s L!EbEg·îndēs lāxēs
ts!ōlōlaqē k·āts!Enaqaxs laē pēqwa. Wä, â^{c}misē gwānała, qa

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[1] See footnote on p. 103.

78 Since the horn is pliable, he can spread it | as wide as he wants. Then
he takes root and ties the | other end of the spoon-mould. After he
80 has done so, it is in this way.[1] After ‖ he has done so with one, he
does the same with the others; and after he has | finished, he puts
some more red-hot stones in the steaming-box; | and when the water
begins to boil up, he takes | mountain-goat tallow and puts it down
where he is working. Then he puts a dish | down where he is seated,
85 takes the ‖ water-bucket with water in it, and pours the water into
the dish. After | doing so, he takes the spoon with the spoon-mould
on it | and puts them into the boiling water. When he thinks that |
they are hot through, he takes them out one by one, | and rubs them
90 all over with the tallow; and as soon as he has done so, ‖ he throws
them into the cold water in the dish. He does this | with all of them.
He wants them to become brittle, | therefore he does so. As soon as
they have all been put into the cold water | in the dish, he takes
them out, unties the roots which he has tied | around the mould, and
95 takes dogfish-skin from the back of the dogfish, and ‖ polishes the
outside and the inside. When they are smooth both outside | and
inside, they are finished. He continues doing this | with all of them,
and in this way the horn spoons are made. | Now, that is all. |

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78 ᶜwādzEgEg·aatsēxs laē ăxᶜēdxa L!ōp!Ek·ē, qaᶜs yîlᶜīdēs lāxa ăpsba-
ᶜyasa L!EbEg·aᶜyē. Wä, lä g·a gwałaxs laē gwāłēg·a.[1] Wä, g·îl-
80 ᶜmēsē gwāłExs laē âEm hë gwēg·ilaxa waōkwē. Wä, g·îlᶜmēsē gwā-
łExs laē xwēlaqa k·!îpstālasa x·īx·ExsEmāla t!ēsEm lāxa q!ōlats!ē.
Wä, g·îlᶜmēsē mEdElxᶜwīdēda ᶜwāpaxs laē ăxᶜēdxa yāsEkwasa
ᶜmElxLowē, qa g·āxēs g·aēła lāx ēaxElasas. Wä, lä ăxᶜēdxa ło-
q!wē, qaᶜs g·āxē k·āg·alīłas lāxaaxēs k!waēlasē. Wä, lä ăxᶜēdxa
85 nagats!ē ᶜwābEts!âlīła, qaᶜs gŭxts!ōdēsa ᶜwāpē lāxa łōq!wē. Wä,
g·îlᶜmēsē gwāłExs laē ăxᶜēdxa L!EbEg·aakwē ts!ēts!ōlolaqa, qaᶜs lä
ăxᶜstālas lāxa maEmdElqŭla ᶜwāpa. Wä, g·îlᶜmēsē k·ōtaq laEm
âlak·!āla la ts!Elxᶜwīda, laē ᶜnāłᶜnEmEmk·axs laē k·!îpᶜwŭstālaq,
qaᶜs hamElxsEmdē dEx·sEmtsa yāsEkwē lāq. Wä, g·îlᶜmēsē gwāłExs
90 laē ts!ExstEnts lāxa wŭdaᶜsta ᶜwābEts!âlīłxa łōq!wē. Wä, lä ᶜnā-
xwaEm hë gwēx·ᶜīdxa waōkwē. Wä, laEm ᶜnēx· qa L!Emxᶜwīdēs
lāg·īłas hë gwēg·ilaq. Wä, g·îlᶜmēsē ᶜwīᶜlaᶜsta lāxa wŭdaᶜsta ᶜwābE-
ts!âlīłxa łōq!wäxs laē ăxᶜwŭstālaq, qaᶜs qwēłâlēxa L!ōp!Ek·ē yaēł-
bēsa L!EbEg·aᶜyē. Wä, lä ăxᶜēdxa xŭlgwēg·aᶜyasa xŭlgŭmē, qaᶜs
95 xŭlxᶜwīdēx ōsgEmaᶜyas LEᶜwēs ōgŭg·aᶜyē. Wä, g·îlᶜmēsē la qētsEma.
Wä, hëᶜmisēxs laē qēdzEg·a laē gwāła. Wä, âxᵘsäᶜmēsē hë gwēg·ī-
laxa waōkwē. Wä, hëEm gwēg·ilatsa ts!ōlōlaqēläxa ts!ōlōlaqē
k·āts!Enaqa. Wä, laEm gwāł lāxēq.

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[1] See figure on p. 104.

Cedar-Bark Breaker.—The man takes a (bone from the) | nasal bone of a whale, and he takes a thin-edged rough sandstone | and a small dish, and he pours water into it so that it is | half full. Then he puts it down where he is going to work at a cedar-bark breaker. ‖ He takes the bone and measures it so that it is | two spans and four finger-widths in length. | Then he puts the rough sandstone into the water in the | dish, and he saws the bone off so that the end is square. He | does the same with the other end. When both ends are square, ‖ he rubs the edges so that they are straight; and when the edges are straight, | he measures the width of one hand for its width, and | he measures with a cedar-stick to find the center, in this manner.[1] | As soon as he finds the center, he marks a line across, and he rubs | on each side of the line to make a hole through it, which serves as a grip. As soon as he has finished ‖ rubbing the hole through which serves as a grip, | he rubs along the lower edge so as to sharpen it. Now he has finished | the bark-breaker. |

Bag of Sea-Lion Hide.—As soon as this is done, he takes the | skin of a sea-lion which has been dried. He spreads it out, and he ‖ measures two spans. Then he puts a | straight-edge of cedar-wood on it and marks along the edge, so that it may be straight. Then he | cuts along, following the line; and he also lays the straight-edge of cedar-

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Cedar-Bark Breaker.—Wä, lä ăxᶜēdēda bEgwānEmaxa xaqē g·aᶜyōł | lāx xaqēłbaᶜyasa gwEᶜyîmē. Wä, lä ăxᶜēdxa pELEnxē k·!ōL!a dEᶜna t!ēsEma. Wä, hëᶜmisa łālogŭm qaᶜs gŭxts!ōdēsa ᶜwāpē lāq qa nEgōyoxsdālēsēxs laē hăng·aᶜlīłas lāxēs ēaxElasLaxa k·ādzayōLaxa k·ādzEkwē. Wä, lä ăxᶜēdxa xāqē qaᶜs mEnsᶜīdēq qa ᶜwāsgEmats. Wä, lä haᶜmōdEngâla lāx małp!Enk·ē ᶜwāsgEmasas laxEns q!wāq!wax·ts!ānaᶜyaxs laē ăxᶜstEntsa k·!ōL!a dEᶜna t!ēsEm lāxa ᶜwābEts!âwasa łālogŭmē. Wä, lä x·îlts!Ents lāxa xāqē qa ᶜnEmābēs. Wä, lä hëEmxat! gwēx·ᶜīdxa ăpsbaᶜyē. Wä, g·îlᶜmēsē ᶜnēᶜnamabaxs laē g·ēxᶜīdEx ōxwäᶜyas qa ᶜnEmEnxElēs. Wä, g·îlᶜmēsē la ᶜnEmEnxElaxs laē bāłᶜītsēs ts!Exᵘts!ānaᶜyē q!wāq!wax·ts!ānaᶜyēx lāq qa wādzEwats. Wä, lāxaē mEnsiᶜlälasa k!waxLāᶜwē lāx nEgōyâᶜyas g·a gwāłēg·a (*fig.*) Wä, g·îlᶜmēsē q!āxa nEgōyâᶜyaxs laē xŭltaxōdEx. Wä, lä g·ēxᶜīdEx, wāx·sanâᶜyasa daasēxa la saxᵘstō kwâx·sâ. Wä, g·îlᶜmēsē gwāłExs laē g·ēxsōdxa saxᵘstowē kwâx·sâxa daas. Wä, g·îlᶜmēsē gwāłExs laē g·ēxx·älabEndEq qa ōpēsx·äᶜyēs ëx·ba. Wä, laEm gwāła k·āyayâxa k·ādzEkwē.

Bag of Sea-Lion Hide. — Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa pESEnaᶜyasa L!ēxEnaxs laē lEmōkwa. Wä, la LEp!ālīłaq. Wä, lä bāłᶜīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä k·ādEdzōtsa nEgEnōsē k!waxLō lāqēxs laē xŭłt!ēdEq, qa nEqElēsēxs laē bExEłEndxēs xŭltaᶜyē. Wä, lāxaē ōgwaqa k·adEdzōtsa nEgEnōsē k!waxLō

[1] See illustrations in Publications of the Jesup North Pacific Expedition, Vol. V, p. 372.

wood | on the other side and marks along it and cuts following the
25 line. | Now it is two spans wide, ‖ and he cuts along six spans | for the length as he lays his straight-edge of cedar-wood down at the end of the | six spans which he has marked off, and he cuts along the line that he has marked. | Then he doubles it up in the middle of the long side and bends it over, and he steps on it, | so that the sides
30 may be close together. Then he punches holes through the edges ‖ two finger-widths apart. That is | where the cord will pass through when he sews it; and when | it is finished, he puts the straight-edge of cedar-wood on a piece two | spans wide and marks a line on it, and
35 cuts along it. | This piece is seven spans in length. ‖ It is to be the carrying-strap for the wedge-bag, and he | puts on the straight-edge of cedar-wood on a piece half | a finger wide and marks a line on it and cuts along it. This | long strip serves to sew up the sides of the wedge-bag. | As soon as this is done, he puts it for a short time into ‖
40 water, together with the wedge-bag. Only the carryings-trap is not put into the water. | He does not leave it in for a long time before he takes it out. | Then he takes the narrow strip of sea-lion skin and pushes one end | through the holes. Then he puts one end of the carrying-strap to | one side and sews it on. This sewing goes down-

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23 lāx ăpsEnxaᶜyasēxs laē xŭt!ēdEq. Wä, lāxaē bEXEłEndxēs xŭltaᶜyē; laEm małp!Eng·adzowē ᶜwādzEwasas lāxen q!wāq!wax·ts!anaᶜyēx.
25 Wä, lāxaē bāłᶜīdxa q!EL!āpEnk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx qa ᶜwāsgEmatsēxs laē k·ādEdzōdaxaasēs nEgEnōsē k!waxLō lāx ᶜwālaasasa q!EL!ap!Enk·axs laē xŭlt!ēdEq. Wä, laxaē bEXEłEndxēs xŭltaᶜyē. Laᶜmē gwānaxᶜīdEq lāxēs g·îldolasē qa nEgEXLäłēs. Wä, lä t!ep!ēdEq qa q!āsoxᶜwīdēsēxs laē L!EnqEmsâlasēs k·!āwayowē lāx ēwŭnxaᶜyas
30 lā hEmałdEngâlē lāxEns q!wāq!wax·ts!ānaᶜyäqē L!Enqaᶜya. Wä, hëEm g·ayîmx·sâlasłtsa q!EnälA qō q!Enq!Eg·oxᶜwīdLEq. Wä, g·îlᶜmēsē gwāłExs laē ēt!ēd k·adEdzōtsa nEgEnōsē k!waxLō lāxa māłdEnē lāxEns q!wāq!wax·ts!ānaᶜyaxs laē xŭlt!ēdEq. Wä, lä bEXłEndEq. Wä, lā ăLEbop!Enk·ē ᶜwāsgEmasas lāxEns q!wāq!wax·ts!ānaᶜyēx.
35 HëEm aōxLaasLEsa q!waats!ēLasa LEmg·ayowē. Wä, lä ēt!ēd k·ādEdzōtsa nEgEnōsē k!waxLō lāxa k·!ōdEnas ᶜwādzEwasē lāxEns q!wāq!wax·ts!ānaᶜyaxs laē xŭlt!ēdEq. Wä, lä bEXłEndEq. Wä, laEm g·îlt!ēq. Wä, hëEm q!Enq!Eq!oyōłtsēxa ēwŭnxaᶜyasa q!waats!ēLasa LEmlEmg·ayowē. Wä, g·îlᶜmēsē g·wāłExs laē yāwasᶜīd ăxᶜstEnts lāxa
40 ᶜwāpē ᶜwīᶜla LEᶜwa q!waats!ēLē. Wä, lēx·aᶜmēsē k·!ēs lā ăxᶜstanōsēda aōxLaasLē. Wä, k·!ēst!a gēᶜstāla lāxa ᶜwāpaxs laē ăxᶜwŭstEndEq. Wä, lä ăxᶜēdxa q!Enyowē bEXEkᵘ pEsEnēsa L!ēxEnē qaᶜs ᶜnēx·sâlēs laxēs L!Enqaᶜyē. Wä, laEm ăxᶜāLElōts ōbaᶜyasa aōxLaasē lāx onōdzExstaᶜyas. Wä, lä q!āq!Enk·înaq. Wä, laᶜmē hāxElamē q!Enaᶜyas

ward ‖ to the bent bottom of the wedge-bag. He does | the same at 45
the other side. | Then the wedge-bag is finished. |

Spruce-Roots and Cedar-Withes.—When the season approaches when 1
the huckleberries are ripe, | the woman makes her huckleberry-basket, and | it is ready when the berries are ripe. She takes her digging-stick and her small ax, | going to the place where small spruce-trees are growing, and where she knows that the ground is soft. As soon as ‖ she reaches there, she pushes one end of her clam- 5
digging stick into the ground and | pries up the roots of a young spruce-tree. As soon as the roots come out of the ground, | she picks out thin and small ones. She takes hold of them and pulls them out. | These may be more than a fathom in length; | and when she reaches the end, she takes her small ax and ‖ chops them off. 10
The woman who is getting the roots | continues doing this. When she has enough, she coils them up and ties them | with small roots in four places, so that they are this way : | As soon as this is done, she carries them in her right hand and | goes home. She puts them down in a cool corner of the house. ‖ Then she takes a mat and spreads it 15
over them. As soon as she has done this, | she again takes her small ax and goes to a place where young cedar-trees grow; | and when she reaches there, she looks for those that have straight long branches, | that are not twisted; and when she finds a | young cedar-tree that

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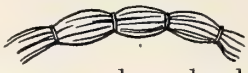
lāx gwānax^{e}īdaasas ōxsda^{e}yasa q!waats!ē. Wä, lä hëEmxat! gwēx·- 45
^{e}īdxa ăpsanâ^{e}yē. Wä, la^{e}mē gwāła q!waats!äsa LEmlEmg·ayu laxēq.

Spruce-Roots and Cedar-Withes.—Wä, hë^{e}maaxs laē ELāq gwāt!Enxa 1
laē g·ēg·aēx^{e}ēdēda ts!Edāqē, qa^{e}s lExīlē, qa^{e}s k·!Elats!ēła gwādEmē, qō
nEgExLōdLō. Wä, lä ăx^{e}ēdxēs k·!Elakwē LE^{e}wis sāyōbEmaxs laē
lāxa alēwādzEmxEkŭla lāxēs q!ālē tElq!ŭts t!Ek·a. Wä, g·îl^{e}mēsē
lāg·aa lāqēxs, laē ts!Ex^{u}bEtElsas ōba^{e}yasēs k·!Elakwē, qa^{e}s k!wet!Eqōl- 5
sElēxa L!ēL!ōp!Ek·asa alēwadzEmē. Wä, g·îl^{e}mēsē lâqolsa L!ēL!ōp!E-
k·axs laē alēqaxa nEqEla wīła, laē dâyōdEq, qa^{e}s nEx^{e}ŭqōlsElēq.
Wä, lä ^{e}nāł^{e}nEmp!Ena ēsEg·îyō lāxEns bāLäqē ăwâsgEmasas. Wä,
g·îl^{e}mēsē lāg·aa lāxa ăbāsemäsēxs laē dāx·^{e}īdxēs sāyōbEmē, qa^{e}s
tsEx·sEndēq. Wä, âx^{u}sä^{e}mēsē hë gwēg·ilaxs L!āL!ōp!Ek·aēda 10
ts!Edāqē. Wä, g·îl^{e}mēsē hēłoLExs laē q!Elō^{e}nākŭlaq, qa^{e}s yaēł^{e}aLElō-
dalēsa wīswEłtowē L!ōp!Ek· lāxa mōx^{e}wīdalaLEla lāq xa g·a gwälēg·a
(*fig.*). Wä, g·îl^{e}mēsē gwāłExs laē q!Elxŭlasēs hëłk·!ōts!āna^{e}yē lāqēxs
laē nä^{e}nakwa. Wä, lä q!Elxwalīłas lāxa wŭdanēgwiłasēs g·ōkwē
qa^{e}s ăx^{e}ēdēxa łē^{e}wa^{e}yē, qa^{e}s nax^{u}sEmlīłēs lāq. Wä, g·îl^{e}mēsē gwāłExs 15
laē ēt!ēd dāx·^{e}īdxēs sāyōbEmē, qa^{e}s läxat! lāxa dzādzEsExEkŭla.
Wä, g·îl^{e}mēsē lāg·aa laqēxs laē alēx·^{e}īdxa g·îlsg·îlt!äs tExEmē, yîxa
^{e}nEmāg·itēxa k·!ēsē sElp!Ena. Wä, g·îl^{e}mēsē q!āxa ^{e}nEmts!aqē

20 has these, she chops it down. ‖ When it falls, she breaks off the straight branches; and when | she has enough, she puts the thick ends together and takes thin cedar-withes | and twists them. When this is done, she ties them around the thick ends of the cedar-twigs. | She ties them  at four places, so that they are in this way: | As soon as this is done, she car-
25 ries them home on her shoulder; and when ‖ she enters the house, she puts them down at the place where she always sits. | There she unties the cedar-withes; and after they have been taken off, | she strips off the branches of the first one that she takes up; and after she has taken them all off, | she begins at the thin end of the cedar-withes and splits them in two | towards the thick end, right
30 through the heart. After they have been split in two, ‖ she puts down the other half and splits the first half again in two; | and after this has been split in two, she takes up | the other half which she had put down on the floor, and splits it in two also. | Now the cedar-withes have been split into four pieces. When this has been done, |
35 she takes up another cedar-withe and strips off the branches; ‖ and after this has been done, she splits it in the same way as she did the first one; | and she continues doing so with the other cedar-withes; | and after splitting them, she picks out the pieces containing the sap | and places them by themselves; and she takes the remainder of

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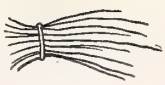
dzesEq^{u} ăx$^{\varepsilon}$Enālaqēxs laē hëx·$^{\varepsilon}$ida$^{\varepsilon}$Em sōp!EXōdEq. Wä, g·îl$^{\varepsilon}$mēsē
20 t!āx·$^{\varepsilon}$īdEXs laē dzadzatŭqEwaxa ëk·ētEla tEXEma. Wä, g·îl$^{\varepsilon}$mēsē. hēłōLEXs laē q!ōp!ēXLEndEq, qa$^{\varepsilon}$s ăx$^{\varepsilon}$ēdēxa wīłē g·îlt!a dEwēxa, qa$^{\varepsilon}$s sElp!ēdēq. Wä, g·îl$^{\varepsilon}$mēsē gwāłEXs laē yîł$^{\varepsilon}$aLElōts lāx ōXLa$^{\varepsilon}$yas. Wä, lä mōX$^{\varepsilon}$wīdałē yîLa$^{\varepsilon}$yas lāq. Wä, lä g·a g·wałaxs laē gwāła (*fig.*). Wä, g·îl$^{\varepsilon}$mēsē gwāła laē wēx·sEyap!ālaqēxs g·āxaē nä$^{\varepsilon}$nakwa. Wä,
25 g·îl$^{\varepsilon}$mēsē laēL lāxēs g·ōkwaxs laē ăx$^{\varepsilon}$ālīłas lāxēs hëmEnēlasē k!waēlasa. Wä, lä qwēłâlax yîLEmasēs tayaxamanEmē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâwa laē x·īk·âlax q!wāk·!Ena$^{\varepsilon}$yasēs g·ālē dāx·$^{\varepsilon}$ītsE$^{\varepsilon}$wa. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâ-g·îłEnxs laē g·äbEndEx wīłEtâyasa tEXEmaxs laē pax·sEndEq gŭyo-łEla lāx ōXLa$^{\varepsilon}$yas naq!EgEndālax dōmaqas. Wä, g·îl$^{\varepsilon}$mēsē pāx·saa-
30 kŭxs laē g·īg·alīłaxa ăpsōdīłasēxs laē ētts!End pāx·sEndxa ăpsōdiłasa la g·aēła. Wä, g·îl$^{\varepsilon}$Emxaāwisē la pāx·saakŭxs laē g·īg·alīłasēxs laē ēt!ēd dāg·îlīłaxa ăpsōdēlēxa g·îlx·dē k·at!alēlEms, qa$^{\varepsilon}$s pāx·sEndēq. Wä, laEm mōX^{u}sēda $^{\varepsilon}$nEmts!aqē tEXEma. Wä, g·îl$^{\varepsilon}$mēsē gwāła laē ēt!ēd dāg·îlīłaxa $^{\varepsilon}$nEmts!aqē tEXEma, qa$^{\varepsilon}$s x·īk·âlēx q!wāk·!Ena$^{\varepsilon}$yas.
35 Wä, g·îl$^{\varepsilon}$mēsē gwāłEXs lāaxat! pāx·sEndEq lāxēs gwēg·ilasaxa g·îlx·dē pāpEX·salasō$^{\varepsilon}$s. Wä, âX^{u}sä$^{\varepsilon}$mēsē hë gwēg·ilaxa waōkwē tEXEma. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la la paākŭxs laē māmEnōqEwaxa ts!ēts!EXēg·a-$^{\varepsilon}$yasēs pa$^{\varepsilon}$yē qa q!ap!ālēs. Wä, lā ăx$^{\varepsilon}$ēdxa paâ$^{\varepsilon}$yē qa$^{\varepsilon}$s yîLEmdēs lāq

what she split and ties it together | in this way:  She does the same to the inner part. As soon || as every- 40 thing has been tied together, she lays the withes over her fire | to get dry; for when she splits them, the bark also comes off. | After this has been done, she takes the roots and unties them, | and she straightens them out. Then she takes good | straight-splitting red-pine wood and splits it like a || pair of tongs. 45 She takes a thin root and ties it at a place | four finger-widths from the unsplit end; | and after doing so, she takes her straight knife and | cuts off the end of the tongs which serve for stripping off the bark of the roots, and | thus the end is sharp. She cuts it again at the end where she tied the tongs with roots. As soon as this has been finished, || she puts it into the floor close to the fire, | with the split 50 end upward, and the sharp end in the ground, leaning (outwards) | towards the fire, in this way: As soon as this has been done, | she takes one of the long pieces of root and coils it up again. Then | she puts it on the middle of the fire takes her tongs, and || holds the root with them. Then she turns it until all the bark has 55 been burnt black. | As soon as the bark has been burnt black, | she takes it off with the tongs and puts it down next to the implement for stripping off the bark | of the root. Then she takes the end of it and puts it between the | legs of the tongs for stripping off the bark from

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g·a g̣wälēg·a (*fig.*). Wä, lāxaē hëem g̣wēx·ᵉīdxa nāq!ᴇgaᵉyē. Wä, g·îlᵉmēsēᵉwīᵉla la yaēLEmālaxs laē LēsaLElōts lax nᴇxstâᵉyasēs lᴇg̣wīłe, 40 qa lᴇmx̣ᵉwidēs qaxs hëᵉmaē lawälats xēxᴇx̣ᵘᵉŭnaᵉyasēxs laē pāpᴇx·sālaq. Wä, g·îlᵉmēsē g̣wāłᴇxs laē ăxᵉēdxa L!ōp!ᴇk·ē qaᵉs qwēlâlēx yîṭᴇmas. Wä, la dālᵉīdᴇq qaᵉs dālᵉalīłēq. Wä, lä dāx·ᵉīdxa ëg·aqwa lāx xâsᴇᵉwē wŭnāgŭła. Wä, lä xōx̣ᵉwīdᴇq qa yuwēs gwēx·sa ts!ēsLālax. Wä, lä ăxᵉēdxa wīłē L!ōp!ᴇk·a, qaᵉs yîłᵉaLElōdēs lāxa 45 mōdᴇnē lāxᴇns q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāxa k·!ēsē xōkwa· Wä, g·îlᵉmēsē g̣wāłᴇxs laē dāx·ᵉīdxēs nᴇxx·äła k·!āwayowē qaᵉs k·!āx̣ᵉwīdēx ōbaᵉyasa x·īk·âlaᵉyâx xᴇx̣ᵘᵉŭnaᵉyasa L!ōp!ᴇk·ē qa ëx·bēs g·äg·îLEla lāxa la yîłᵉᴇnē L!ōp!ᴇk·a. Wä, g·îlᵉmēsē g̣wāłᴇxs laē ts!ᴇx̣ᵘbᴇtalīłas ōbaᵉyas lāxa ōnâlisasēs lᴇg̣wīłē. Wä, laᴇm 50 ëk·!ᴇbaᵉya xōkwaxs laāḷał g·ēbᴇlalīłᴇlēs ëx·baᵉyē laxēs L!astâłaēnaᵉyē lāxa lᴇg̣wīłē, g·a g̣wälēg·a (*fig.*). Wä, g·îlᵉmēsē g̣wāłᴇxs laē dāx·ᵉīdxa ᵉnᴇmts!aqē g·îlt!a L!ōp!ᴇk·a, qaᵉs x̣wēlaqē qᴇsᵉīdqēxs laē L!ᴇx·LEnts lāx nᴇxLaläsēs lᴇg̣wīłē. Wä, lä dāx·ᵉīdxēs ts!ēsLāla qaᵉs k·!îp!īdēs lāqēxs laē lālēx·îLālas qa ᵉnāx̣wēs k!wēk!ŭmᴇlk·ᴇyē xᴇx̣ᵘᵉŭ- 55 naᵉyas. Wä, g·îlᵉmēsē ᵉnāx̣wa la k!wēk!ŭmᴇlk·ᴇyax·ᵉīdē xᴇx̣ᵉŭnāᵉyasēxs laē k·!îp!īdqᴇs k·!îp!alīłēs lāx māk·!ᴇxḷaᵉyasa ḷaēlē x·īk·âlayax xᴇx̣ᵘᵉŭnāᵉyasa L!ōp!ᴇk·ē. Wä, lä dābᴇndᴇx ōbaᵉyas qaᵉs k·āk·ᴇtōdēsa L!āL!ax·ᴇLalakwē L!ōp!ᴇk· lāx ăwāg̣awaᵉyasa x·īk·ô!ayâx

the roots that have been burnt over the fire. ‖ She takes hold of the top of the legs of the tongs with the | left hand, presses them together, while she pulls the roots through the tongs with the | right hand. Then the bark | peels off, and the sap comes out. As soon as all | the bark is off, she puts the other end in and strips off the bark of the ‖ root that she is holding; and she continues for a long time | pulling it to and fro, stripping off the bark of the roots by pulling them through. She only | stops doing this when the root is white all over, for they are dry. | After doing this, she takes another | root and does the same as she did with the first one with which she was working; ‖ and she only stops when all the bark is stripped off. | Then she splits them in two through the middle, splitting the whole length; | and after splitting them in two, she splits the halves into two again. | Then she splits each root into four pieces. She continues doing this with | all the roots; and when they have all been split, she ‖ scrapes them. Then she takes her husband's straight knife | and puts it down at the left-hand side of her foot. She takes | the split root with the left hand and puts it | against the right side of the heel of her left foot. | Then with the right hand she takes the straight knife ‖ and puts the back of the knife against the root, and presses it down against it, | and pulls the root through with the right hand. Then she turns the root over, | pulling it through between the heel of

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xeẋᵘᵉŭnāᵉyasa L!ōp!Ek·axs laē dāx·ᵉītsēs g·Emxōłts!ānaᵉyē lāx ōxtâ-ᵉyas wāx·sanōdzExtaᵉyasēxs laē q!wēq!wasâłaqēxs laē nēxᵉītsēs hëłk·!ōtts!ānaᵉyē lāxa L!ōp!Ek·ē. Wä, hëᵉmis lā qŭsâlats xeẋᵘᵉ-ŭnāᵉyas. Wä, lāxaē saaqâlē sāaqas. Wä, g·îlᵉmēsē ᵉwīlg·îłEnxēs xeẋᵘᵉŭnaᵉyaxs laē ẋwēłᵉīdEq qaᵉs ōgwaqē x·īk·ōdEx xeẋᵘᵉŭnāᵉyasēs dāłasōẋᵘdē. Wä, lä ḡēg·îlīl aēdaaqānaẋwa k·āk·Etōts lāxēs x·īk·â-layâx xeẋᵘᵉŭnaᵉyasa L!ōp!Ek·ē qaᵉs ẋwēlaqē nēxsōdEq. Wä, āłᵉmēsē ḡwāł hë gwēg·ilaqēxs laē âlak·!āla la ᵉmElk·!Ena qaxs laē lEmẋᵉŭn-x·ᵉīda. Wä, g·îlᵉmēsē ḡwāłExs laē ēt!ēd dāx·ᵉīdxa ᵉnEmts!aqē L!ōp!Ek·a. Wä, lāxaē âEm nāqEmg·îłtâxēs g·îlx·dē ḡwēg·ilasa. Wä, āłᵉmēsē ḡwāłExs laē ᵉwīᵉla la x·īk·Ewakwē xeẋᵘᵉŭnāᵉyas. Wä, lä nāq!Eqax dōmaqasēxs laē pāx·ᵉīdEq hëbEndāłaẋ ăwâsḡEmasas. Wä, g·îlᵉmēsē māłts!Exs laē ētts!End pāx·sEndxa wāx·sōdīłas. Wä, laᵉmē mōẋᵘsEndxa ᵉnāłᵉnEmts!aqē L!ōp!Ek·a. Wä, âẋᵘsäᵉmēsē hë ḡwēg·ilax ᵉwāxaasasa L!ōp!Ek·ē. Wä, g·îlᵉmēsē ᵉwīᵉla la pāpEx·saakŭxs laē k·ēxet!ēdEq. Wä, laEm ăxᵉēdEx nExx·äła k·!āwayōsēs łāᵉwŭnEmē, qaᵉs dzēẋᵉwalīłēsēs ḡEmxōłtsīdzaᵉyē g·ōgŭyowa. Wä, lä dāx·ᵉītsēs gEmẋōłts!ānaᵉyē aᵉyasō lāxa paakwē L!ōp!Ek·a, qaᵉs paxᵉaLElōdēs lāx hëłk·!ōtsEmaᵉyas mEk!ŭxḷax·sīdzaᵉyasēs ḡEmxōłtsīdzaᵉyē g·ōgŭ-yowa. Wä, lä dāx·ᵉītsēs hëłk·!ōts!ānaᵉyē lāxa nExx·äła k·!āwayowa qaᵉs k·at!Endēs ăwīg·aᵉyas lāxa L!ōp!Ek·ē. Wä, lä tEsālak·ats laqēxs laē nēxᵉēdxa L!ōp!Ek·asēs hëłk·!ōtts!ānaᵉyē. Wä, la ẋwēłiᵉlälaxa

her foot | and the back of the straight knife. Then she only stops doing this ‖ when the knife does not get wet any more. Then the 85 scraped root is really | white, because it is very dry; and it | is pliable. That is the reason why it does not break; for she is | going to make a well-made basket out of it to shake the huckleberries into. After | she has done this, she does the same with the cedar withes, and | she treats them in the same way, scraping ‖ the water out of them. | 89

Cedar-Withes.—While the man is making the digging-stick for 1 digging | clover, his wife goes into the woods looking for long cedar-branches that | split straight, which are the thickness of our fingers, | and which also have no branches. They only have ‖ leaves on each 5 side, and these are called | "cedar-branches." As soon as the woman finds the cedar-branches, | she pulls them down and breaks them off. Sometimes there are many on | one cedar-tree, and there are not many on other cedar-trees. | When the woman who gathers cedar-branches gets enough, ‖ she ties one end of the branches which 10 have been put together with twisted cedar-branch rope; and | after tying up one end, she goes home carrying on her shoulders the branches which she has gathered. | She puts them down in a cool corner of the house. Then | she sits down and splits them through the heart. When | they have been split in two, she splits each half in two, and ‖ she splits them again in two, and she splits them once 15

L!ōp!Ek·axs laē nēxsawi^{e}lälaq lāxēs ^{e}mEk!ŭxḶax·sīdza^{e}yasēs g·ōgŭyowē 82 Ḷō^{e} ăwīg·a^{e}yasa nEXX·äła k·!āwayowa. Wä, āł^{e}mēsē g̣wāł hë g̣wēg·ilaqēxs laē k·!eâs la k!ŭngeg·ēsa k·!āwayowē. Wä, laEm âlak·!āla la ^{e}mEl^{e}mElk·!Enēda k·ēxEk^{u} L!ōp!Ek·axs laē lEmlEmx̣^{e}ŭna. Wä, hë^{e}mi- 85 sēxs laē pēqwa. Wä, hë^{e}mis lāg·iłas k·!ēs ēaL!ēma qaxs âlak·!ālaē aëk·!aakwa lExa^{e}yaxs k·!Elats!ēLaxa g̣wādEmē. Wä, g·îl^{e}mēsē g̣wāłExs laē hëEmxat! g̣wēx·^{e}īdxa tEXEmē. Wä, laEmxaē hë g̣wēg·ilaqēxs łaē k·exâlax ^{e}wâpaga^{e}yas. 89

Cedar-Withes.—Wä, hë^{e}mēxs laē ēaxElēda bEgwānEmaxa ts!ōyayâxa 1 ḶEX·sEmē, wä la g̣EnEmas la lāxa āL!ē tayaxamax tEXEma lāxa g·îlsg·îlt!a nEqEla tEXEmsa wīlkwēxa yū ăwâgwītEns q!wāq!wax·ts!āna^{e}yē. Wä, hë^{e}mēsēxs k·!eâsaē L!Enak·a, yîxs â^{e}maē qwag·îłEna^{e}ya ts!ap!axmEnēxwē lāx wāx·sanōdza^{e}yas. Wä, hëEm ḶēgadEs tEXEmē. Wä, g·îl^{e}mēsē q!äda tayaxamäxa tEXEmaxs laē hëx·^{e}ida^{e}Em dzEtaxElax·^{e}īdEq, yixs ^{e}nał^{e}nEmp!Enaē q!ēxLâlēda ^{e}nEmts!aqē wīlx̣^{u}xa tEXEmē. Wä, lä k·!ēs q!ēxLâlēda waōkwē wīlkwa. Wä, g·îl^{e}mēsē hēłōLa tāyaxEmäxa tEXEmaxs laē yîLEmdxēs tEXEmaxs laē q!ap!ēgEmakwa yîsa sElbEkwē dEwēxa. Wä, g·îl^{e}mēsē g̣wāł 10 yîLEmdqēxs laē nä^{e}nakwa lāxēs g·ōkwē wīk·îlaxēs tayaxamanEmē tEXEma. Wä, lä ăx^{e}ālīłaq lāxa wŭdānegwīłasēs g·ōkwē. Wä, hëx·^{e}ida^{e}mēsē k!wāg·alīła qa^{e}s dzEt!ēdēq naq!Eqax dōmaqas. Wä, g·îl^{e}mēsē la dzEts!aakŭxs laē pāx·sEndxa ăpsōdēłē. Wä, lāxaē ētts!End pāx·sEndEq. Wä, lāxaē hēlox̣^{u}sEndaxat! pāx·sEndEq. 15

more in two. | Sometimes the branches are split into twenty pieces, if | the woman who splits the branches is expert in splitting them into | thin pieces. When they are all split, she puts them away. |

Spruce-Roots (1).—Then she gets ready again to go into the woods | to dig spruce-roots where she knows that the ground is soft, | and where young spruce-trees are growing, for really long | and thin, and without branches, are the roots of young spruce-trees in soft ground. ‖ When she finds them, she pulls out the | root, as it is showing half way on the ground. She pulls out the whole length, | for they are long; and when she comes to the point where it divides, | she bites it off, so that it breaks off, and she does so with the others; and | when she thinks she has enough roots, she takes the roots ‖ and coils them up. Then she takes a long thin root and | ties it to one side of the coil. After she has | done so, she carries the coil of roots that she has obtained and goes home to her house, | and she puts it down in a cool corner of the house. Then | she sits down and unties the tying of the coiled roots; and ‖ when the tying is all off, she carries the uncoiled roots | and puts them down alongside the fire of her house. She takes the tongs | and ties a thin root around its neck, so that they may not split when she | pulls off the bark of the root. When this is done, she takes | one of the long roots and puts it over the fire, ‖

Wä, la ᶜnałᶜnEmp!Ena małtsEmg·ustōx̣ᵘsēda ᶜnEmts!aqē ēk·ētEla tEXEma lāxa ts!Edāqaxs ēg·îłwataē lāx pāpEx·sāläxa tEXEmē yîxs pElspadzâᶜē. Wä, g·îlᶜmēsē ᶜwīᶜla la paakŭxs laē g·ēxaq.

Spruce-Roots (1).—Wä, lāxaē xwānałᶜīdExs laē ālᶜᶜsta lāxa āL!ē qaᶜs lä L!ōp!Ek·ax L!ōp!Ek·asa ălēwasē lāxēs q!ālē tElq!ŭs t!Ek·a, yîx q!waxasasa ălēwadzEmē, qaxs hëᶜmaē âlak·!āla g·îlsg·îlt!ă Ek·ētElē wīswŭłē L!ōp!Ek·asa tElq!ŭsas t!Ek·a q!wāxatsa ălēwadzEmē. Wä, g·îlᶜmēsē q!āqēxs laē hëx·ᶜidaEm gElx̣ŭqolsaxa L!ōp!Ek·axs nēlōyîwElsaē lāxa t!Ek·a. Wä, lä nēxaq lāxēs ăwâsgEmasaxs g·îlsg·îlstâᶜē. Wä, g·îlᶜmēsē lāg·aa lāx qExbax·ᶜīdaasasēxs laē q!Ex·sEndEq qa ELElsēs. Wä, âᶜmisē la hë gwēg·ilaxa waōkwē. Wä, g·îlᶜmēsē k·otaq laEm hēłālēs L!ōp!Eg·anEmaxs laē ăxᶜēdxa L!ōp!Ek·ē qaᶜs qEsᶜēdēq qa q!Elx̣ᶜwałēsēxs laē ăxᶜēdxa wīłtowē L!ōp!Ek·a qaᶜs yîłᶜīdēs lāxa ăpsānēqwasa la wElx·ts!Ewakᵘ L!ōp!Ek·a. Wä, g·îlᶜmēsē gwāłExs laē q!Elx̣ŭlaxēs L!ōp!Eg·ānEmaxs laē näᶜnakwa lāxēs g·ōkwē qaᶜs läxat! q!Elx̣ᶜwalīłas lāx wŭdānegwēłasēs g·ōkwē. Wä, lä hëxᶜidaEm k!wāg·alīła qaᶜs qwēłodēx yîLēwaᶜyasēs q!Elx̣wāła L!ōp!Ek·a. Wä, g·îlᶜmēsē ᶜwīᶜlâwē yîLēwaᶜyasēxs laē dālaxa lā dzakwała L!ōp!Ek·a qaᶜs lä g·ēnolisas lāxa lEgwīłasēs g·ōkwē. Wä, lä ăxᶜēdxa ts!ēsLāla qaᶜs yîL!Exōdēsa wīłtowē L!ōp!Ek· lāq, qa k·!ēsēs xōx̣ᶜwīdEł qō lāł x·îk·âlax xEx̣ᶜŭnaᶜyasa L!ōp!Ek·ē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜnEmts!aqē lāxa g·îlstowē L!ōp!Ek·a qaᶜs k·atLEndēs lāxa lEgwīłe

beginning next to where it is being held, and pulling it slowly, | until 20
it gets hot all over. As soon as the bark is hot, | she puts it between the tongs next to | where she is holding it with the left hand. She squeezes the legs of the | tongs together under it. Then she pulls it through with her || right hand. Then the bark peels off. | As soon 25
as all the bark is off, she puts it down on the | left-hand side, and she takes up another root and | puts it over the fire, and she does the same as she did before | to the first one at which she was working when she put it over the fire. || When all the bark has been taken off the roots, | 30
she splits them before they are really dry. | She begins splitting at the thin end through the heart, | going towards the thick end. When it has been split in two, she takes | each half and splits it again in two; and when this has been split, || she splits it again in two; and 35
she does the same to the other half, | for the woman wishes to have roots split into thin strips | to weave the basket that she is making. Sometimes she splits eight strips out of one | clean root when she is splitting it. When it has all been split, | she takes the cedar-bark splitting-bone (the ulna of the foreleg of the || deer) and grinds it 40
well, so that it has a sharp point and also so that | it is thin. That is the bone for splitting cedar-bark of the woman when she is making mats, | when she is splitting cedar-bark, and when she is making

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g·äg·îLEla lāxa mak·ała lāx dāłasEᶜwasēxs laē aōyaa nēxᶜnakŭlaq qa 20
ëk·ēs ts!Elgŭᶜnakŭlaēnaᶜyas. Wä, g·îlᶜmēsē ts!Elxᶜwid ᶜnāx̣wē ōgwīdaᶜyas xEk!ŭmasēxs laē k·āk·Etōtsa mak·āła lāx dāłasEᶜwasēxs laē q!wēsᶜītsēs ǫEmxōłts!ānaᶜyē lāx wāx·sanōdzExstaᶜyasa ts!ēsLāläxs bEnxtolīła. Wä, hëᶜmis la nexsâlatsēxa L!ōp!Ek·ē yîsēs hēłk·!ōłts!ānaᶜyē. Wä, hëᶜmis la qŭsâlatsa xEXᵘᶜŭnaᶜyas. Wä, 25
g·îlᶜmēsē ᶜwīᶜlâwēda xEXᵘᶜŭnaᶜyasēxs laē k·at!ālīłas lāxēs ǫEmxagawalīłē. Wä, laxaē ēt!ēd dāx·ᶜīdxa ᶜnEmts!aqē L!ōp!Ek·a qaᶜs k·atLEndēs lāxa lEgwīłē. Wä, laEm âEmxat! nEqEmg·îłtEwēxēs ǫwēg·ilasaxēs g·îlx·dē ăxseᶜwaxs läx·dē L!EX·LEnts lāxēs lEgwīła L!ōp!Ek·ē. Wä, g·îlᶜmēsē ᶜwīᶜla la saq!wag·īdEkwa L!ōp!Ek·axs laē 30
haᶜyāłoᶜmālaa pāpEX·sEndqēxs k·!ēsᶜmaē âlaEm lEmx̣ᶜwīda. Wä, laEm hë g·îl pāx·ᶜītsōᶜsē wīłbaᶜya yîxs nāq!Eqaax dōmaqas gwăyōłEla lāx L!Ekumāᶜyas. Wä, g·îlᶜmēsē la pāx·saakŭxs laē ăxᶜēdxa ăpsōdiłe qaᶜs ēt!ēdē pāx·sEndEq. Wä, g·îlᶜmēsē pax·saakwa laē ētts!Endaxat! pāx·sEndaxaaq. Wä, la hëEmxat! gwēx·ᶜīdxa ăpsEx·- 35
säs yîxs ᶜnēk·aēda ts!Edāqē qa pElspElēsa paakwē L!ōp!Ek·a qa k·!îlg·Ems lExēläs, yîxs ᶜnāłᶜnEmp!Enaē māłEg·îyōx̣ᵘsēda ᶜnEmts!aqē ëk·ētEla L!ōp!Ek·axs laē paakwa. Wä, g·îlᶜmēsē ᶜwīᶜla la paakŭxs laē ăxᶜēdxa q!wētanaxa sEg·înōdzaᶜyas g·alEmałg·īwaᶜyē g·ōgŭyōsa ǫēwasē, yîxs laē aēk·!aakᵘ g·ēxEkwa qa ëx·bēs. Wä, hëᶜmis qa 40
pEldzowēs. Wä, hëEm q!wētanasa ts!Edāqaxs k·!îtaaxa łēᶜwaᶜyē yîxs laē pāpEx·sālaxa dEnasē ǫōxs laē dzEdzExsᶜālaxa dEnasē.

43 narrow strips of bark. | This she uses when she is working at the roots. She stretches out | her left foot on the floor, and she takes one
45 end of the split ‖ root with her left hand and she puts down a root | on the right-hand side of her heel. | She takes hold with the right hand of the bone cedar-bark splitter and she | lays it on the | root and presses the bone implement against the root. Then | she pulls it
50 through, pressing it tightly against her heel. ‖ Thus she squeezes out all the sap in the root. If there is | much water in it, she pulls the root through four times its | whole length between her heel and the bone. When | all the sap is out, the roots become really white, flat
55 split | roots. She does this with all of (the roots). When ‖ all the roots have been scraped, she coils them up and | puts them away for a while. |

1 **Spruce-Roots** (2).—The woman takes her ax and her | clam-digging stick and her cedar-bark belt, and she carries them | while she is going into the woods, where she knows that small spruce-trees are growing and | where the soil is soft. When she comes to the place,
5 she puts down her ax ‖ and her digging-stick. She takes her cedar-bark belt, and she | puts the corners of her blanket over her left shoulder, and she puts the cedar-bark | belt around her waist over the blanket. She pins the blanket with a pin of | yew-wood shaved

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43 Wä, hëᶜem ăxᶜētsōᶜsa L!āL!ōp!EX·sīläxa L!ōp!Ek·ē. Wä, lä dzēx̣-ᶜwalīlasēs gEmxołtsīdzaᶜyē g·ōgŭyowa. Wä, lä dābEndxa paakwē
45 L!ōp!Ek·a yîsēs gEmxołts!änaᶜyē. Wä, lä k·at!ālElōtsa L!ōp!Ek·ē lāx hēłk·!ōdEnwaᶜyas ᶜmEk!ŭxḶax·sīdzaᶜyasēs gEmxōłtsīdzaᶜyē. Wä, lä dāx·ᶜītsēs hëłk·!ōłts!änaᶜyē lāxa q!wētanăxs laē k·at!Ents lāxa L!ōp!Ek·ē. Wä, lä tEsāłak·atsēs q!wētāna lāxa L!ōp!Ek·axs laē nēxᶜēdqēxs laē tEts!EXḶax·sīdzēx ᶜmEk!ŭxḶax·sīdzaᶜyas g·ōgŭyowas.
50 Wä, hëᶜmis la x·īk·âlats ᶜwâpagaᶜyasa L!ōp!Ek·ē. Wä, g·îlᶜmēsē q!ēq!aqElaxēs ᶜwâpagaᶜyaxs laē mōp!Ena nēxsōdxa L!ōp!Ek·ē lāxēs ᶜwāsgEmasē lāxēs ᶜmEk!ŭxḶax·sīdzaᶜyasēs g·ōgŭyowē. Wä, g·îlᶜmēsē ᶜwīᶜlâwē ᶜwâpagaᶜyasēxs laē âlak·!āla lā ᶜmElmadzowa paakwē L!ōp!Ek·a. Wä, lä hëᶜstaEm gwēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē
55 ᶜwīᶜla la x·īg·îkwa L!ōp!Ek·axs laē aēk·!a q!ElX̣ᶜwīdEq qaᶜs yawāsᶜīdē g·ēxaq.

1 **Spruce-Roots** (2).—Wä, lä ăxᶜēdēda ts!Edāqaxēs sāyobEmē ḶEᶜwis k·!îlakwē; wä, hëᶜmēḶēs dEndzEdzowē wŭsēg·anowa. Wä, lä dālaqēxs laē āaLaaqa lāxa āL!ē lāx q!āyasasa ălēwadzEmē ḶEᶜwis q!āłē tEl-q!ŭts t!Ek·a. Wä, g·îlᶜmēsē lāg·aa lāqēxs laē g·īg·aElsaxēs sāyobEmē
5 ḶEᶜwis k·!îlakwē. Wä, lä ăxᶜēdxēs dEndzEdzowē wŭsēg·anowa qaᶜs t!EłEx·ᶜīdēxēs ᶜnEX̣ᶜŭnaᶜyaxs laē qEk·îyîntsa dEndzEdzowē wŭsēg·a-nowē laqēxs laē qEnoyâlaq laqēxs laē t!EmgEX̣ᵘsa k·!aX̣ᵘbaakwē L!Emq!ēda la t!Emt!aqâłax ᶜnEX̣ᶜŭnaᶜyas lāx gEmxōłtsEyāp!aᶜyas.

to a sharp point, over her left shoulder. | After doing so, she takes her digging-stick, ‖ puts one end into the ground, and pries up the roots; 10 and when | the roots come out of the ground, she picks out straight medium-sized roots | without branches. She takes hold of them and pulls them out. | When she reaches the thick root from which it branches off, | she takes her small ax and chops it off. Then ‖ she 15 goes back to the place where she started and takes hold again of the root and pulls it out | towards the thin end; and when she comes to the place where | it branches out, she takes her ax and cuts it off. Then | she coils it up. Some of the wood-digging women call this | *qEsᵉīd*. Then she takes the thin ‖ roots and ties them in four places, 20 in this way;[1] and she continues | doing so while she is getting the roots. |

As soon as she has enough, she goes to a patch of young cedar-trees | and looks for good cedar-withes which are long, | without branches. ‖ She cuts off those that are not twisted. When she thinks | she has cut 25 off enough, she ties them with twisted cedar- | withes in four different places, in this way.[2] After | she has done so, she carries away what she has cut off, and she just stops | to pick up the roots which she has dug, and goes home. ‖

Wä, g·îlᵉmēsē ǵwāłElsExs laē dāx·ᵉīdxēs k·!îlakwē, qaᵉs ts!EẋᵘbE-tElsēs ōbaᵉyas qaᵉs k!wēt!EqâlsElēxa L!ōp!Ek·ē. Wä, g·îlᵉmēsē 10 nēEnłEng·aElsēda L!ōp!Ek·axs laē dōq!ŭxᵉīdxa hăyāłag·itē nāqElaxa k·!eâsē q!wāk·!Enaᵉya. Wä, hëᵉmis lā dāk·!Entsōs qaᵉs nēxᵉŭqâl-sElēq. Wä, g·îlᵉmēse lāg·aa lāxa ḷEkwē L!ōp!Ek·a, yîx q!wāxE-wasasēxs laē dāx·ᵉīdxēs sāyōbEmē, qaᵉs tsEx·sEndēq. Wä, lä ǵwäᵉsta lāxa g·äg·îldzasas, qaᵉs ēt!ēdē dâyodqēs nExᵉŭqâlsElēq 15 ǵwāǵwaaqEla lāx wīłbaᵉyas. Wä, g·îlᵉmēsē lāg·aa lāx q!ēts!axbax·-ᵉīdaasasēxs laē dax·ᵉīdxēs sāyōbEmē, qaᵉs tsEx·sEndēq. Wä, lä q!Elẋᵉwīdeq. Wä, la ᵉnēk·ēda waōkwē L!āL!op!Ek·!aēnoxᵘ ts!ēdaqa qEsᵉīda, yîxs laē q!Elẋᵉwīdeq. Wä, lä ăxᵉēdxa wīswŭłtowē L!ō-p!Ek·a, qaᵉs qEx·ᵉāLElōdēs lāxa mōẋᵉwīdałaxa g·a ǵwälēg·a.[1] Wä, 20 âẋᵘsäᵉmēsē hë ǵwēg·ilaxs L!āL!op!Ek·!aē.

Wä, g·îlᵉmēsē hëłōLExs laē ēt!ēd qāsᵉida, qaᵉs lä lāxa dEnsmā-dzExEkŭläxa dzEseqwē. Wä, laᵉmē alēqaxa ëx·Emē tExEmaxa g·îls-g·îlt!a. Wä, hëᵉmisēx k·!eyâsaē q!wāk·!Enaᵉya. Wä, hëᵉmis la tsEk·axElasōsēxēs dōǵŭłē k·!ēs k·!îlpEla. Wä, g·îlᵉEmxaāwisē k·ōtaq 25 laEm hëłᵉēs tayaxāmanEmaxs lāaxat! qēqEnōyōtsa sElbEkwē wīs-wŭłtō dEwēx lāxa mōẋᵉwidālaLEla lāq xa g·a ǵwälēg·a.[2] Wä, g·îl-ᵉmēsē ǵwāłExs g·āxaē wīk·Elaxēs tayaxamānEmē. Wä, âᵉmēsē la dādabalaxēs L!āL!ōp!Ek·!ānEmaxs g·āxaē näᵉnakwa lāxēs g·ōkwē.

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[1] See figure on p. 111. [2] See figure on p. 112.

1 **Cedar-Withes.**—After this is done, the man looks for long thin | cedar-withes in the woods. When he finds them, he takes them and | carries them home to his house. He puts one of them over | his fire; and when its bark is thoroughly warm, he takes his ‖ tongs and puts 5 the thick end of the withes between them, and he bites it | and pulls at it while he squeezes together the legs of the | tongs with his right hand. Then he strips the bark off with the tongs. | When it is all off, he twists it; and after | twisting the whole length of it, he puts it into urine while it is folded and twisted into a piece ‖ one span in length, 10 being twisted together | like a rope. When they are all done in this way, he puts all of them into urine | and leaves them there over night. Then he takes them out, and the cedar-withes turn red | like blood. That is why they are put into | urine, that they may not get rotten quickly. ‖

15 **Cedar-Bark** (1).—In the morning, when day comes, he goes, carrying | his bark-lifter; and when he comes to a place with many young cedar-trees, | he searches for one that has no twist in the bark, and that is a good tree | without branches. Immediately he pulls off cedar-withes from | another young cedar-tree, and he twists them; and 20 after he has ‖ twisted them from end to end, he puts them around the butt of the young cedar-tree | about half way up to our chest, (half a fathom) | above the ground. He ties them on tightly and ties the

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1 **Cedar-Withes.**—Wä, g·îlᵉmēsē gwāłEXs laē āläx g·îlsg·îlt!a wīs-wŭłEn dEwēx lāxa āL!ē. Wä, g·îlᵉmēsē q!āqēxs laē ăxᵉēdEq. Wä, lä dālaqēxs laē näᵉnakᵘ laxēs g·ōkwē. Wä, lä ăxLEntsa ᵉnEmts!aqē laxēs lEgwīłē. Wä, g·îlᵉmēsē ts!Elxsâwē ts!aXEnaᵉyasēxs laē ăxᵉēdxēs 5 ts!ēsLāla qaᵉs ăxōdēsa ḷEkŭmaᵉyas laqēxs laē q!EX·ᵉīdEX ḷEkŭma-ᵉyas qaᵉs nēxᵉēdēqēxs laē q!wēq!wasâla wāx·sanōdzEXstaᵉyasa ts!ēsLāla yîsēs hëłk·!ōtts!ānaᵉyē. Wä, hëᵉmis la x·īk·âlax ts!aXEna-ᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē sElp!ēdEq. Wä, g·îlᵉmēsē lābEndē sElpaᵉyasēxs laē ăxstEnts lāxa kwäts!äxs laē ᵉnEmp!Enk· lāxEns 10 q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasēxs laē mElkwa yō gwēx·sa dEnEmēx. Wä, g·îlᵉmēsē ᵉwīᵉla la gwāłExs laē ᵉwīᵉlaᵉsta lāxa kwäts!ē. Wä, lä xamaslałxa ganoLaxs laē ăxᵉwŭstEndqēxs laē L!EL!EXᵉᵘwŭna dEwēxē hë gwēx·s ElᵉElxᵉŭnālē. Wä. hëEm lāg·iłas ăxstānō lāxa kwäts!ē qa k·!ēsēs gEyōL q!ŭlsᵉīda.

15 **Cedar-Bark** (1).—Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaäläxs laē qāsᵉīda dāla-xēs L!ōk!wayowē. Wä, g·îlᵉmēsē lāg·aa lāx q!aᵉyāsa dzEsᵉEqwē, wä, lä alēx·ᵉīdxa k·!ēsē k·!îlp!Enēs ts!aXEnaᵉyē ḷōxs ëk·ētElaē yîx k·!eâsaē L!Enx·ᵉEnaᵉya. Wä, hëx·ᵉidaᵉmēsē dzEtāxōd lāx dEwēxasa ōgŭᵉlamē dzEsᵉEqwa. Wä, lä sElp!ēdEq. Wä, g·îlᵉmēsē lābEndē 20 sElpaᵉyasēxs laē qEx·p!ēgents lāx ōxLaᵉyasa dzEsᵉEqwē. Wä, laanawisē ḷōᵉ nEq!Ebōd lāxEns bāLäqē wŭlg·ostoᵉwasas g·äx·ᵉīd

ends together. | Now it is in this manner: After this he 23
takes the | bark-lifter and pushes its end in beneath the
twisted withes ‖ which are tied around the cedar-tree. 25
Then he lifts the bark off the tree. When | he is
almost around the tree, all the ends of the bark are
torn | into strips up to the cedar-withes which are tied around
the young cedar-tree, and for this reason | he put the cedar-
withes around the young cedar-tree, so that the splitting of the ends
does not pass it. | The torn shreds are all below the ring of cedar-
withes, ‖ for the women want the cedar-bark as broad as possible 30
when they peel it off. | If they did not put the cedar-withes around
the young cedar-tree, | the bark would come off in narrow strips, and
therefore | they put the cedar-withes around it. Afterwards he
takes the cedar-withes off. As soon as they | are off, he throws them
away, and he takes hold of the bark and ‖ puts the ends together 35
although they are split into shreds. Then he pulls | upward without
splitting it. When it is whole, it measures | one hand and three
finger-widths in width. When | he has pulled off the bark the length
of one fathom, | he steps back one fathom from the place where he
stood first, from the ‖ foot of the young cedar, and he pulls backward 40
as he pulls at the cedar-bark, | and he continues doing so. When he
reaches | the branches, the far end of the bark that he is pulling off
becomes narrow and breaks off; | and when it comes down, he turns

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lāxa awī^{e}nak!ŭsē. Wä, lä łEk!ŭt!ēdEXS laē mōx^{e}wīdEX ōba^{e}yas. 22
Wä, laEm ga gwälēg·a (*fig.*). Wä, g·îl^{e}mēsē gwāłEXS laē ăx^{e}ēdxēs
L!ōk!wayowē qa^{e}s L!EXBEtEndēs lāx bănälEläsa dEwēxē, la qEX·-
p!ēg·ēxa dzES^{e}Eqwaxs laē L!ōk!ŭx^{e}wīdxa ts!āqEmsē. Wä, g·îl^{e}mēsē 25
Elāq lä^{e}stē L!ōk!wa^{e}yasēxs laē ^{e}nāxwaEm qŭLEmē^{e}stālē ōba^{e}yas
lāg·aa lāxa dEwēxē qEX·p!ēg·axa dzES^{e}Eqwē. Wä, hëEm lāg·ïłas
qEX·p!ēg·întsa dEwēxē lāxa dzES^{e}Eqwē qa k·!ēsēs hăyāqēda dzEXā-
xa lā qŭLEmē^{e}stāla lāx ōba^{e}yasa ts!āqEmsē lāxa dEwēxē yîxs
ăx^{e}ēxsdaēda ts!ēdāqē qa ăwâdzowēsa dEnasaxs laē pawälax ts!ā- 30
geg·a^{e}yas. Wä, g·îl^{e}Emlax^{e}wīsē k·!ēslax qEX·p!ēk·îlālaxa dzES^{e}E-
qwaxa dEwēxē, lālaxē ts!ēłts!Eq!astōlaxa dEnasē. Wä, hë^{e}mis sēna-
tałäsa dEwēxē. Wä, lä kwēłELElōdxa dEwēxē. Wä g·îl^{e}mēsē lā-
wäxs laē ts!EX^{e}ēdEq qa^{e}s dāx·^{e}īdēxa ts!āqEmsē. Wä, laEm
q!ap!ēx·^{e}īdxa ōba^{e}yaxs wāx·^{e}maē lā qŭLEmē^{e}stāla. Wä, lä aë- 35
k·!axs laē qŭsōstōdEq. Wä, la^{e}mē sEnx·^{e}īdEXS laē mEnēkwē ^{e}wa-
dzEwasas qa ^{e}nEmp!Enk·ēs lāxEns q!wāq!wax·ts!āna^{e}yēx. Wä, g·îl-
^{e}mēsē ^{e}nEmp!Enk·ē ^{e}wāsgEmasas qŭsa^{e}yas lāxEns bāLäxs laē ^{e}nEm-
p!Enk· lāxEns bāLäqē ^{e}wālałaasas ḷâdzasasa sEnq!ēnoxwē lāx ōxḷa-
^{e}yasa dzES^{e}Eqwē. Wä, lä L!ōt!ēdEXS laē qŭsōstōdxa ts!āqEmsē. 40
Wä, lä hanał hë gwēg·ilaq. Wä, g·îl^{e}mēsē lāg·aa lāxa ^{e}wālałaa-
sasa L!Enāk·axs laē wiłbax·^{e}īdē sEnganEmasēxs laē k!ŭlbELEla.

it over so that it lies on its inner side, | with the sap side downward, 45 and he pulls off another piece ‖ in the same manner, and the same width as the first one. He does | the same with that. As soon as everything has been taken off from the good side of the tree, | he stops. . . . |

This is the size of a young cedar-tree. The bark of a young cedar- 50 tree is best | when it is two spans in diameter at the butt-end ‖ and when the outside bark is mouldy color. Bark is good to be shredded | when it is black outside, because the bark is tough, when the bark of the young cedar-tree is shredded. | Mats and halibut fishing-lines made of the bark of | young cedar-trees last a long time. If the man takes cedar-bark from a | large cedar-tree, it is brittle, therefore 55 they do not use it. ‖

When the bark-peeler has peeled off enough bark, he begins | to take off the outer bark of what he obtained, and he just takes the long strips | of what he has peeled off and he measures three spans. | Then he bends it over | so as to break the outer bark towards the 60 inside, ‖ and he presses the pieces together on the inner side in this way.[1] This is the place where | the outer bark splits from the inner bark, and the | bark-peeler lifts the broken end of the outer bark and | peels it off. When it is off, he measures again the same |

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43 Wä, g·îlᵉmēsē g·āxaxaxs laē hëx·ᵉidaᵉma sEnq!ēnoxwē hăxᵉwŭlsaq qa hăqŭlElsēs sEnganEmaxa dEnasē. Wä, lä ēt!ēd qŭsōdxa hë- 45 ᵉmaxat! ᵉwādzowē yîx ᵉwādzowasasa g·ālē qŭsōyōs. Wä, lāxaē hë-Emxat! gwēx·ᵉīdEq. Wä, g·îlᵉmēsē ᵉwīᵉlâwē ēx·k·!ōdEnaᵉyasēxs laē gwāła. . . .

Wä, hëᵉmēsa ᵉwāg·idasasa dzEsᵉEqwē. Wä, hëEm ëk·ē dEnasasa dzEsᵉEqwaxs małp!Enx·sâēs ᵉwāg·īdasē lāxEns q!wāq!wax·ts!ā- 50 naᵉyēx. Wä, hëᵉmisēxs qŭxēg·aēs ts!āqEmsē. Wä, hëᵉmis ëk· k·asalāsa ts!ōlēg·äs ts!āqEmsE, yîxs ts!Exaēs dEnasē ḷEᵉwa k·asalasasa dzEsᵉEqᵘ. Wä, hëEm gēgäła łēᵉwaᵉya ḷEᵉwa lōgwaanâᵉyaxa p!âᵉyēxa g·āyōłē lāx dEnasasa dzEsᵉEqwē. Wä, g·îlᵉmēsē g·āyōła dEnasē lāxa wēlkwē laē L!Eła. Wä, hëᵉmis lāg·iłas k·!ēs ăxsEᵉwē.

55 Wä, g·îlᵉmēsē hēłōLa sEnq!ēnoxwaxēs sEnganEmaxs laē ts!aqōdEx ts!āgeg·aᵉyasēs sEnganEmē yîxs âᵉmaē ăxᵉēdxa g·îlsg·îlt!adzowē sEnganEms. Wä, lä bāłᵉīdxa yūduxᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ăwâsgEmasasa sEnganEmasēxs laē dzōxᵉwīdEq qa k·ōxᵉwīdēs ts!āgēg·aᵉyas gwāgwaaqa lāx ōk!waēdzaᵉyas. Wä, lä 60 q!asōxᵉwīdama ōk!waēdzaᵉyas g·a gwāłēg·a.[1] Wa, hëᵉmis x·īt!ēdamasEx ōbaᵉyasa ts!āgēg·aᵉyaxs laē k·ōqwa. Wä, âᵉmēsa sEnq!ēnoxwē gElxᵉīdEx wax·sōtstâᵉyasa la k·ōgEkᵘ ts!āgēg·ēxs laē paWEyōdEq. Wä, g·îlᵉmēsē lawäxs laē ēt!ēd mEnsᵉīdxa hëᵉmaxat! ᵉwās-

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[1] That is, he folds it over inward, so that the outer bark breaks.

length as before, and again bends it over and breaks ‖ the outer bark; 65
and he lifts it up on each side where the outer bark | has been broken,
and peels it off. He continues to do this, | beginning at the broad
end of the bark and going towards the narrow end, so that | the
broad end of the peeled bark comes from the lower end of the young
cedars. | The narrow end comes from the top of the cedar-tree.
After ‖ he has peeled off the outer bark, he folds the cedar-bark in the 70
places where he broke it | when the outside had to be taken off,
in this manner: Then he folds it so that the | broad
end is in the middle of the bundle, and the narrow
end | on the outside; and the narrow end is used to
tie the bundle in the middle, in this way.[1] When | it is all tied in
the middle, he places the bundles one on top of another. ‖ Then he 75
ties them at each end so as to make one bundle out of them, in this
manner: | and after he has done so, he takes two
pieces of twisted cedar-twigs | and ties the end
of them on each side of the end
tyings, | in this way: After this
has been done, he puts his arms through the pack-|
ing-straps on each side of the bundle of peeled
cedar-bark, and ‖ he carries it home. Now it stands 80
on end on his back as he is carrying it into his house. |
Then he puts it down in the corner of the house, for he does not
want | the heat of the fire to reach it, nor the light of the sun to touch

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gEmē ᶜwāsgEmasasa g·ālaxs laē ēt!ēd dzōxᶜwīdEq qa k·ōxᶜwīdēs
ts!āgēg·aᶜyas. Wä, âEmxaāwisē gElxᶜīdEx wāx·sōtstâᶜyasa la k·ōgEkᵘ- 65
ts!āgēg·ēxs laē pāwEyōdEq. Wä, âᶜmēsē hë gwēᶜnăkŭlăq g·äg·î-
LEla LāX ᶜwādzobaᶜyas sEngānEmas lāg·aa lāx wīłbaᶜyas, yîxs hë-
ᶜmaē ᶜwādzōbēs sEngānEmasēda g·āyōłē lāx ōxLaᶜyasa dzEsᶜEqwē.
Wä, hëᶜmis wīłbēs sEngānEmasa ëk·!Ebaᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜla lā
pāwEyakwa ts!agēg·aᶜyaxs laē âEm lā nāqEmg·îłtEwē dzōqwaᶜyasēxs 70
laē k·!ōxᶜwīdEq g·a gwäłēg·a (*fig.*). Wä, laEmxaē hëEm g·îl k·!ōx-
ᶜwītsōsē ᶜwādzobaᶜyas qa läs nāq!Egaᶜya. Wä, lä L!āsadzaᶜyē wīłbaᶜ-
yas qaxs hëᶜmaē la yiLōyodayosē ōbaᶜyasē g·a gwäłēg·a.[1] Wä, g·îl-
ᶜmēsē ᶜwīᶜla la yaēLoyâlaxs laē ăxᶜēdxa la yaēLoyâla qaᶜs pāgēg·îndālēs
laxēs ᶜwaxaasē. Wä, la yaēłbEndEq qa mats!ābEkwēs g·a gwäłēg·a 75
(*fig.*). Wä, g·îlᶜmēsē gwāłExsaē ăxᶜēdxa małts!aqē sElbEkᵘ dEwēxa
qaᶜs t!EmqEmg·aaLElōdēs ōbaᶜyas laxa ēwanodzaᶜyas qēqîx·baᶜyas
g·a gwäłēg·a (*fig.*). Wä, g·îlᶜmēsē gwāłExs laē p!Emx·sâsēs ōx·sEya-
p!aᶜyē lāxa aōxLaasē lāx wāx·sanâᶜyasa mats!abEkwē sEngānEms qaᶜs
ōxLEx·ᶜīdēq. Wä, laEm LāwēK·îlaqēxs g·āxaē näᶜnakwa lāxēs g·ōkwē 80
qaᶜs lä ōxLEg·alīłaq lāxa onēgwīłē qaxs k·!ēsaē hëłq!ōlEm lāg·aatsa
L!ēsElāsa lEgwīłē. Wä, hëᶜmesa ᶜnaqŭläsa L!ēsEla qaxs g·îlᶜmaē

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[1] It is turned over the middle of the bundle, and the narrow end is tucked under the turns that hold the bundle in the middle.

83 it when it is | not covered and before it is split. Then it gets dried | and stiff, and it is difficult for the women to split it ‖ apart. |

85 As soon as the woman has given a meal to her husband, | she takes her bark-splitter made of the fore-leg of a black bear or of a | deer. It has a flat end, for it is sharpened on a sandstone. She goes | and 90 sits down where the bundle is. She unties the ‖ end straps, and she takes out one piece of what her husband has peeled off. | She unfolds it and at once covers the others with a mat. | Then she takes her cedar-bark splitter and with it | she splits off the outer layer of bark, starting at the broad end. She splits it off and pulls it apart, | going 95 towards the thin end. When it is off, she uses the splitter ‖ again to remove the middle layer. Then she also splits off down to the | narrow end, she splits the second middle layer, and | finally she splits off the inner side. As soon as everything is split off, | she hangs it up outside of the house, so that the wind may blow through it and the | sun get at it, and it gets dry quickly. After this has been 100 done, she goes back into ‖ her house and takes another piece of bark, and she does | the same as she did with the first one when she split it into four pieces. | Now, after it has been split into four pieces, it is called *dɛnas*. |

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83 k·!ēs nāx̣ᵉwītsōxs k·!ēsᵉmaē pāpɛx·saakwa. Wä, lā lɛmx̣ᵉwida. Wä, laxaē L!āxᵉēda. Wä, lā łāx̣umalēda ts!ɛdāqaxs laē pāpɛx·sᵉ-
85 ɛndɛq.

Wä, g·îlᵉmēsē g̣wāł L!ɛx̣wēlēda ts!ɛdāqaxēs łāᵉwŭnɛmaxs laē ăxᵉēdxēs q!wētana, yîxa g·āyołē lāx g·ālɛmałg·iwaᵉyasa L!aᵉyē Ḷɛᵉwa gēwāsē. Wä, lā pɛlbaxs laē g·ēxɛkᵘ lāxa dɛᵉna t!ēsɛma. Wä, lä k!wāg·alīł lax ăxēlasasa mats!abɛkwē. Wä, la qwēłtsɛmdɛx qē-
90 qɛx·baᵉyas. Wä, łä ăxᵉēdxa ᵉnɛmxsa lāx sɛnganɛmases łāᵉwŭnɛmē qaᵉs dzōx̣ᵘsɛmdēq. Wä, hëx·ᵉidaᵉmēsē nax̣ᵘsɛmtsa łēᵉwaᵉyē lāxa waōkwē. Wä, la ăxᵉēdxēs q!wētana qaᵉs q!wēt!ēdēs lāxa łēłɛgwēg·aᵉyē g·äg·îłɛla lāxa ᵉwādzōbaᵉyas. Wä, lä pawɛyōdɛq lābɛndɛq lāxēs wīłbaᵉyē. Wä, g·îlᵉmēsē lawäxs laē q!wēt!ēd
95 ēt!ēdɛx ts!ēts!ɛxēg·aᵉyē. Wä, lāxaē pāwɛyōdɛq lābɛndɛq lāxēs wīłbaᵉyē. Wä, lāxaē q!wēt!ēd ēt!ēdɛx naq!ɛgaᵉyē. Wä, laɛm pax.-sɛndɛq Ḷōᵉ ts!ēts!ɛxēdzaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉla la paakŭxs laē gēx̣ŭlsaq lāxa L!asanâᵉyasēs g·ōkwē qa yâlasɛᵉwēsēsa yâla Ḷɛᵉwa L!ēsɛla qa halabalēs lɛmx̣ᵉwīda. Wä, g·îlᵉmēsē g̣wāłɛxs laē laēL
100 lāxēs g·ōkwē qaᵉs ēt!ēdē ăxᵉēdxa ᵉnɛmxsa qaᵉs ēt!ēdēxat! nɛ-qɛmg·îłtâxēs laēᵉnaᵉyē maēmox̣ᵘsālaxs paakwa ᵉnāłnɛmxs. Wä, laɛm lā Ḷēg̣adɛs dɛnasaxs laē g̣wāł maēmox̣ᵘsāla paakwa.

After it has been drying for four days outside of the house, | it is quite dry and it is stiff. Then she ‖ folds it in the same way as she folded it when it was first folded by her | husband in the woods, and the broad end is folded first. | Then she ties the middle with the narrow end, and she puts the cedar-bark into a basket, | and she puts down the basket with cedar-bark on hanging-poles, so that | the heat of the fire just reaches it. ‖ It never gets mouldy when it is really dry. | If the cedar-bark were not thoroughly dry, it would become | mouldy at once, for nothing is like cedar-bark for getting mouldy when | it is damp, for it gets mouldy at once. Therefore it is dried for four ‖ days in the wind and sun. Then it is put away, and she works at it in winter. |

Cedar-Mats.—The broad strips for matting are taken from the outer layer of cedar-bark, | which is split into strips two fingers wide | for being made into mats and coarse clover- | baskets and for protecting new canoes. The next one ‖ is the middle layer of bark. This is next best for narrow strips | for ordinary woven mats and ordinary baskets, | and it is also good for halibut fishing-lines | and for anchor-lines for the halibut-fisher. | The inner part is also split into very narrow strips for ‖ twilled mats and for well-woven spoon-

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Wä, g·îlᵉmēsē mōxsē ᵉnäläs x·îłałaxs lāxa L!asanâᵉyasēs g·ō- 3
kwaxs laē âlak·!ala lā lEmẋwa lāe la L!asL!Exdzâ. Wä, lä k·!ōx-
ᵉwīdEq laEm âEm nāqEmg·îłtâx k·!ōxwayasēxs g·ālaē k·!ōxᵉwītsōᵉs 5
łāᵉwŭnEmas lāxa āL!ē. Wä, heᵉEmxat! g·îl k·!ōxᵉwītsōᵉsē ᵉwādzoba-
ᵉyas. Wä, lä yîḷōyots wīłbaᵉyas. Wä, lä g·its!ōts lāxa L!ābatē
qaᵉs lä hăng·aaLElōtsa dEnyats!ē L!ābat lāxa q!Elīlē lāxa ëk·!ē qa
hełâłēs łāg·aaLElaēnaᵉyasa L!ēsEläsa lEgwīłasa g·ōkwē lāq. Wä,
laEm hëwäxa x·îdzEx·ᵉīdExs âlak·!alaē lEmẋᵉwīda. Wä, hëᵉmaa 10
qō k·!ēslax âlak·!ālalax lEmẋwalaxa dEnasē, wä, lālaxē hēx·ᵉida-
Emlax x·îdzEx·ᵉīdᵉlax qaxs k·!eâsaē ᵉnEmāx·îswŭta dEnasaxs
dElx·aē yîxs hëx·ᵉidaᵉmaē x·îdzEx·ᵉīda. Wä, hëᵉmis lāg·iłas mōxsē
ᵉnäläs x·îłāsōᵉ lāxa yâla ḷEᵉwa L!ēsEla. Wä, laEm g·ēxaq qaᵉs
ēaxElēLEqēxa ts!ăᵉwŭnxē. 15

Cedar-Mats.—Wä, hëEm ăwâdzElEdEkwē k·!îtaᵉyasa łēłEgwēg·a- 1
ᵉyēxa maēmałdEnas ăwâdzEᵉwasaxs laē dzEdzExsaakᵘ lāxEns q!wā-
q!wax·ts!ānaᵉyēx, yîxs laē łēẋwīlasEᵉwa ḷEᵉwa yîbElōsgEmē t!Egwats!ē
L!ābata ḷEᵉwa t!āyōlEmasa alōlaqē ẋwāk!ŭna. Wä, la māk·ilēda
ts!ēts!Exēg·aᵉyē. Wä, hëEm māk·îlāxa aēk·aakwas k·!îtaᵉyē ts!ēłts!E- 5
qālēdEkwas k·!āt!Emakᵘ łēᵉwaᵉya ḷEᵉwa k·!āt!Emakwē L!āL!Ebata.
Wä, hëᵉmisa lōgwaanâyaxa p!âᵉyē yîxs hëᵉmaē ëk· dEnEma
ts!ēts!Exēg·aᵉyē ḷEᵉwa dEnwayâsa lōElq!wēnoxwaxa p!âᵉyē. Wä,
hëᵉmisa nāq!egaᵉyē, wä hëEm âlak·!āla ts!ēłts!Eq!aōlīdEkwē k!îta-
ᵉyas sEwElkwē łēᵉwaᵉya ḷEᵉwa aēk·!aakwas k·!îtaᵉya k·ek·ayat 10

12 baskets | and twilled baskets. None of the | double twilled baskets are found nowadays. In these the | daughters of the chiefs of the tribes kept their combs. The strong inner side | is the same as the 15 inner part, for it is good for everything. || They are both the same. You know already how the | woman measures the length of the cedar-bark when making mats and baskets. | Now I have finished talking about it. |

Shredding Cedar-Bark.—Now I will talk about the making of soft | 20 cedar-bark. (The man) takes a small ax, for I || have finished talking about the bark-peeler which is used on | young cedar-trees. He chops around the bottom of a young cedar-tree | with black bark. He uses the small ax for lifting the bark | from the tree at the bottom, and he does the same as he does when | he peels cedar-bark. 25 After peeling off || the rough outer bark, he also makes a bundle of it and | carries it on his back into the house. He puts it down by the side | of the fire of his house. Then his wife unties | the strings at the ends, and she takes up one of the pieces of bark for making soft bark and unfolds it. | She hangs it up back of the fire of the house, || 30 and she does the same with all the others. Now they are | hanging there in order to get dry quickly, for they are very thick. | It takes six days before they get dry. As soon | as they have been hung up,

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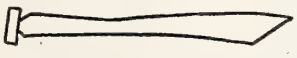
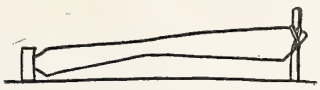
11 ḶEᶜwa sEwElx̣ᵘsEmē L!āL!Ebata. Wä, hëᶜmisa k·!eâsa läxa qeqapâlōła sesElx̣ᵘsEm L!āL!Ebata, yîx g·îyîmts!Ewasas xEg̣Emasa k·!ēsk·!Edēlasa g·īg̣ămaᶜyasa lēlqwălaLaᶜyē. Wä, hëEm ts!ēts!Exēdzaᶜyē, hëEmxaa g̣wēx·sa nāq!Egạᶜyē yîxs k·!eâsaē k·!ēs ëg·ats 15 qaxs ᶜnEmāx·îsaē âᶜma. Wä, laEmḶas q!âLElaEmx g̣wēg·ilasasa ts!Edāqaxs laē mEnMEnts!ālaqēxs lēx̣wilīLaxa dEnasē ḶEᶜwa L!ābatē. Wä, laᶜmēsEn gwāł g̣wāg̣wēx·sᶜāla lāq.

Shredding Cedar-Bark.—Wä, laᶜmēsEn g̣wāg̣wēx·sᶜālał läxa k·asiläxa k·āsalasē dEnasa. Wä, hēLēda sāyōbEmē ăxālas qaxg·în 20 laᶜmēg·aḶał g̣wāł g̣wāg̣wēx·sᶜāla läxa L!ōk!wayâsa sEnq!ēnoxwaxa dzEsᶜEqwē. Wä, laEm tsEx·sēᶜstālax ōxḶaᶜyasa dzEsᶜEqwēxa ts!ōlēg·äs tsāxᶜEnaᶜyē. Wä, lä hëEm L!ōk!ŭlēda sāyōbEmaxs laē L!ōk!wax·ᶜīdxa ts!āqEmsē. Wä, lä âEmxat! nāqEmg·îłtâxēs g̣wēg·ilasaxs laē sEnqaxa dEnasē. Wä, g·îlᶜmēsē g̣wāł pawälax 25 ts!āg̣ēg·aᶜyasēxs laē hëEmxat! g̣wēx·ᶜīdqēxs laē mats!ap!ēdEq. Wä, lä ōxLaēLaq laxēs g·ōkwē qaᶜs ōxLEg·alīłēs läxa mag·înwalīsas lEgwīłasēs g·ōkwē. Wä, hëx·īdᶜmēsē g̣EnEmas g̣ŭdEsg̣EmdEx qēqîx·baᶜyas. Wä, lä ăxᶜēdxa ᶜnEmxsa läxa k·āsalasē qaᶜs dzōx̣ᵘsEmdēq. Wä, lä gēx̣ᶜwīts läx aōgwiwalīłasa lEgwīłasēs g·ōkwē. 30 Wä, laᶜmēs ᶜwīᶜlaEm hë g̣wēx·ᶜīdxa waōkwē. Wä, laᶜmē LēsElaLEla qaᶜs halax·ts!ē lEmx̣ᶜwīda qaxs âlak·!ālaē wâkwa. Wä, lā ᶜnāłᶜnEmp!Ena q!EL!Exsē ᶜnäläs k·!ēs lEmᶜwŭmx·ᶜīda. Wä, g·îl-

the husband of the woman takes bone from | the nasal bones of the whale, and he takes a thin-edged rough ‖ sandstone. (Here follows 35 a description of the manufacture of the | cedar-bark breaker, p. 109.) |

She takes an old yew-wood paddle and places it | edgewise on the fire of her house. When the edge is burned off | on one side, she sprinkles water on it, so that the fire goes out. ‖ She takes a rough 40 sandstone, | puts it into water in a small dish, and rubs off | the charcoal and gives it a sharp edge on one side of the cedar-bark holder. | When this is done, it is in this way: |  She also takes a punting-pole and measures off two spans. ‖ Then she burns it off; and | when it is burned 45 through, she drives it into the floor near the fire of her | house. She stops driving it into the ground when | the length that is standing out is one span and two finger-widths. | Then she takes cedar-bark rope and the paddle, and she places ‖ the flat end of the paddle next to 50 the top of the stake, and she ties it on with | cedar rope; and when it is finished, it is this way: | 

When the cedar-bark holder is ready, and when | the cedar-bark is dry and brittle, the woman takes one of the | pieces of cedar-bark

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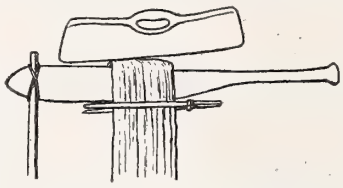
ᵉmēsē LēsElaLElaxs laē łaᵉwunEmasa ts!Edāqē ăxᵉēdxa xaqē g·aᵉyōł 33 lāx xāgēłbaᵉyasa gwEᵉyîmē, wä, lä ăxᵉēdxa pElenxē k·!ōL!a dEᵉna t!ēsEma. (Here follows a description of the manufacture of the 35 cedar-bark breaker, p. 109).

Wä, lä ăxᵉēdxa sēwayomōte L!Emq!EsgEma qaᵉs k·!ōxLEndēs ăpsEnxaᵉyas lāxa lEgwīłasēs g·ōkwē. Wä, g·îlᵉmēsē k!wag·īla k!ŭmElx·ᵉīdē ăpsEnxaᵉyasēxs lāē xōsᵉītsa ᵉwāpē łāq qa k·!îlxᵉīdēsa x·īqEla łāq. Wä, lāxaē ăxᵉēdxa k·!ōL!a dEᵉna t!ēsEma qaᵉs 40 maᵉx̣ᵘstEndēs łāxa ᵉwābEts!âsa łālōgume. Wä, lä g·ēxâlas lāxa ts!ōłna. Wä, hëᵉmîs qa ëx·bEnxēs ăpsEnxaᵉyasa k·āsdEmēłē. Wä, g·îlᵉmēsē gwāłExs laē g·a gwāłēg·a (*fig.*).

Wä, lāxaē ăxᵉēdxa dzōmēg·ałē qaᵉs bāłᵉīdēxa małp!Enk·ē łāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasēxs laē lEᵉxᵘsEndEq. Wä, 45 g·îlᵉmēsē lEᵉxᵘsExs laē dēxᵘᵉwalīłaq łāq māg·înwalīsasa lEgwīłasēs g·ōkwē. Wä, āłᵉmēsē gwāł dēqwaqēxs laē la małdEnē ēsEg·iwaᵉyas lāxEns bāLäx·sEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsgEmasasa la ḷaēła. Wä, lä ăxᵉēdxa dEnsEnē dEnEma ḷEᵉwa sēwayowē. Wä, lä k·ādE-nōdzEnts pExbaᵉyas lāxa mag·itâᵉyasa ḷaēłē. Wä, la yîłᵉalElotsa 50 dEnEmē łāq. Wä, g·îlᵉmēsē gwāłExs laē g·a gwāłēg·a (*fig.*).

Wä, laEm gwālīłā k·asdEmīłē. Wä, g·îlᵉmēsē âlak·!āla lä lEmx̣wa tsōsēda k·āsalasaxs laē ăxᵉēdēda ts!Edāqaxa ᵉnEmxsa łāxa k·asalasē. Wä, lä LEp!āLElōts łāx nEqōstâwasa lEgwīłē.

and spreads it out just over the fire. ‖ Then she takes a cedar-stick two spans in length | and of the thickness of our | first finger. She takes the narrow split cedar-bark and | ties it around one end of the stick. When this is done, she splits | one end like a pair of tongs, and this is called ‖ "cedar-bark holder." When the cedar-bark is | thoroughly heated, she puts it between these tongs, | the broad end first. The holder is four finger-widths | from the end, in this way: Then the woman takes | the shredding-implement. She puts her right leg over the grip of the ‖ paddle and sits on it, so that the tip of the paddle is | between her legs. She takes her shredding-implement in her right hand and | holds the cedar-bark holding-tongs (in the left), and squeezes | them together so that the stick fits close to the cedar-bark. The | tied end is turned towards the woman who is going to soften it with the shredding-implement. ‖ The end of the cedar-bark just shows over the edge of the paddle when | she begins to shred it. Every time she strikes, she pushes the bark ahead a little, and she | keeps on doing so until she reaches the narrow end. As soon as | she reaches the end, she coils it up, and she does the same with the other pieces. | When all have been finished, she opens them out and plucks off the ‖ rough strips that are made in shredding; and when these are all off, |



Wä, lāxaē ăxᶜēdxa k!waxLāwē małp!Enk·ē ᶜwāsgEmasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä yūEm wag·itōx wāg·idasaxsEns s!Emālax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxa ts!ēq!a dzExEkᵘ dEnasa qaᶜs yîlᶜalElōdēs lāx ăpsbaᶜyas. Wä, g·îlᶜmēsē gwāłExs laē xōxᶜwīdEx ăpsbaᶜyas qa yuwēs la gwēx·sa ts!ēsLālax. Wä, hëEm ḷēgadEs L!EbEdzEwēsa k·āsäxa k·āsalasē. Wä, la ăxaxōdxa k·āsalasaxs laē âlak·!āla la ts!Elxᶜwīda. Wä, lä L!EbEdzōtsa L!EbEdzâᶜyē lāx ᶜwādzobaᶜyasa k·āsalasē lāxa mōdEnē lāxEns q!wāq!wax·ts!anaᶜyēx g·äg·îLEla lāx ōbaᶜyas g·a gwālēg·a (*fig.*). Wä, lä, dāx·ᶜidēda ts!Edāqaxa k·ādzayo. Wä, lä gaxsEq!asēs hëłk·!ōtsīdzaᶜyē lāxa q!wēdzasasa sēwayowaxs laē k!wak·!EndEq. Wä, laEm L!Enxsâle ōxtâᶜyas lax ăwagaᶜyasēxs laē dāx·ᶜīdxēs k·ādzayowē yîsēs hëłk·!ōłts!ānaᶜyē. Wä, lä dādEgōxa L!EbEdzâᶜyasa k·āsalase lāx Eqāłabaᶜyas qaᶜs q!wēq!wasâłēq qa bEndzâᶜyēsa L!EbEdzâᶜyē lāxa k·āsalasē. Wä, lä gwāsaxḷāłēda yîḷExḷaᶜyas lāxa ts!Edāqaxs laē k·āk·aᶜyaxes k·āsasōLē. Wä, hălsElaᶜmēsē nēłbała lāx ēk·!Enxaᶜyasa sēwayowēda k·asalasaxs laē k·āsᶜīda. Wä, q!wałxoᶜmēsē wīᶜxᵘwīdExs laē k·āsᶜida. Wä, lä hëx·säEm gwēg·īlaxs laē lābEndEx wīłbaᶜyas. Wä, g·îlᶜmēsē lābEndEqēxs laē q!Elōᶜnakŭlaq. Wä, lä ēt!ēdxa waōkwē. Wä, g·îlᶜmēse ᶜwīᶜla gwāł k·ādzEkŭxs laē dzăxᵘsEmdEq qaᶜs k!ŭlwälēx k·āk·îsmōtasa k·ādzayowēxa la mōła. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē

she puts away in a small box what she has shredded off. This is 76
rubbed | and used for towels after washing the face. Then | she
folds up the cedar-bark well and puts it into her box. | That is all
about this. ‖

Yellow Cedar-Bark.—The same is done with the yellow cedar-bark, | 1
which is peeled off in the same way as the red cedar-bark. It is also
dried in the | sun and in the wind outside of the house. Sometimes |
it takes six or eight days ‖ to dry it so that it is thoroughly dry, 5
because it is quite thick. The outside bark is | hardly peeled off
from it. When it is dried thoroughly, | the woman takes it down. |

She puts it into her small canoe, and she paddles to a place where
there is | a deep bay and where it is always calm inside, so that waves
never ‖ get into it, and the salt water is always quite warm. She | 10
lands on the beach and puts the yellow cedar-bark into the water. |
She places it down lengthwise at low-water mark and puts | stones on
each end. | After this is done, she goes home. ‖

Then her husband also goes to work and looks for | a whale-rib. 15
I do not know how he works it | when he is making the cedar-bark
beater. |

When it has been finished, he gives it to his wife. After | the
yellow cedar-bark has soaked for twelve days, the woman ‖ goes 20

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g·ēxaxēs k!ŭlānEmē lāxēs xāxadzamē. Wä, hëEm la q!oyasōs 76
qa^{c}s dēdEgEmyōxs laē gwāł ts!ōts!Exŭdxēs gōgŭma^{c}yē. Wä, lāḷa
aëk·!a k·!ōx^{c}wīdxa k·ādzEkwē qa^{c}s lä g·ēts!ōts lāxēs xEtsEmē.
Wä, laEm ḡwāł lāxēq.

Yellow Cedar-Bark.—Wä, lē hëEm^{c}xaa ḡwēg·ilasE^{c}wēda dēẋwaxs laē 1
sEnqasE^{c}wa lāx ḡwēg·i^{c}lāsaxa dEnasē. Wä, la^{c}xaē x·îłasō^{c} lāxa
L!ēsEla ḷE^{c}wa yâla lāx L!āsanâ^{c}yasa g·ōkwē. Wä, lē ^{c}nāł^{c}nEmp!Ena
q!EL!Ep!Enẋwa^{c}sē ^{c}nāläs ḷōxs ma^{c}łgunāłp!Enẋwa^{c}saē x·îlsa, qa
âlak·!ālēs łEm^{c}wŭmx·^{c}īda, qaxs âlak·!ālaē wâkwaxs halsEla^{c}maē 5
pawEyakwēs ts!āḡag·a^{c}yē. Wä, g·îl^{c}mēsē lEm^{c}wumx·^{c}īdExs laē ăxā-
xōdēda ts!Edāqaq.

Wä, lē ^{c}mōxsas lāxēs ẋwāẋwagumē qa^{c}s lē sēẋ^{c}wīd qa^{c}s lē lāxa
q!āq!ōxLälīsē lāxa hëmEnāłaEm q!ōxstalīsa, yîxa k·!ēsē kwEłElīts!ē-
noxwa. Wä, lē hëmEnāłaEm ts!Elxstēda dEmsx·ē. Wä, lē hăng·a- 10
lītsēs ^{c}yā^{c}yats!ē lāqēxs laē ^{c}ya^{c}stEntsa dēẋwē lāq. Wä, laEm
dāłalīsax ăwâḡEmasasa g·îlsg·îlt!a dēẋwa qa^{c}s t!ēt!äxbālisēsa t!ēsEmē
lāx wāx·sba^{c}yas ōba^{c}yas lāxa wulx·īwa^{c}yasa x·āts!a^{c}yē. Wä, g·îl^{c}mēsē
^{c}wī^{c}lāla ^{c}ya^{c}stālīsExs laē nä^{c}nak^{u} lāxēs g·ōkwē.

Wä, lāḷa łā^{c}wunEmas ōgwaqaEm^{c}xat! ēaxEla, yîxs laē āläx ḡELE- 15
masa gwE^{c}yîmē. Wä, la^{c}mEn k·!ēs q!âLElax ḡwēg·i^{c}lasasēxs laē
ēax^{c}īdxa t!Elwayâxa dēẋwē.

Wä, g·îl^{c}mēsē ḡwāłExs laē ts!âs lāxēs ḡEnEmē. Wä, g·îl^{c}mēsē
g·äg·īwālaxsē ^{c}nāläsa dēẋwē la ^{c}ya^{c}stalīsExs laēda ts!Edāqē !āxs lāxēs

21 in her small canoe, carrying the bone beater and a flat | diabase pebble. |

When she comes to the place where she put her cedar-bark, she takes out the flat | stone and puts it down on the shore. | She takes her bone 25 bark-beater in her right hand and ‖ takes hold of the end of the bark with her left hand, for the woman is sitting on the | right-hand side of the yellow cedar-bark, facing towards the sea. | She does not pull very fast when she is pulling it out of the water, and puts it over | the flat diabase stone on which she beats it. | She first beats the broad 30 end of the cedar-bark; and when ‖ she reaches the end, she coils it into her small canoe. As soon as | she has finished it, she goes to her home; and when she arrives | there, she carries the beaten yellow cedar-bark to a place outside of the house and hangs it up | on the halibut drying-poles. When evening comes, | she gathers the beaten 35 cedar-bark and spreads a new mat over it, ‖ so that it may not get damp again. After it has been drying for four days, | it is thoroughly dry. She folds it up and puts it away | in a basket. Now it is finished, for she works at it | in winter-time. |

1 **Cedar-Bark (2).**—The woman goes into the woods to look for | young cedar-trees. As soon as she finds them, she picks out one that has no | twists in the bark, and whose bark is not thick. | She takes her

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20 ẓwāẓwagumē dālaxēs xāxᵉEnē t!Elwayâ ḷEᵉwa pEXsEmē ts!Eq!ŭls t!ēsEma.

Wä, g·îlᵉmēsē lāg·aa lāxēs ᵉyaasaxs laē t!äxᵉŭłtōdxa pEXsEmē ts!Eq!uls t!ēsEma qaᵉs paxᵉalīsēs lāx max·stalīsē lāxa dEmsx·ē. Wä, lä dāx·ᵉīdxa xaxᵉEnē t!Elwayâ yîsēs hëłk·!ōłts!ānaᵉyē. Wä, lä dāx·ᵉī-25 dEx ōbaᵉyasa dēẓwē yîsēs gEmxōłts!ānaᵉyē, yîxs häē k!waēsa ts!Edāqa hëłk·!ōtagāwalisasa dēẓwaxs L!āsgEmāłaē lāxa L!āsakwē. Wä, lä k!ēs âlᵉnakŭlaxs laē nēxᵉŭstalaq. Wä, hëᵉmis la paqElalats lāxa pEXsEmē ts!Eq!ŭltsEm t!ēsEma. Wä, hëᵉmē la t!Elwatsēq. Wä, laEm hëEm g·îl t!Elẓwasōsēda ᵉwādzobaᵉyasa dēẓwē. Wä, g·îlᵉmēsē 30 lābEndqēxs laē qEsāłExsaq lāxēs ẓwāẓwagŭmē. Wä, g·îlᵉmēsē ᵉwīᵉla gwāłExs laē näᵉnakwa lāxēs g·ōkwē. Wä, g·îlᵉmēsē lāg·aaxs laē dâsdēsElaxa t!Elōkwē dēẓwa lāx L!āsanâᵉyasēs g·ōkwē; laē gēẓᵉwīd lāxa lEmᵉwasaxa k·!āwasē. Wä, g·îlnaẓwaᵉmēsē dzāqwaxs laē q!ap!ēx·ᵉīdxa t!Elōkwē dēẓwa qaᵉs LEbEg·îndēsa Eldzowē łēᵉwēᵉ lāq 35 qa k·!ēsēs ēt!ēd dElx·ᵉīda. Wä, g·îlᵉmēsē mōp!Enẓwaᵉsē ᵉnālä x·îłāłaxs laē lEmᵉwumx·ᵉīda. Wä, laē k·!ōxᵉwīdEq qaᵉs g·ēxēqēxs laē ăxts!âlaxa L!ābatē. Wä, laEm gwāł lāxēq qaxs ēaxElēLaqēxa lāLa ts!ăwŭnxa.

1 **Cedar-Bark (2).**—Wä, hëEm g·îl ăxᵉētsōᵉsa ts!Edāqaxs lāē lāxa āL!ē äläx dzEsᵉExEkŭläs ḷax·ḷōsē. Wä, g·îlᵉmēsē q!aqēxs laē alēqax k·!ēsa k·!îlp!Enēs ts!agēg·ē. Wä, hëᵉmis qa k·!ēsēs wâẓᵉwŭnaᵉyē ts!agēg·a-

hand-adz and . . . cuts the back of the bottom ‖ of the young cedar. She leaves a strip four | finger-widths wide, which she does not cut when she cuts around the tree, and | she peels off a strip two finger-widths wide. | This is what the women who get cedar-bark call "making a road," | for after that she peels off a broad strip which is to go high up. After she has taken off the ‖ narrow strip which makes the road, she begins to peel at the lower end, starting with her adz | at the place where she cut around. The broad piece is one | span wide. Then she peels it off, and | as it goes up high, she steps back from the | place where she stands; and if the young cedar-tree is smooth high up, she ‖ goes far back.

While she is going backward, she holds slack the cedar-bark that she is peeling off, | when it falls back to where it was before. Then the woman who peels the cedar-bark pulls at it, | so that it comes off. What she is peeling off becomes narrower as it goes upward, | and it just runs into a point and breaks off when it reaches way up. | Immediately the woman puts it down on the ground, with the inner side downward, and the outer bark outside. ‖ Then she peels off other pieces as she did | the first one; and she stops peeling when a strip | four fingers wide is left on the cedar-tree. That is | what the people of olden times refer to as being left on the young cedar-tree, so that | it should not be without clothes and to keep it alive. ‖

ᵉyas. Wä, lä ăxᵉēdxēs k·!îmḷayowē qaᵉs . . . tsEk·!EXḷEndēxa dzEsᵉEqwē lāx ăwīg·aᵉyas. Wä, lä hămōdEngâla lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wänEmas tsEx·sēᵉstEndaᵉyas. Wä, lä L!ōk!ŭx·ᵉīdxa małdEnē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē saq!wōdEq. Wä, hëEm gwEᵉyōsa sēsaq!waēnoxwē t!êx·īla qa sEx̣ᵘts!ēsa lāLa ēt!ēd saq!woyōLEs lāg·aał lāxa ëk·!ē. Wä, g·îlᵉmēsē lawäyēda ts!eq!astowē t!êx·īᵉlayoxs laē L!ōk!ŭx·ᵉītsēs k·!îmḷayowē lāxa g·äg·îLEla lāxēs tsEx·sēᵉstEndaᵉyaxa ᵉwādzowē, yîxs ᵉnāłᵉnEmp!Enaē ᵉnemp!Eng·idzō lāxEns q!wāq!wax·ts!ānaᵉyaqē ᵉwādzEwasasēxs laē saq!wōdEq. Wä, g·îlnax̣waᵉmēsē aēk·!Eg·ilałē saq!waᵉyasēxs laē k·!ax·Els lāxēs ḷâdzasē. Wä, g·îlᵉmēsē Lōmax·ᵉīd ëk·ētElēda dzEsᵉEqwaxs laē k!wäg·ila qwēsg·ilē k·!aᵉnakŭlaēnaᵉyas k·!Esk·!Esaxēs saq!wanEmē dEnasa qa läs k!ŭt!Endxēs ăxāsdē. Wä, hëᵉmēs lānax̣wa nēxᵉedaatsa sāq!waēnoxwaq L!āL!odaaqaq. Wä, la ts!ēq!Ebaᵉnakŭlaxs laē ëk·!ōłElēda saq!wānEmē. Wä, âᵉmēsē la Ełts!Exs laē lāg·aa lāxa ëk·!ē. Wä, hëx·ᵉidaᵉmēsē ts!Edāqē hăxᵉwElsaq qa ëk·!adzaᵉyēsa ts!āqEmsē. Wä, lä ēt!ēdxat! saq!wax·ᵉīdxa waōkwē. Wä, âᵉmisē nāqEmg·îłtEwēxēs g·îlx·dē gwēg·ilasa. Wä, âᵉmisē hëx·ᵉidaEm gwāł saq!waxs laē mōdEnmē ᵉwādzEwasasa lā ăxᵉEnēxa dzEsᵉEqwē. Wä, hëEm gwEᵉyōsa g·ālē bEgwānEm ăxᵉāłag·iłtsēqa ts!Elgŭmsa dzEsᵉEqwē qa k·!ēsēs xExanaEma, wä, hëᵉmis qa q!ŭlāyōs.

As soon as the woman has enough, she takes up at the broad end what she peeled off, | and she breaks off the outer bark | for a distance four spans in length. She goes on peeling off the | outer bark towards the narrow end, and she continues doing this | until she reaches the narrow end. When ‖ the outer bark has been taken off, she folds it up, and she measures | a length of four spans. Then she folds it over. In folding it, she places the outer side outside. | She first folds the broad end; | and after she has gone the whole length, she ties the narrow end around it; | and she does the same with the others which she has peeled off. As soon as all ‖ have been tied in the middle, she takes a long narrow strip of cedar-bark and | puts it around each end, in this way.[1] After she has done so, she takes | another piece of cedar-bark and puts it on as a packing-strap. The | two packing-straps are tied to the two end ropes; and she just measures it | until it is long enough when she puts her hands through them when she puts it through, ‖ carrying it on her back. After she has done so, she puts her hands through the | packing-straps and carries the bundle on her back. In her hands she carries the | adz, and she goes home to her house. |

Shredding Cedar-Bark.[2]—As soon as she has finished, she takes her cedar-bark | and hangs it over her fire. She takes her cedar-bark

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Wä, g·îlᵉmēsē hēłoLEXs laēda ts!Edāqē ăxᵉēdxēs sāq!wanEmē qaᵉs g·äbEndē lāxa ᵉwādzobaᵉyē qaᵉs k·ōxᵉwīdēxa ts!āgēg·aᵉyasxa mōp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä pawälaxa ts!ąēg·aᵉyē ąwEyōłEla lāxa ᵉwādzobaᵉyas. Wä, âx·säᵉmēsē la hë ąwēg·īlaqēxs lābEndalaaq lāg·aa lāx ts!ēq!Ebaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa ts!aq!ēg·aᵉyaxs laē k·!ōxᵉwīdEq. Wä, laEmxaē bāłᵉīdEq qa mōp!Enk·ēs ᵉwāsąEmasas k·!ōxwaᵉyas. Wä, laEm hë L!āsadzaᵉya māk·ałaxa ts!āgeg·aᵉyē. Wä, laEmxaē hë g·îl k·!ōxᵉwītsōᵉsē ᵉwādzobaᵉyas. Wä, g·îlᵉmēsē lābEndEx ᵉwāsąEmasasēxs laē qEnōyōts wīłbaᵉyas. Wä, âx·säᵉmēsē hë ąwēg·ilaxa waōkwē sEngānEms. Wä, g·îlᵉmēsē ᵉwīᵉla qēqEnōyâlē sEngānEmasēxs laē ăxᵉēdxa ts!ēq!adzowē dEnas qaᵉs qēqEx·bEndēs lāq; g·a gwälēg·a.[1] Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ōgŭᵉlaᵉmaxat! dEnasa qaᵉs aōxLaasᵉēdēq. Wä, laᵉmē ąēgalōpāła läda małts!aqē eaōxLaasē lāxa mālē qēqEx·baᵉya. Wä, âᵉmēsē mEnsāła qa hëłᵉasgEmēs qō lāł p!Emx·sâsēs eᵉeyasowē qō lāł p!Emx·sâł lāq qō lāł ōxLEx·ᵉīdELEq. Wä, g·îlᵉmēsē gwāłExs laē p!Emx·sōtsēs eᵉeyasowē lāxa ōxLōlEmē qaᵉs ōxLEx·ᵉīdēq. Wä, âᵉmisē la dāk·!ōtElaxēs k·!îmąayowaxs laē qāsᵉida. Wä, laEm näᵉnakᵘ lāxēs g·ōkwē.

Shredding Cedar-Bark.[2]—Wä, g·îlᵉmēsē gwāła laē ăxᵉēdxēs dEnasē qaᵉs ąexᵘstōdēs lāxēs lEgwīłē. Wä, lä ăxᵉēdxēs k·adzayowaxa

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[1] See figure on p. 123.

[2] This follows a description of the preservation of elderberries, p. 262, line 55.

beater | and paddle, and she drives the longest one of her wedges into the floor. | Then she takes the cedar-bark and splits off a strip. ‖ She takes the paddle and places it alongside the wedge driven into the floor, and she ties | them together with the split bark. After this is done, it is in this way.[1] | After she has finished the holder for beating cedar-bark, she takes the cedar-bark beater and | puts it down where she is going to beat the bark. When | the cedar-bark gets black from the heat, she takes it down and puts it by her side. ‖ Then she takes a cedar-stick one span | in length and splits off one side | of the cedar-bark, and she ties one end of the stick at the bottom two finger-widths | from the end. When that | is done, she takes her straight knife and splits one end of the stick, ‖ so that it is like tongs. When she has done so, this is the holder | of the bark that she is going to shred, and it is like this (like a pair of tongs). When this | has been done, she takes the cedar-bark and coils it up, the narrow end on the | left-hand side of the paddle on which she is going to shred the cedar-bark. She puts the bark on | with the broad end. It is in this way.[2] Now the ‖ woman who shreds the cedar-bark holds the place where the holder is tied up in her left | hand, and with the right hand she takes the cedar-bark beater. | She puts her left leg over the paddle and | sits down on it. The handle

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dEnasē ḷEᵉwa sēwayowē. Wä, lä dēxᵉwalīłasa g·ît!agaᵉyasēs LEm- 3
g·ayowē. Wä, lä ăxᵉēdxa dEnasē qaᵉs dzEXaxodē lāq. Wä, lä
ăxᵉēdxa sēwayowē qaᵉs k·ādEnōdzEndēs lāxa dēgwīłē. Wä, lä yîłᵉ- 5
ētsa dzEXEkwē dEnas lāq. Wä, g·îłᵉmēsē gwāłEXs laē g·a gwāłēg·a.[1]
Wä, g·îłᵉmēsē gwāła k·asdEmēłaxs laē ăxᵉēdxēs k·adzayowē qaᵉs lä
g·ig·alīłas lāxēs k·adzasLaxa dEnasē. Wä, g·îłᵉmēsē la q!wāq!ŭ-
qŭyax·ᵉīdēda dEnasaxs laē gēxwaxōdEq qaᵉs lä g·ig·alīłas lāxēs
k·adzasLaq. Wä, lä ăxᵉēdxa k!waxLāwē ᵉnEmp!Enk· lāxEns q!wā- 10
q!wax·ts!ānaᵉyēx yîx ᵉwāsgEmasas. Wä, lä dzEXōd lāx ăwŭnxa-
ᵉyasa dEnasē qaᵉs yîL!EXḷEndēs lāx ōxḷaᵉyasxa małdEnk·ē lāxEns
q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāxa ōbaᵉyas. Wä, g·îłᵉmēsē
gwāłEXs laē ăxᵉēdxēs nEXX·ała k·!āwayowa qaᵉs xōxᵉwīdēxa ăpsba-
ᵉyas qa yuwēs gwēx·sa ts!ēsLālax. Wä, g·îłᵉmēsē gwāła k·!îbE- 15
dzâyayâsa k·asäxa k·adzEkwaxs laē g·a gwāłēg·a.[1] Wä, g·îłᵉmēsē
gwāłEXs łaē ăxᵉēdxa dEnasē qaᵉs q!ElxwalīłēS ts!ēq!Ebaᵉyas gEm-
xagawalīłasa k·asdEmīłē sēwayowa. Wa, lä k·!îbEdzōtsa k·!îbE-
dzâᵉyē lāx ᵉwādzobaᵉyasa dEnasē. Wä, lä g·a gwāłēg·a.[2] Wä, laEm
q!wētsEmaᵉya k·ats!ēnoxwax yîL!EXḷaᵉyasa k·!îbEdzâyasēs gEm- 20
xołts!āna. Wä, la dāstEᵉwēsēs hēłk·!ōłts!ānaᵉyē lāx daāsasēs k·a-
dzaᵉyâxs laē gāxᵉEnēsēs gEmxōłtsīdzaᵉyē lāxa sēwayowâxs laē
k!wāk·!Enēq. Wä, lax·Exᵘsâlē ·gēxtâᵉyasa sēwayowē lāx mEng·asa.

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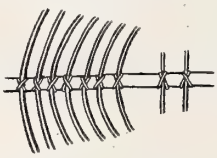
[1] See figure on p. 127. [2] See figure on p. 128.

of the paddle shows at her backside, and | the bark hardly shows on the right-hand side of the paddle. Then ‖ she begins to beat it, and she pushes it on with the left hand every time | she beats it; and she continues doing so until she | reaches the end of the whole length of the cedar-bark. When she | reaches the end, she puts down the cedar-bark beater, takes the broad | end of the shredded cedar-bark, and lays it down flat on her knee. She ‖ keeps it in the same way as she had it placed over the paddle, and she peels off | what came off by beating it. It is all in strips; and when she has taken it off, | she pulls it off, and she continues plucking off what is on the shredded cedar-bark; and when | she has plucked it off along the whole length, she splits it into strips one | finger wide.[1]

Open-Work Basket.—She takes split cedar-withes and | picks out four back pieces of the split cedar-withes. These | are to be the corners of the flat-bottomed basket (the four pieces). Then | she takes another one different from the four pieces, which is to form the stiff ‖ bottom of the flat-bottomed basket. Then she takes thin split cedar-withes and puts | them into the bottom, and she takes split roots and | ties them together with them. Now it is tied crosswise in this way, | being placed and tied close together. The length of the bottom is | two spans and four finger-widths; ‖ that is, where the corner withes are tied in. | As soon



Wä, lä hălsɛlaɛm nēłbāłēda dɛnasē lāx hëłkᵉ!ōdɛdzâᵉyasa sēwayowaxs laē k·āsᵉīdɛq. Wä, lä q!wałxōɛm wīxᵘwīdɛq yîsēs gɛmxōłts!ānaᵉyaxs lānaxwaē k·āsᵉīdɛq. Wä, âxᵘsäᵉmēsē hë gwēg·ilaqēxs laē lābɛndālax ᵉwāsgɛmasasa dɛnasē. Wä, g·îlᵉmēsē lābɛndɛx ᵉwāsgɛmasas laē g·īg·alīłaxēs k·ādzayowē. Wä, lä dāx·ᵉīdxa ᵉwādzobaᵉyasa k·ādzɛkᵘ qaᵉs paxk·äx·ᵉîndēs lāxēs ōkwäx·aᵉyē. Wä, laɛm hëx·säɛm banādzaᵉyēda ăxāłax·dē lāxa sēwayowē. Wä, lä qŭsâlaxēs k·ādzɛłaᵉyaxs laē łēnoqwała. Wä, g·îlᵉmēsē ᵉwīlg·ɛldzōxs laē nēxᵉēdɛq qaᵉs hanāłe qŭsɛldzɛᵉwēxēs k·asēlaᵉyē. Wä, g·îlᵉmēsē ᵉwīlg·ɛldzō lāxēs ᵉwāsgɛmasaxs laē dzɛxâlaxa ᵉnāłᵉnɛmdɛnē lāxɛns q!wāq!wax·ts!ānaᵉyēx yîx ăwâdzɛwasas.

Open-Work Basket.—Wä, lä ăxᵉēdxa paakwē tɛxɛma qaᵉs mɛnmaqēxa mōts!aqē ēwēg·ēsa paakwē tɛxɛma. Wä, hëɛm ʟ!āʟ!ɛxɛnōts!ɛxsdēsa ʟɛq!ɛxsdē lɛxaᵉya, yîxa mōts!aqē. Wä, lä ăxᵉēdxa ᵉnɛmts!aqē ōgŭᵉla lāxa mōts!aqē. Wä, hëɛm ʟ!āxɛxsdēsa ʟɛq!ɛxsdē lɛxaᵉya. Wä, lä ăxᵉēdxa pɛlspɛlē paakᵘ tɛxɛma qaᵉs ka·t!ɛndēs lāxa ʟ!āxɛxsdɛᵉyē. Wä, lä ăxᵉēdxa paakwē ʟ!ōp!ɛk·a qaᵉs k·!ilx·ᵉīdēs lāq. Wä, laɛm gālopałē k·!îlk·aᵉyas g·a gwäłēg·a (*fig.*) lāxēs mɛmk·ɛwak!wēnaᵉyēs k·!îlk·aᵉye lāx hămōdɛngâlaēnaᵉyas ᵉwāsgɛmasasa ʟ!āxɛxsdaᵉyē lāx małp!ɛnk·ē lāxɛns q!wāq!wax·ts!ānaᵉyēx. Wä, hëᵉmis lā wāx·baᵉyaatsa ʟ!āʟ!ɛxɛnōts!ɛxs-

[1] See Doghair, p. 1317.

as she finishes tying the flat | bottom, she takes the material for 12
twining round the flat-bottomed basket and she puts it | on the
corners, which are bent upward. | The twining consists of split
roots, and the crosspieces consist of split cedar-withes. ‖ She ties the 15
basket with the best quality | of thin roots. She twines it on as she
is tying it on with | the root twining, and the sides of the basket stand
up and down. | This is called the "standing side of the flat-bottomed
basket." | Other basket-makers call it "standing up straight." She ‖
continues doing this, moving upward until the basket is one span 20
high. | As soon as it is one | span high, she takes thick | split root
and bends the tops of the warp-strands. | When all the warp-strands
of the sides are bent over, ‖ she ties them into a round coil around 25
the mouth of the flat-bottomed basket. | This is called "the tying at
the mouth of the flat-bottomed basket" | (what she is tying now).
As soon as this is finished, she takes the narrow split cedar-bark | and
makes a rope, which she puts on each side of the flat-bottomed basket
at | the middle, lengthways. This is called the "carrying-rope of
the ‖ flat-bottomed basket." Some basket-makers call it | "piece 30
for tying on cross-straps." Now the | flat-bottomed clover-basket
is finished. |

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daᶜyē. Wä, g·îlᶜmēsē gwāł k·!îlx·ᶜaLElōdalasa q!waabâᶜyasa 11
ōxsdaᶜyē laē ăxᶜēdxa x̣wēmasa LEq!Exsdē lExaᶜya qaᶜs k·at!Endē
lāxa q!waabâᶜyaxs laē ëk·!Ebāła. Wä, laEm paakᵘ L!ōp!Ek·a
x̣wēmē. Wä, lä paākᵘ tExema q!waabâᶜyasa LEq!Exsdē lExaᶜya.
Wä, hëᶜmis la k·!îlk·îlasa lExēlaēnoxwa aëk·!aakwē paakᵘ wīs- 15
wŭłtowē L!ōp!Ek·a. Wä, laEm mElg·aaLElōdālasa k·!îlg·îmē
L!ōp!Ek· lāxa x̣wēmē ḷEᶜwa la ëk·!Ebałᶜīda q!waabâᶜyē. Wä,
laEm ḷēgadEs q!wāsgEmaᶜyasa LEq!Exsdē lExaᶜya. Wä, läda
waōkwē lExēlaēnoxᵘ ḷēqElas q!waëłē lāxa q!wasgEmaᶜyē. Wä, lä
hëx·säEm gwēg·ilaq lālaa qa ᶜnEmp!Enk·ōstâwisē ᶜwālasgEmasas 20
lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, g·îlᶜmēsē lâLEx ᶜnEmp!En-
k·ostâwē ᶜwālasgEmasas lāxEns q!wāq!wax·ts!ānaᶜyaxs laē ăxᶜēdxa
ḷāḷEkwała paakᵘ L!ōp!Ek·a qaᶜs gwāgwanagEtōdēxa q!waëłē. Wä,
g·îlᶜmēsē la ᶜwīᶜla la gwānagEkwa ōxtâᶜyasa q!waēle ëk·!ōt!Endā-
laxa x̣wēmaxs laē k·!îlg·îłEndEx ăwāxstaᶜyasēs LEq!Exsdē lExaᶜya. 25
Wä, hëEm ḷēgadEs k·!îlg·îxstEndēsa LEq!Exsdē lExaᶜya yîx la
k·!îlk·asōᶜs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa dzExEkwē dEnasa
qaᶜs mElg·aaLElōdēs lāx wāx·sanâᶜyasa LEq!Exsdē lExaᶜya lāx
nEgōyâᶜyas g·îldolāsas. Wä, hëEm ḷēgadEs k·!āk·!ogwasē yîsa
LEq!Exsdē lExaᶜya. Wä, läda waōkwē lExēlaēnoxᵘ ḷēqElas 30
māmadasē lāq. Wä, laEm gwāła ts!ōyats!ēLaxa ḷEx·sEmē
LEq!Exsd lExaᶜya.

1 **Cedar-Bark Basket** (1).—Now the flat-bottomed basket is finished. | Then the woman takes cedar-bark and puts it down at the place where she is seated, | not far from the fire of the house, so that the | heat of the fire just strikes it. She measures the cedar-bark with her hand ‖ 5 and cuts off a length of five spans | with her fish-knife. When the cedar-bark has been cut, | she splits it so that it is one | finger-width wide in the middle, in this manner: | This will be the 10 bottom of the cinquefoil-basket. As soon as all ‖ the cedar-bark has been split in the middle, the woman who makes the basket takes cedar-sticks | and splits them in square pieces half the thickness of the | little finger, and she measures them so that each is two spans | long. Then she breaks them off. | When this has been 15 done, she takes a narrow strip of ‖ split cedar-bark, and she takes the two | cedar-sticks that have been measured and places them together crosswise, in this way: Then she | ties them together with the narrow split cedar-bark. As soon as this has been finished, she | takes another one of the cedar-sticks that have been measured and puts it | on the other end of those that have 20 been tied together, and she ties it on with narrow ‖ split cedar-bark, in this manner: After this has been done, she | takes up another one of the cedar-sticks that have been measured, and she puts it | on the ends of the two sticks, and she ties

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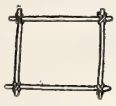
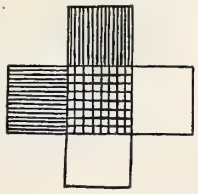
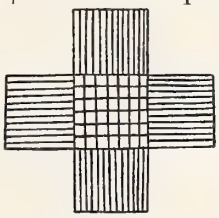
1 **Cedar-Bark Basket** (1).—Wä, laEmḷa gwāła LEq!Exsdē lExa^{e}ya; wä, laxaēda ts!Edāqē ăx^{e}ēdxa dEnasē qa^{e}s ăx^{e}āliłēs lāxēs k!waēlasē lāxa k·!ēsē âlaEm qwēsała lāx lEgwīłasēs g·ōkwē qa â^{e}mēsē hēłâlē L!ēs^{e}alaēna^{e}yasa lEgwīłē lāqēxs laē mEnmEnts!ālaxa dEnasē. Wä, laEm 5 bāł^{e}ītsēs q!wāq!wax·ts!āna^{e}yē lāq. Wä, sEk·!ap!Enk·ē bāLa^{e}yasēxs laē t!ōts!Entsēs xwāḷayowē lāq. Wä, g·îl^{e}mēsē ^{e}wī^{e}la la t!ōt!Ets!aakwa dEnasaxs laē dzEdzExsEndEq qa ^{e}nāł^{e}nEmdEnēs lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâdzEwasas yîxa nEgEdzâ^{e}yas g·a gwāłēg·a (*fig.*) yîxa ōxsdēLasa ḷEg·ats!ēLē L!ābatēlasō^{e}s. Wä, g·îl^{e}mēsē ^{e}wī^{e}la 10 la dzExoyEwakŭxs laēda L!ābātēlaēnoxwē ts!Edāq ăx^{e}ēdxa k!waxLāwē qa^{e}s xōx^{e}wīdēq qa k·!ēk·!EwElx^{e}unēs. Wä, lä k·!ōdEn lāxEns sElt!ax·ts!āna^{e}yēx yîx ăwâgwidasas. Wä, lä bāł^{e}īdEq qa maēmałp!Enk·ēs ăwâsgEmasasa mōts!aqē lāxens q!wāq!wax·ts!āna^{e}yaxs laē k·ōx·sendEq. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa ts!ēłts!Eq!astowē 15 dzExEk^{u} dEnasa. Wä, laxaē ăx^{e}ēdxa małts!aqē lāxa mEnēkwē k!waxLāwa qa k·ak·Etōdēs ōba^{e}yas g·a gwāłēg·a (*fig.*). Wä, lä yāLōtsa ts!Eq!adzō dzExEk^{u} dEnas lāq. Wä, g·îl^{e}mēsē gwāłExs laē ēt!ēd ăx^{e}ēdxa ^{e}nEmts!aqē mEnēk^{u} k!waxLāwa. Wä, laxaē k·atbents lāx ăpsba^{e}yasa lā yāLEwakwa qa^{e}s yîl^{e}aLElōdēs yîsa ts!ēq!ādzowē 20 dzExEk^{u} dEnas lāq; g·a gwāłēg·a (*fig.*). Wä, g·îl^{e}mēsē gwałExs laē ēt!ēd ăx^{e}ēdxa ^{e}nEmts!aqē mEnēk^{u} k!waxLāwa qa^{e}s k·ak·EtbEndēs lāx ōba^{e}yasa małts!aqē. Wä, lāxaē yāLEmg·aaLElōts wax·sba^{e}yasēs

it to both ends. | She just ties it on with narrow split cedar-bark. Now | it is this way, and it is the stiff bottom of the clover-basket, for ‖ that is what the cedar-sticks tied together are called. Therefore all the | clover-baskets are of the same size when they are made by the basket-makers. One is neither | bigger nor smaller than another, for the bottoms are measured. | When this is done, the woman takes the cedar-bark that has been split | and measured off, and she splits it again down to one end, ‖ in this manner: Then she takes the stiff bottom and places it | on the middle of the cedar-bark, in this way: and she weaves it like a mat in | coarse weaving, so that it is of the same size as | the stiff bottom. Now it is woven in this way, and it is called | "the bottom woven in broad strips;" namely, the bottom woven in ‖ split cedar-bark. When the stiff bottom has been covered, | the woman splits the cedar-bark into narrow strips, starting from the | edge of the stiff bottom, in this way: After | she has split it, she takes a long strip of narrow split | cedar-bark, puts the end through the corners of the stiff bottom into the ‖ woven bottom of the basket, and she ties the | two ends to the



āłem k·at!aLEloyâ yîsa ts!ēq!adzowē dzEXEkwa dEnas laq. Wä, lä g·a gwäłaxs laē gwālēda L!āxaxsdēLāsa ĻEg·ats!ēLē L!ābata (*fig.*) qaxs hë^{e}maē ĻēgEmsa yāLEwakwē k!waxLāwa lāg·iłas ^{e}nEmālasa ĻEg·ats!ē L!ābataxs laē k·!ītasE^{e}wa yîsa L!abatēlaēnoxwē k·!eâs ^{e}wālats. Wä, lāxaē k·!eâs ämäs qaēda mEnyayowēxa L!axExsda^{e}yē. Wä, g·îl^{e}mēsē gwāłExs laēda ts!Edāqē ăx^{e}ēdxa mEnMents!aakwē dzEXōyEwak^{u} dEnas qa^{e}s dzEX^{e}ēdē ēt!ēdxa dEnasē lābEnd lāx ăpsba-^{e}yas, g·a gwälēg·a (*fig.*). Wä, lä ăx^{e}ēdxa L!āxExsda^{e}yē qa^{e}s ăxdzō-dēs lāxa nEgEdzâ^{e}yas g·a gwälēg·a (*fig.*). Wä, lä k·!ît!ēdEq qa ăwâdzolīdEkwēs. Wä, hë^{e}mis qa ^{e}nEmādzowēsēs k·!ît^{a}yē ĻE^{e}wa L!axExsda^{e}yē. Wä, laEm g·a gwälē k·!ît^{a}yasēg·a (*fig.*). Wä, hëEm ĻēgadEs k·!ît!ExsdE^{e}yē ăwâdzōlīdEk^{u}, yîxa ōxsdEyē, yîxs laē gadzE-qałēda dzEXEkwē dEnasa. Wä, g·îl^{e}mēsē hamElg·îdzōwa L!āxExs-da^{e}yaxs laēda ts!Edāqē hēloq^{u}sEnd dzEdzExsEndxa g·äg·îLEla lāx ēwŭnxa^{e}yasa L!axExsda^{e}yē qa ts!ēłts!Eq!astowēs (*fig.*). Wä, g·îl-^{e}mēsē gwāł dzEdzExs^{e}ālaq laē ăx^{e}ēdxa g·îlstowē ts!ēq!adzō dzEXEk^{u} dEnasa qa^{e}s nēx·sōdēs lax k·!ēk·!ōsäsa L!āxExsda^{e}yē hēx·sâla lāx ăwâdzolīdEkwē k·!ît!ExsdEndēsa L!ābatē. Wä, lä mōkŭmg·aaLElōts wāx·sba^{e}yas lāxa k·!ēk·!ōsäsa L!āxExsda^{e}yē g·a gwälēg·a (*fig.*). Wä,

42 corners of the flat bottom, in this way: | Then she ties on strips of split cedar-bark to the center, | where they cross, in this manner: As soon as this is done, | she hangs the strings that she has tied to it to a
45 pole in the corner of the || house, and she measures the height so that she may sit by its side when she is weaving it; and | she ties the cedar-bark strings to the pole, and now it is | in this way.[1] As soon as this is done, she takes long, split, | narrow cedar-bark, which is called "woof." It is as wide as
50 this.[2] And she begins | weaving at the corner of her basket || and weaves around it. After she has gone around once, she | adds on another strip and continues weaving. Now there are two woof-strands. | After she has gone around once, she puts on another one and weaves it in; | and after she has gone around once, she adds on still another one | to weave with. Now there are four of them.
55 Now she weaves around; || and as soon as she has the size that she wants for the height of the cinquefoil-basket, | she twists in the warp-strands. When this has been finished, she continues | making baskets, for sometimes she needs as many as ten baskets if she has a large | cinquefoil-garden. |

1 **Basket for Viburnum-Berries.**—You know already all the ways of working | roots and cedar-withes: therefore I will | talk about the way in

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42 lä mōx̣ᵉwītsa g·îlstowē dzEXEkᵘ ts!ēq!astowē dEnas lāxa nEXdzâwas gādzexēdaasas g·a gwälēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłEXs laē ḡēx̣ᵘsEq!Entsa ālē mōx̣ᵉwaLElōdayōs lāxa q!EłdEmēłaxa ōnēgwīłas
45 g·ōkwa. Wä, âᵉmisē gwanāła qaᵉs k!wanâlilēqēxs läLē k·!îtaq laē mōx̣ᵉwitsa tēgwēlEmē dEnas lāxa q!EłdEmēłē. Wä, laEm g·a ḡwałēg·a.[1] Wä, g·îlᵉmēsē ḡwāłEXs laē ăxᵉēdxa g·îlsg·îlstowē dzEXEkᵘ ts!ēłts!Eq!astowē dEnasa. Hëem ḷēgaḍes k·!îdEma g·aEm ăwâdzEwatsē g·ada.[2] Wä, lä k·!ît!aLElōts lāxa k·!ōsäsēs L!ābatēlasEᵉwē
50 qaᵉs mElēᵉstalēxs laē k·!ātaq. Wä, g·îlᵉmēsē läᵉstēda ᵉnEmts!aqaxs laē g·înwasa ᵉnEmts!aqē k·!îdEma lāq. Wä, lā małts!aqa k·!îdEma. Wä, g·îlᵉEmxaāwisē läᵉstaxs laē g·înwasa ᵉnEmts!aqē qaᵉs k·!ît!aLElōdēs. Wä, g·îlᵉEmxaāwisē läᵉstaxs laē g·înwasa ᵉnEmts!aqē k·!îdEma. Wä, laᵉmē mōts!axsēᵉstālaxs laē k·!îttsēᵉstālaq. Wä,
55 g·îlᵉmēsē lāg·aa lāx gwEᵉyâs qa ᵉwālasgEmatsa ḷEg·ats!ēlē L!ābatEXs laē malagEXstEndEq. Wä, g·îlᵉmēsē gwāłEXs laē hanał L!ābatēla qaxs ᵉnāłᵉnEmp!Enaē nEqasgEmē L!ābatilaᵉyasa lēxEdzâs ḷEg·Edzōwē.

1 **Basket for Viburnum-Berries.**—Wä, laEmḷas q!âLEla ᵉnāx̣wa gwēg·ilatsēxa L!ōp!Ek·ē ḷEᵉwa tEXEmaxs laē ēaxElaq. Wä, hët!En lāg·iła ᵉnēx· qEn ḡwāgwēx·sᵉālē lāxa ts!Edāqaxs laē lEXēlaxa k·!oxstano-

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[1] See last figure. [2] About 6 mm. wide.

which the woman makes the basket | for viburnum-berries. It is made differently from other baskets. The weaving ‖ is done in the same way. The only thing that is different is that the sides are straight up and down, | and the bottom is flat. It is measured so as to fit into the | box for steaming viburnum-berries. The bottom is bent square, in this way:

| There are two handles to it, one on each side. It is | two spans high, and ‖ two spans long, and one long span and one short span | is the length of its short side. | The box for cooking viburnum-berries is two fingers | wider than this size, so that the basket fits loosely into | the box when it is put in. The box is four ‖ spans high. As soon as | the cooking-basket for viburnum-berries has been finished, it is put down at a damp place, so that | the weaving may not get loose, for it is not well woven .|

Basket for Wild Carrots.—The wife makes a | cedar-bark basket. You know already about the making of ‖ baskets, for it is the same as the cinquefoil-basket. The only | difference is that it is shallower than the cinquefoil-basket. | The basket for carrots is made of broad strips. |

Cedar-Bark Basket (2).—You know already | how baskets are made. The only difference in the basket for | lily bulbs is that it is woven

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waxa t!ɛlsē lɛxaᶜya, yîx ōgŭᶜqāłaē lāxwa laɛlxaᶜyēx yîxs yōᶜmaē g̣wäłē k·!îlk·aᶜya. Wä, la lēx·aɛm ōgŭᶜqałayosēx hēyanâē ʟɛq!-ɛxsdaē, yîx; laē mɛnēkᵘ, qaᶜs âᶜmē hëłdzɛxbɛta lāx laxałts!â lāxa q!ōlats!ēʟaxa t!ɛlsē. Wä, lä k·!ēk·!ōg̣ɛkwē ōxsdɛᶜyas g·a g̣wäłēg·a (*fig.*). Wä, lä māłē k·!ēk·!ōg̣wasas lāx wāx·sanâᶜyas. Wä, la māłp!ɛnk·ostâwē ᶜwālasg̣ɛmasa lāxɛns q!wāq!wax·ts!ānaᶜyēx. Wä, lāxaē małp!ɛnk·ē g·îldōłäs lāxɛn q!wāq!wax·ts!ānaᶜyēx, yîxs ts!ɛx̣ᵘts!anē-bālaēda ᶜnɛmp!ɛnk·ē lāxɛns q!wāq!wax·ts!ānaᶜyēx, yîx ts!ɛg·ōłäs. Wä, lāḷē māłdɛnē lalēxałag̣awaᶜyasa q!ōlats!ēʟaxa t!ɛlsē lāxɛns q!wāq!wax·ts!ānaᶜyēx qa dzɛbɛqɛlēsēxs laē hănāxałts!âwa k·!ōxstanowē lɛxäxa t!ɛlsē. Wä, lä mōp!ɛnk·ustâwē ᶜwālasg̣ɛmasas lāxɛns q!wāq!wax·ts!ānaᶜyēx, yîxa q!ōlats!axa t!ɛlsē. Wä, g·îlᶜmēsē g̣wāła k·!ōxstanowē lɛxäxs laē hănēg̣wēlɛm lāxa dɛlnēłē qa k·!ēsē s·!ēᶜnakŭłē k·!îlk·aᶜyas, qaxs k·!ēsaē aëk·!aakwē k·!îlk·aᶜyas.

Basket for Wild Carrots.—Wä, lāḷa g̣ɛnɛmas ʟ!ābatīlaxa dɛntsɛmē ʟ!ābata, qax lɛᶜmaaqōs q!âʟɛlax g̣wēg·ilasasa ʟ!ābatīläxa ʟ!ābatē qaxs hëᶜmaē g̣wäłēda t!ɛg̣wats!ē ʟ!ābata. Wä, lēx·aᶜmēs ōgŭᶜxᶜīdayosēxs âᶜmaē kwākwatsɛmāłagaᶜwēsa t!ɛg̣wats!ē ʟ!ābata. Wä, laxaē ăwâdzōlīdɛkwēda k·!îdēłaᶜyasa xɛtxɛt!aats!ē ʟ!ābata.

Cedar-Bark Basket (2).—Wä, laɛmḷasnax̣wa q!âʟɛlax g̣wayiᶜlälasasa ʟ!ābatila. Wä, lēx·aᶜmēs ōg̣ŭᶜqāłayōsa ʟ!ābatīla qaᶜs x·ōgwats!ēxa

flat and low, for its length | and breadth are two spans each and it is one ‖ span high. It has | no holes along the rim for lashing, as the other baskets have, | for lashing them when they are being tied up. The baskets for lily-bulbs have the tops of the sides bent backward. | That is all about this. |

Huckleberry-Basket.—As soon as this is done, she begins to make the basket ‖ for shaking the huckleberries into; but I will not | talk about the making of the basket, for the only thing that is different about the huckleberry-basket | is that it has a wide mouth and low sides and narrow bottom, | and that it is very finely made in this way: When | this is finished, she makes another smaller basket of medium size. ‖ It is made in the same way as the large | swallowing-basket. |

Box for picking Salmon-Berries.—Let me for a while talk about what the hooked box for picking salmon-berries is, | and what its sizes are. It is just this. The box is made of the best kind of cedar-wood, and ‖ the hooked box is well made. It is | made as light as possible, and it is made in the same way | as they make the oil-box; and these are its sizes. It is | one span and a short span high, and is | one span and four fingers long, ‖ and one span wide. | It has the

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x·ōkŭmaxs pEqElaē yîxs kŭtElaē, yîxs małp!Enk·īläᶜlaēs g·îldōlasē ḷEᶜwis ts!Eg·ōła lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, âᶜmēsḷa ᶜnEmp!En-k·ustâwē ᶜwālasg̣Emasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, laxaē k·!eâs t!Emag·ats!Exstēs hë g̣wäłeda L!āL!Ebataxs malag̣Exstalaē qa nEyEmx·sâlatsa t!Emag·îmas yîxs âᶜmaē gwāgŭᶜnāg̣EtEᶜwakwē ōxtâᶜyasa ăwaxstaᶜyasa x·ōgwats!ē L!ābata. Wä, laEm g̣wāl lāxēq.

Huckleberry-Basket.—Wä, g·îlᶜmēsē ᶜwīᶜla g̣wāłExs laē k·!îlats!eg·ī-laxēs k·!îlats!ēLaxa g̣wādEmē lExaᶜya. Wä, lāḷaLEn k·!ēs g̣wāg̣wēx·-sᶜālał laqēxs laē lExēlaq. Wä, la lēx·aEm ōgŭᶜqałayōsa k·!îlats!äxa g̣wādEmaxs lēxExstaē; wä, lä kŭtEla; wä, laxaē t!ōg̣wapa; wä, hëᶜmisēxs âlak·!ālaē t!ōłt!ōxsEma g·a g̣wäłēg·a (*fig.*). Wä, g·îlᶜmēsē . . . g̣wāłExs laē ēt!ēd k·!îlāts!ēg·ilaxa ămāyē hēlomag̣Em k·!îlats!ē lExaᶜya. Wä, laEmxaē hëEm g̣wäłēda ᶜwālasē näg·ē k·!îlats!ē lExaᶜya.

Box for picking Salmon-Berries.—Wä g·aᶜmāsḷEn g̣wāg̣wēx·sᶜE-x·ᶜīd lāx g̣wēx·sdEmasa g̣aḷEkwē hămyats!ēxa q!amdzEkwē, yîx ᶜwālayasas yîxs lēx·aᶜmaē wŭlx·ᶜītsEᶜwa âlä la ëk· k!waxLāwa, qaxs âlaē la aëk·!akwa g̣aḷEkwaxs laē wŭlasEᶜwa. Wä, hëᶜmisēxs âlaē k!wāk!wayaakᵘ, qaᶜs k!ŭtsEmē. Wä, la yūEm g̣wäłē wŭlaᶜyasē wŭlāᶜyasa dEngwats!ē. Wä, g·aᶜmēs ᶜwālayatsēg·a, yîxs ᶜnEm-p!Enk·aē hëᶜmēsa ts!Eẋᵘts!ānaᶜyē ᶜwālag̣ostawasas; wä la mōdEnba-lēda ᶜnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx yîx g·îldōłäs; wä, lä ᶜnEmp!Enk·ē tsEg·ōłäs lāxEns q!wāq!wax·ts!ānaᶜyēx.

thickness of one-half of the tip of the little finger, | and it is well made. 27
It is grooved all over with fine grooves, in this manner.[1] | When it is done, the wife of the box-maker takes the very best | cedar-bark to make a packing-strap. The cedar-bark is split ‖ into very narrow 30
strips, and each end is twisted to a rope. In the middle it is woven like a mat, | in this way:

As soon as the forehead-strap is finished, | she twists a small cedar-bark rope; and when she thinks | it is long enough for being tied around the hooked box, she stops | twisting rope. She takes the hooked box, turns it around, and half way up its height ‖ she winds the cedar- 35
bark around it as tightly as possible. She puts it around four times, | and she ties the end to (1) and (2). After | she has done so, she cuts off the cedar-bark rope | at (3). Then she takes the part that she has cut off and makes a loop underneath, passing over the bottom board, brings it up, and takes a turn | at (4). She puts it around four times. Then she ties the end at ‖ (4). As soon as this is done, she takes the 40
packing-strap which passes around her forehead, and | puts it on with two half-hitches at the end at (1) and also at (2). | That is the carrying-strap for the hooked box. That is all about this. ‖

Tump-Line.—As soon as the basket has been finished, | she takes 1
cedar-bark and measures off one long fathom | and two spans for | its

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Wä, lä k·!ōdEn lāxEns sElt!ax·ts!ānaᶜyē lāxa māk·!Emēx·ts!aᶜyaxs 26
yîx wâx̣ᵘsEmasas. Wä, lä aëk·!aakwa, yîxs k!wēdEkwaēg·a gwäłe·g·a.[1]
Wä, g·îlᶜmēsē gwāłExs laē gEnEmasa wŭᶜlēnoxwē ăxᶜēdxa âläxat! ëk·
dEnasa, qaᶜs q!ałEyōgwīlēq. Wä, laEm ts!ēłts!Eq!astōwē dzExa-
ᶜyase dEnasē, yîxs laē mElkwēs wāx·sbaᶜyē. Wä, lä k·îdōyEwa- 30
kwa g·a gwä·łēg·a (*fig.*). Wä, g·îlᶜmēsē gwäła q!āłEyōwaxs
laē mElx·ᶜīdxa ᶜwīlᶜEnē dEnsen dEnEma. Wä, g·îlᶜmēsē k·ōtaq
laEm hëłala ᶜwāsgEmasas lāx wElxsEmēsēs gāḷEkwaxs laē gwāł
mElaq. Wä, lä ăxᶜēdxa gāḷEkwē qaᶜs nEgōyōdē ᶜwālasgEmasēxs laē
qEx·sEmts lāq, qaᶜs łEk!ŭtsEmdē qEnōyōts. Wä, lä mōp!enēᶜsta 35
lāqēxs laē yîlᶜaLElōdEx ōbaᶜyas lāx (1) ḷōᶜ (2). Wä, g·îlᶜmēsē
gwāłExs laē t!ōts!EndEq. Wä, lä galōp!ēts ōbaᶜyasēs t!ōsoyowē
lāx (3), qaᶜs lä x·îmaabōdālax pāq!Exsdaᶜyas, qaᶜs g·āxē galop!īts
lāx (4). Wä, laEmxaē mōp!enēᶜstax laē yîłᶜaLElōts ōbaᶜyas lāx
(4). Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa q!āłEyowē qaᶜs lä māx̣- 40
ᶜwaLElōts ăpsbaᶜyas lāx (1); wä, laxaēs ăpsbaᶜyas lāx (2). Wä,
laEm aōxLaēkwa gāḷEkwē lāxēq. Wä, laEm gwāła.

Tump-Line.—Wä, g·îlᶜmēsē gwāłe k·!îlāts!Eg·īlaᶜyas lExaᶜya, laē 1
ăxᶜēdxa dEnasē qaᶜs bāłᶜīdēq qa ᶜnEmp!Enk·ēs lāxEns bāLxa;

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[1] See figure below.

length. Then she takes the straight knife and ‖ cuts it off, and she puts the bark into water to get soaked. | She does not leave it there long before taking it out. Then she | splits it into narrow strips; and after it has been split, | she twists it into a rope three | spans long; and then she continues plaiting it like a mat, beginning with the rope that she has twisted. ‖ This plaiting is three spans long, and serves as a strap over the forehead for carrying the basket. | When she reaches the end, she twists it again, beginning at the end of the | matting, and the twisted rope is also three spans long. | After it is finished, | it is in this way.[1] This is called the "forehead-strap," and is tied ‖ to the opening of the huckleberry-basket which she has made. |

Back-Protector.—After she has finished all the baskets, | she quickly splits cedar-bark five spans in length; | and when she thinks she has enough, | she takes some narrow split cedar-bark and she weaves the middle ‖ together in this manner, so as to keep the strands close together. This is two spans | in width. As soon as this has been finished, | she hangs it over the mat-stick, and she sits down at the place | where hangs the cedar-bark that she is going to weave, and she begins weaving in the middle. | When she reaches the end, she puts in the selvage; and

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hë$^{\varepsilon}$misa małp!Enk·ēs ēsEg·iwa$^{\varepsilon}$yas lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx, yîx wāsgEmasasēxs laē dāx·$^{\varepsilon}$īdxēs nEXX·ała k·!āwayowa qa$^{\varepsilon}$s t!ōts!Endēq. Wä, lä hăpstEndEq lāxa $^{\varepsilon}$wāpē qa pēx$^{\varepsilon}$wīdēs. Wä, k·!ēst!a gēstalīłExs laē ăx$^{\varepsilon}$wŭstEndEq lāxa $^{\varepsilon}$wapē, qa$^{\varepsilon}$s ts!ełts!Eq!astōgwīlēxs laē dzEdzExsālaq. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la la dzExekŭxs laē aëk·!a mElx·$^{\varepsilon}$īdEq qa yūduẋ^{u}p!Enk·ēsa mElkwē lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx. Wä, lä k·!ît!ēd g·äg·îLEla lāx mElā$^{\varepsilon}$yas. Wä, lä yūduẋ^{u}p!Enk·$^{\varepsilon}$Emxaē $^{\varepsilon}$wāsgEmasasa k·!îdEdzEwakwē q!ałEyōwa. Wä, g·îl$^{\varepsilon}$mēsē lābEndEq laē ēt!ēd mElx·$^{\varepsilon}$īd g·äg·îLEla lāx ōba$^{\varepsilon}$yasa k·!îdEdzEwakwē. Wä, laEmxaē yūduẋ^{u}p!Enk·ē $^{\varepsilon}$wāsgEmasas mEla$^{\varepsilon}$yas lāxEns q!wāqwax·ts!āna$^{\varepsilon}$yēx. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē g·a gwāłeg·a.[1] Wä, laEm ḷēgadEs q!ałEyowē. Wä, lä t!Emx$^{\varepsilon}$aLElōts lāx ăwāxsta$^{\varepsilon}$yasēs k·!îlats!ēg·īlaē lExa$^{\varepsilon}$ya.

Back-Protector.—Wä, g·îl$^{\varepsilon}$mēsē gwāł $^{\varepsilon}$wī$^{\varepsilon}$lē L!ābatēla$^{\varepsilon}$yasēxs laē hanāẋ$^{\varepsilon}$wīd dzEdzExsEndxa dEnasēxa sEk·!āp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx. Wä, g·îl$^{\varepsilon}$mēsē k·ōtaq laEm hēł$^{\varepsilon}$ālāxs laē ăx$^{\varepsilon}$edxa ts!ēq!adzowē dzExek^{u} dEnasa qa$^{\varepsilon}$s yîbōyōdēs lāxēs dzExēx·dē g·a gwāłēg·a (*fig.*) qa q!asâłēs lāx małp!Enk·!ēna$^{\varepsilon}$yas $^{\varepsilon}$wādzEwasas lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs lāē gēẋ^{u}sEq!Ents lāxa k·!ītdEmēłaxa łē$^{\varepsilon}$wa$^{\varepsilon}$yē. Wä, lä k!wāg·alīła lāx gEwēla$^{\varepsilon}$sas qa$^{\varepsilon}$s k·!ît!ēdēq g·äg·îLEla lāx yîbōyoda$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē lābEndqēxs laē mālagEstEndEq. Wä, g·îl$^{\varepsilon}$mēsē gwāł

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[1] See figure on p. 141.

after‖ she has finished weaving it, she turns over what she is weaving, and she again starts from | the middle and weaves downward; and when she gets to the end, | she puts in the selvage. After this has been done, | she takes it down, takes her fish-knife, and cuts off the rough ends | that are sticking out. When she has cut them off all around the ‖ selvage, the back-protecting mat for digging clover is done. |

Belt.—She also splits cedar-bark into narrow strips of the same width as the one she used | when splitting bark for the back-protector for digging clover. | This is the width.[1] She weaves it so that it is three fingers | wide and one fathom long. ‖ When she comes near the end, she lets it | taper; and when it is one fathom | long, the end is narrow; and she twists a rope out of the same bark that she used | for weaving; and when the rope is also one | fathom long, she ties a knot at the end ‖ so that it will not untwist. Now the cedar-bark belt is | two fathoms long. She uses it when she goes to dig clover. |

Implement for peeling Cedar-Bark.—When (a person) gets ready to go | to peel off cedar-bark in the woods, he takes | his small ax, and he takes a branch of pine, flat at one end, four ‖ spans long, and two finger-widths | in diameter. He also takes a flat, | rough sand-

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malaqaqēxs laē x̣wēłᶜELōdxēs k·!îtāsEᶜwē qaᶜs g·äg·îLElēxat! lāxa yîbōyodaᶜyas qaᶜs banōłElē k!îtāq. Wä, g·îlᶜEmxaāwīsē lābEndEx ōbaᶜyasēxs laē mālag̣ExstEndEq. Wä, g·îlᶜmēse g̣wāłExs laē g̣ēx̣waxōdEq qaᶜs ăxᶜēdēxēs xwāḷayowē qaᶜs t!ōsâlēx ōbaᶜyasa q!wadzâyaq. Wä, g·îlᶜmēsē ᶜwīᶜlâ t!ōsōdxa wāx·sabała lāxa malaqaᶜyas laē g̣wāła LEbēg·ēLē łēᶜwēxs ts!ōsēLaxa ḷEx·sEmē.

Belt.—Wä, lāxaē dzEdzExsEndxa dEnasē hëEmxaē ăwâdzEwē dzExaᶜyasē dzExaᶜyas qaēs LEbēg·eLē łēᶜwēxs ts!ōsēLaxa ḷEx·sEmēxag·a ăwōdzEwēg·a.[1] Wä, lä k·!ît!ēdEq qa yūduxᶜdEnēs wādzEwasas lāxEns q!wāq!wax·ts!ănaᶜyēx. Wä, la ᶜnEmp!Enk·ē ᶜwāsg̣Emasas lāxEns bāLax. Wä, g·îlᶜmēsē Elāq lābEndqēxs laē ts!ēq!āᶜnakŭlē ōbaᶜyas. Wä, g·îlᶜmēsē lābEndxa ᶜnEmp!Enk·ē lāxens bāLäxs laē wīłba. Wä, lä mElx·ᶜīdxa ᶜwīłē dEnsEn dEnEma g·āyōłEm lāxa k·!îtasEᶜwa qaxs hëᶜmaē ōbēsē. Wä, g·îlᶜEmxaāwisē ᶜnEmp!Enk·lāxEns bāLäk·ē mElāᶜyas dEnsEn dEnEmaxs laē mōx̣ᵘbEndEq qa k·!ēsēs qwēlaxbax·ᶜida. Wä, laEm małp!Enk·ē ᶜwāsg̣Emasas dEnēdzowē wŭsēg·anōs qō lāł·ts!ōsałxa ḷEx·sEmē.

Implement for peeling Cedar-Bark.—Wä, hëᶜmaaxs laē xwānałElēda lāLē sEnqałxa dEnasē lāxa āL!ē. Wä, hëᶜmis ăxᶜētsōᶜsēs sāyōbEmē. Wä, lāḷa pExbaakwa L!Enak·asa mōmox̣ᵘdē mōp!Enk·ē ᶜwāsg̣Emasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä māłdEnx·sâᶜwē ᶜwāg·idasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxa pExsEmē

[1] About 6 mm.

18 stone and places it by the side of the | fire of his house. He puts the end of the pine-branch | into the fire; and when it is burnt, he takes
20 it ‖ by the big end and puts the burnt end on the rough sandstone, | and he rubs it on it so that one end of it will become flat, and it is bent | in this manner: When this is done, he does the same to the | other side. Then the end is flat; and he rubs the corners off, | so that the point is rounded, like this: As
25 soon as the point is really sharp, ‖ he takes tallow of the mountain-goat and chews it; | and he takes the bark-lifter with which he is going to peel the cedar-bark, and puts the | flat end into the fire of his house. When it gets quite | hot, he puts the chewed tallow on both sides of | the flat end. He keeps on turning the bark-lifter while the ‖
30 tallow is melting, so that it spreads over both sides. Then he | puts it up near the fire so as to let the tallow soak in. When | it almost catches fire, he stops heating it. Then he puts it down | in the corner of his house so as to let it cool quickly; | and when it is cool, it is hard.
35 After that it is ready. ‖ This is the bark-lifter of the first people when they went to peel red cedar-bark | and yellow cedar-bark, of which they made blankets before the white men came | in early days. |

1 **Spade.**—Her husband makes the spade for digging lily-bulbs. | It is also chopped out of yew-wood. When he goes into the woods and | he

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17 k·!ōL!a dEᶜna t!ēsEma qaᶜs g·āxē paxᶜālīłas lāxa māg·înwalīsas lEgwīłasēs g·ōkwē. Wä, lä L!EnxLEnts wīłbaᶜyasa L!ōx̌ŭłp!Enk·asa mōmox̣ᵘdē lāxēs lEgwīłē. Wä, g·îlᶜmēsē x·ixᶜēdExs laē dāx·ᶜīdEx
20 LEx̣ᵘbaᶜyas qaᶜs ăxᶜālōdēsa k!ŭmEłbaᶜyē lāxa k·!ōL!a dEᶜna t!ēsEma qaᶜs yîlsElālēs lāq, yîxa ăpsōtbaᶜyē qa pExbēs, yîx wak·ałaēnaᶜyas-g·a gwälēg·a (*fig.*). Wä, g·îlᶜmēsē gwāłExs laē ōgwaqaxa ăpsō-t!EnaᶜyēS. Wä, laᶜmē pExba. Wä, lāxaē yîlsElalax wax·sōtbaᶜyas qa kElx·bēs g·a g̣wälēg·a (*fig.*). Wä, g·îlᶜmēsē la âlak·!āla la eëx·baxs
25 laē ăxᶜēdxa yāsEkwasa ᶜmElxLowē qaᶜs mālEx̣ᶜwīdēq. Wä, lä ăxᶜēdxa L!ōk!wayōLaxēs sEnqasōLa dEnasē. Wä, lä L!EnxLEnts pExbaᶜyas lāxa lEgwīłasēs g·ōkwē. Wä, g·îlᶜmēsē âlak·!āla la ts!Elxᶜwīdexs laē ăxbEntsa malēg·îkwē yāsEkᵘ lāx wāx·sadzaᶜyasa pExbaᶜyas. Wä, âᶜmisē lēx·iᶜlälaxa L!ōk!wayâxs laē yāxᶜīdēda
30 yāsEkwē qa läs hamElālEla lāx wāx·sadzaᶜyas. Wä, lä ēt!ēd pEx·ᶜīdEq lāxa lEgwīłē qa lāᶜlaqēsa yāsEkwē lāq. Wä, g·îlᶜmēsē lā Elāq x·īxᶜēdExs laē gwāł pEx·ēq. Wä, âᶜmēsē lā k·adEnē-gwiłaq lāxa onēgwīłasēs g·ōkwē qa halabalēs k·ōx̣ᶜwīda. Wä, g·îlᶜmēsē k·ōx̣ᶜwīdExs laē L!Emxᶜwīda. Wä, laᶜmē g̣wāłała laxēq.
35 Wä, hëEm L!ōk!wayâsa g·ālē bEgwānEmxs sEnqaaxa dEnasē LEᶜwa dēx̣wē qaᶜs k·!ōbawasīlaxs k·!ēsᶜmaōłēx g·āxa mamałᶜax lāxa qwēsālä ᶜnāla.

1 **Spade.**—Wä, lāLa łāᶜwŭnEmas ēaxElaxa ts!oyayâxa x·ōkŭmē. Wä, hëEmxaēda L!Emq!ē sōp!ētsōs yîxs laē āläq lāxa āL!ē. Wä

finds (yew trees), he chops down one that is two | spans in diameter. When the tree falls, he measures off ‖ two spans and chops it off with his | ax. After he has done so, he splits it through the heart. | He takes the side without branches | and chops off all the heart-wood so that it comes off and so that | it is flat. After he has done this, he chops the other side so ‖ that it is two spans thick, and | he chops it well until it is smooth and of the same thickness. After | doing so, he measures one short span and | chops it so that it is in this way: and he chops the top | so that it has a crosspiece on it. After finishing one edge, ‖ he does the same with the other edge. Now the end, | beginning at the bottom (1) is square. This is the digging-point, which extends to (2), | the middle handle, and towards (3), the crosspiece on top. After doing so, | he carries it in his hands as he goes home. He puts it down and | takes a piece of fire-wood, on which he adzes it. He takes his adz ‖ and takes hold of the spade for lily-bulbs. With his | left hand he holds it by the point, and he places the crosspiece (3) | on the fire-wood. In his right hand he takes the adz, and | he first adzes down at the middle handle (2), which he makes round. | When it is round, he turns the end so that the point (1) ‖ stands on the

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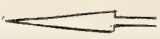
g·îlᵉmēsē q!āqēxs laē hëx·ᵉidaEm sōp!Exōdxa mōdEnx·sâ lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē t!āx·ᵉīdExs laē bāłᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē tEmẋᵘsEntsēs sōbayowē lāq. Wä, g·îlᵉmēsē lāx·sExs laē nāq!Eqax dōmaqasēxs laē kŭxsEndEq. Wä, laᵉmēs hë ăxᵉētsōᵉsē wīlEmasēs ōk!waēdzaᵉyē. Wä, lä aëk·!a sōpâlax dōmaqas qa lawäyēs. Wä, hëᵉmis qa ᵉnEmādzowēs. Wä, g·îlᵉmēsē g̣wāła laē sōp!ēdEx ăpsādzEᵉyas qa māłdEnēs lāxEns q!wāq!wax·ts!ānaᵉyaqē wâgwasas. Wä, laxaē aëk·!a sōpaq qa ᵉnEmādzowēs wâgwasas. Wä, g·îlᵉmēsē g̣wāłExs laē bāłᵉīdxa ts!Eẋᵘts!ānaᵉyē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē sōp!ēdEq qag·ēs g̣wāłē g·a (*fig.*). Wä, laxaē sōbEtEndxa ōxtâᵉyas qa gēxtEwēLas. Wä, g·îlᵉmēsē g̣wāła ăpsōtEnxaᵉyaxs laē hëEmxat! g̣wēx·ᵉīdxa ăpsEnxaᵉyas. Wä, âᵉmisē la k·!îwElẋᵉŭna ōxḶaᵉyas g·äg·îLEla lāx ōxḶaᵉyas (1) xa tsēgwayobaᵉyē hëg·ustâla lāxa (2) daadzoyEwē lāg·aaLEla lāxa (3) gēxtâᵉyē. Wä, g·îlᵉmēsē g̣wāłExs laē dāk·!ōtElăqēxs laē näᵉnakᵘ lāxēs g·ōkwē. Wä, lä ăxᵉāliłaq qaᵉs ăxᵉēdēxa lEqwa qaᵉs k·!îmłdEmaq. Wä, laxaē ăxᵉēdxēs k·!îmḶayowē qaᵉs dāx·ᵉidēxa ts!ōyayōLaxa x·ōkŭmē qaᵉs dāłēsēs g̣Emxōłts!ānaᵉyē lāx (1) tsēgwayobaᵉyas. Wä, lä Ḷāk·!Ents (3) g̣ēxtâᵉyē lāxa lEqwa. Wä, lä dāłasēs hëłk·!ōłts!ānaᵉyē lāxa k·!îmḶayowaxs laē hë g·îl k·!îmłᵉītsōᵉsē (2) daadzoyEwē qa lēx·ᵉEnx·ᵉīdēs. Wä, g·îlᵉmēsē lēx·ᵉEnx·ᵉīdExs laē ẋwēłᵉīdEq qa hës lā LEnqāłas (1) tsēgwayobaᵉyas lāxa lEqwa. Wä, lä k·!îmłᵉīdEq qa pElbēs yō gwä-

25 fire-wood, and he adzes it so that the  point becomes thin | like an adz, in this manner:[1] As soon as this is done, he takes | his crooked knife and shaves it off so as to make it smooth. Now | the digging-point is sharp; and he smooths the crosspiece on top | by shaving it. As soon as he has done so, he hard-
30 ens it by means of tallow. ‖ You know the way it is done with the digging-stick for clover when it is heated | by the fire and rubbed with tallow to make the point brittle. | He does it in the same way when he is making the spade for lily-bulbs | when he is hardening the point of the spade that he is making. |

1 **Digging-Stick for Clover.**—First | this is searched for by the man. He takes his ax to go into the woods | to look for a yew-tree without branches. As soon as he finds one, he | cuts down the thick yew-tree
5 that has no branches. ‖ When it falls down, he measures | five spans and | four finger-widths, nearly six spans, | then he cuts it off; and when it has been cut off, he splits it in two | through the heart.
10 When it has been split in two, he splits one side ‖ again in two through the heart; and when this has been split, | it is triangular (in cross-section). He measures two spans | and four finger-widths | four spans, and cuts a notch into it, so that it is in size three | spans

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26 łōxda sōbayōx; g·a gwałeg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs laē ăxᵉ-ēdxēs xElxwāła k·!āwayowa qaᵉs aĕk·!ē k·!āxwaq qa qēses. Wä, laEm ĕx·bēs tsēgwayōbaᵉyas. Wä, laxaē qaqēts!ax gēxtâᵉyas lāxēs k·!āᵉwēnaᵉyaq. Wä, g·îlᵉmēsē gwāłExs laē p!ap!ēts!asa yāsEkwē lāq,—xēs
30 laᵉmōs q!āła lax gwēg·ilasasas ts!ōyayâxa ḷEx·sEmaxs laē pEx·asō lāxa lEgwīłē qaᵉs yîlsᵉētāsEᵉwēsa yāsEkwē qa L!Emxᵉwīdēs ōbaᵉyas. Wä, hëᵉmis nEqEmg·îłtEᵉwēsōsa ēaxElaxa ts!oyayâxa x·ōkŭmaxs laē p!āp!ets!ax tsēgwayōbaᵉyasēs ts!ōyayōgwilaᵉyas.

1 **Digging-Stick for Clover** (Ts!ōyayōxa ḷEx·sEmē).—Wä, hëEm g·îl la aläsōᵉsa bEgwānEmē; ăxᵉēdxēs sōbayowē qaᵉs lä lāxa āL!ē äläx ëk·ētElä L!Emq!a. Wä, g·îlᵉmēsē q!āqēxs laē hēx·ᵉidaEm sōp!ExōdEq yîxa ḷEkwē L!Emq!a ḷōxs k·!eâsaē L!Enx·ᵉEnaᵉya.
5 Wä, g·îlᵉmēsē t!āx·ᵉīdExs laē mEnsᵉīdEq yîsēs q!wāx·ts!ānaᵉyē. Wä, lä bāłᵉīdxa sEk·!āp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx hëᵉmisa mōdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx q!āq!aL!Ep!Elayâsēxs laē sōpsEndEq. Wä, g·îlᵉmēsē la tEmg·îkŭxs laē kŭxsEndEq qaᵉs naq!Eqēx dōmaqas. Wä, g·îlᵉmēsē kŭxsaak!ŭsExs laē ēts!Endxa ăpsōdēłē
10 kŭxsEndEq nāq!Eqax dōmaqas. Wä, g·îlᵉmēsē kŭxsaak!ŭsExs laē k·!ōk!ŭlnōsa. Wä, lä mEnsᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·-ts!ānaᵉyēx, hëᵉmisa mōdEnē bābElawēs lāxEns q!wāq!wax·ts!āna-ᵉyaxs laē sōbEtEndEq qa ᵉwilōyîwēs qa yūduxᵘdEnēs lāxEns q!wā-

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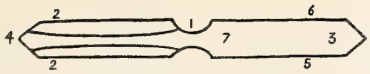
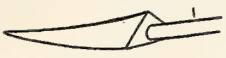
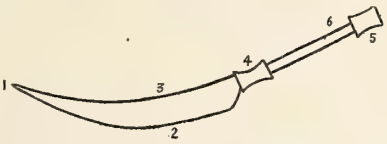
[1] Seen sideways.

in this manner, 

at (1). When ‖ this is done, he chops at (2) so that it is three spans | from (1) to the end at (4). | When it is squared, starting from (1), he chops out the heart | so that it all comes off; and when it is all off, he chops the one side | so it is flat (3). When it is finished, he lays it down flat ‖ and he chops (6) and (5) so that they are this way: 

When it is | triangular in cross-section, he chops at (3) so that it is pointed and so that it | bends back. Now it is one hand wide at (7), and it is four | finger-widths under each side of (7). | When this is done, | he carries it on his shoulders and goes home. Then he puts it down and ‖ takes his adz. 

First he measures | the grip at (5). Its length is one hand-width. He | cuts around it with his adz, so that the handle of the digging-stick (6) | is two fingers thick; and he does the same at (4), so that the grip is one | hand-width in length. When this is done, ‖ he adzes (6) so that it is round; and after he has done so, | he adzes the back (3), going to the hard point (1) of the | digging-stick. When this is done, he adzes the belly (2), | going towards the hard point of the digging-stick (1); and when this is done, | he takes his crooked knife and straight knife and cuts a

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q!wax·ts!āna^{c}yēx yîx ^{c}wāg·idasas g·a gwałēg·a (*fig.*) yîx (1). Wä, g·îl^{c}mēsē gwāłEXs laē sōpalax (2) qa yūduẋ^{u}dENēs lāxEns q!wā-q!wax·ts!āna^{c}yaqē ^{c}wāg·idasa g·äg·îLEla lāx (1) lāxLEnd lax (4). Wä, g·îl^{c}mēsē la k·!EWElẋ^{u} g·äg·îLEla lāx (1) laē sōpâlax dōmaqas qa ^{c}wī^{c}lâwē lāwä. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâxs laē sōp!Eldzōdxa ăpsōddzâ^{c}yē qa pEX^{c}ēdēs (3). Wä, lä gwāłaxs laē hăx^{c}wElsasqēxs laē sōp!ēdEX (6) LŌ^{c} (5) qa g·as gwałēg·a (*fig.*). Wä, g·îl^{c}mēsē la k·!ōk!ŭlnōsEXs laē sōp!ēd (3) qa wīłbax·^{c}īdēs. Wä, hë^{c}mis qa t!ēqałēs. Wä, laEm EmxLē ^{c}wādzok!ŭnasas (7), la mōdEnē lāxEns q!wāq!wax·ts!āna^{c}yaqē bEnadza^{c}yas (7). Wä, g·îl^{c}mēsē gwāłEXs laē wīk·îlaqēxs laē nä^{c}nakwa lāxēs g·ōkwē. Wä, lä wēx·^{c}alīłaqēxs laē ăx^{c}ēdxēs k·!îmLayuwē. Wä, hë^{c}mis g·îl mEns^{c}ītsō^{c}sēda (*fig.*) (5) q!wēdzadzEtâ^{c}yē yîxs EmxLaē ^{c}wasgEmasas lāxEns a^{c}yasâxs laē tsEX·sē^{c}stālasēs k·!îmLayuwē lāq qa mālđEnēs ^{c}wāg·idasas (6) k·!îlxp!ēqē. Wä, lāxaē hëEm gwēx·^{c}īdEX (4) yîxs EmxLa^{c}maaxat! laxEns a^{c}yasowē yîx ^{c}wāsgEmasasa daadzoyâ^{c}yē. Wä, g·îl^{c}mēsē gwāłEXs laē aëk·!a k·!îmł^{c}īdEX (6) qa lēx·^{c}EnX·^{c}īdēs. Wä, g·îl^{c}mēsē gwāłEXs laē aëk·!a k·!îmł^{c}īdEX (3) ăwēg·a^{c}yas lāg·aa lāx (1) p!ēsba^{c}yasa ts!ōyayowē. Wä, g·îl^{c}mēsē gwāłEXs laē k·!îmł^{c}īdEX (2) ōk!waēdza^{c}yē lāg·aa lāx (1) p!ēsba^{c}yasa ts!ōyayowē. Wä, g·îl^{c}mēsē gwāłEXs laē ăx^{c}ēdxēs xElẋwāła LE^{c}wēs nEXX·āła k·!āwayowa. Wä, lä qEmdō-

35 notch ‖ at (7) with the straight knife, and he shaves it off so that it is hollow in the middle, | in this way: and he does the same at (5). | After this has been done, he takes the crooked knife and shaves off | the whole digging-stick smoothly. When it has all been shaved off, | he puts it over the 40 fire of his house to dry, ‖ and it stays there four days drying. When it is dry, he takes | perch-oil and pours it into a large | clam-shell. Then he takes tallow, which he puts down | by the side of the fire of his house; and he takes down his | digging-stick and heats the ends 45 over the fire of his house. When ‖ it is burnt black, he takes the tallow and rubs it | on the end of the digging-stick. When this is done, he heats it again | over the fire, and he only stops heating it when it is scorched at the point | and when the tallow begins to boil as it is melt-50 ing. Then | he takes also the perch-oil which he put into the large clam-shell, ‖ and he takes rubbed shredded cedar-bark, puts it into the | perch-oil and rubs it on the digging-stick. When it is rubbed all over | and oiled with perch-oil, he heats the digging-stick over the fire of his | house; and when it is really hot, he again takes the | shredded cedar-55 bark, puts it into perch-oil, and rubs it ‖ on the hot digging-stick. When it is rubbed all over, | he stands it upright in the cool corner of the house. Then the | digging-stick for digging clover is finished.

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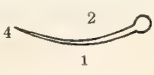
35 yōdEx (7) yîsa nEXX·ała k·!āwayowa qa^{e}s k·!aẋ^{e}widē qa x·îlboyâ-łēsg·a ǫwałēg·a (*fig.*) yîx (7). Wä, lāxaē hëEm ǫwēx·^{e}īdEx (5). Wä, g·îl^{e}mēsē ǫwāłExs laē ăx^{e}ēdxa xElẋwāła qa^{e}s aëk·!ē k·!āẋ^{e}wīd ōgwida^{e}yasa ts!ōyayowē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la k·!ōkwē ōgwida^{e}yas laē LēS^{e}aLElōts lāx nEqōstâwasēs lEgwīlē qa lEmẋ^{e}wīdēs. Wä, lä 40 mōxsē ^{e}nālās x·îlElaLElā. Wä, g·îl^{e}mēsē lEmẋ^{e}wīdExs laē ăx^{e}ēdxa dzēk!wēsē qa^{e}s k!ŭnxts!ōdēs lāxa ^{e}wālasē xōxŭłk·!îmōtsa mEt!āna^{e}yē. Wä, lä ăx^{e}ēdaxaaxa yāsEkwē qa^{e}s g·āxē g·īg·alīłas lāx māg·înwalisasa lEgwīłasēs g·ōkwē. Wä, hē^{e}mis la ăxaxōdaatsēxa ts!ōyayowē qa nōx^{e}widē ōba^{e}yas lāxa lEgwīłasēs g·ōkwē. Wä, g·îl-45 ^{e}mēsē la k!ŭmla^{e}nakŭlaxs laē ăx^{e}ēdxa yāsEkwē qa^{e}s mEgŭłB^{e}yēs lāxa ōba^{e}yasa ts!ōyayowē. Wä, g·îl^{e}mēsē ǫwāłExs laē ēt!ēd pEx·^{e}īd lāxa lEgwīłē. Wä, āł^{e}mēsē ǫwāł pEx·aqēxs laē k!wēk!ŭmElk·îyax·^{e}-īdē ōba^{e}yas ḷōxs laē mEdElx^{e}widēda yāsEkwaxs laē yāxa. Wä, laxaē ăx^{e}ēdxa dzēk!wēsē q!ōts!âxa xōxŭłk·!îmōtasa ^{e}wālasē mEt!āna^{e}yaxs 50 laē ăx^{e}ēdxa q!ōyaakwē k·ādzEkwa qa^{e}s dzōpstEndēs lāxa dzēk!wē-saxs laē dzEg·îłents lāxa ts!ōyayowē. Wä, g·îl^{e}mēsē hāmElx^{e}En la q!Elēẋ^{u}sa dzēk!wēsaxs laē pāpax·îLālasa ts!ōyayowē lāxa lEgwīłasēs g·ōkwē. Wä, g·îl^{e}mēsē la âlak·!āla la ts!Elqwaxs laē ēt!ēd ăx^{e}ēdxa k·ādzEkwē qa^{e}s dzōpstEndēs lāxa dzēk!wēsaxs laē ēt!ēd dzEg·îł^{e}ents 55 lāxa ts!Elqwa ts!ōyayowa. Wä, g·îl^{e}mēsē hamElx^{e}Enxs laē dālaq qa^{e}s lä ḷanēǫwēłas lāx wŭdanēǫwēłasēs g·ōkwē. Wä, laEm ǫwāła ts!ōyaywaxa ḷEx·sEmē laxēq.

Digging-Stick for Roots.—First the man makes | a digging-stick of 1
yew-wood for digging carrots. When it is nearly | spring, and the
plants begin to have buds, the man | takes his ax and goes into the
woods to look for a yew-tree. When ‖ he finds one, he picks out a 5
good branch without knots, which is | bent and about two finger-
widths thick. | He chops it off close to the trunk; and when it is off, |
he measures off three spans and chops it off. | Then he chops off the
end so that it is flat, and ‖ it is like the stick for peeling off hemlock- 10
bark. After chopping it, he | goes home to his house. He carries it
along. When | he arrives at his house, he puts down what is to be
the digging-stick for digging carrots. He takes his | crooked knife
and his straight knife and takes what is to be the digging-stick | for
carrots and sits down. First the ‖ bark of the yew-wood digging- 15
stick for carrots is shaved off with a straight knife. | When it is all
off, he shaves off the sap, so that it is | all off; and when it is all off,
he puts down his straight | knife, takes his crooked knife, and shaves |
the digging-stick that is being made. He shaves it well, ‖ so that it 20
is smooth; and when it is smooth, | he shaves off the end so that it is
flat, and he also makes it smooth and | a  little bent.
There is a knob at the other end, in this way: | When the

Digging-Stick for Roots.—Wä, hëEm g·îl ăxᵉētsōᵉsa bEgwānEma 1
ts!ōyayâxa xEtEmē, yîxa L!Emq!ē. Wä, hëᵉmaaxs laē Elāq q!wā-
xEnxa yîxs g·ālaē tEmx·ᵉīdēda q!wāq!wExēmasē, läda bEgwānEmē
ăxᵉēdxēs sōbayowē qaᵉs lä lāxa āL!ē āläx L!Emq!a. Wä, lä g·îlᵉmēsē
q!āqēxs laē dōq!ŭqa lāx ëk·a L!Enk·ēdEmsxa ëk·ētEla ḷōxs ëk·aēs 5
wāwak·alaēnaᵉyē ḷōᵉ qa māłdEnēs ᵉwāg·īdasas lāxEns q!wāq!wax·-
ts!ānaᵉyēx. Wä, lä sōp!ExḷEndEq. Wä, g·îlᵉmēsē lāx·sExs laē
bāłᵉīdxa yūduxᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyaxs laē tEmxᵘ-
sEndEq. Wä, lä sōp!ēdEx ōbaᵉyas qa pExbēs ōbaᵉyas. Wä, laEm
yō gwāłōxda L!ōk!wayâxwa lâqē. Wä, g·îlᵉmesē gwāł sōpaqēxs laē 10
näᵉnakwa lāxēs g·ōkwē. Wä, laEm dālaq. Wä, g·îlᵉmēsē lāg·aa
lāxēs g·ōkwaxs laē ăxᵉāliłasa ts!ōyayoLaxa xEtEmaxs laē ăxᵉēdxēs
xElxwāła ḷEᵉwis nexx·äła k·āwayowa. Wä, lä dāx·ᵉīdxēs ts!ōya-
yōLaxa xEtEmē qaᵉs k!wāg·alīłēxs laē hë g·îl k·!axâlayoxa xExᵉŭ-
naᵉyasa L!Emq!Ek·!Enē ts!ōyayowēs nExx·äła k·!āwayowa. Wä, 15
g·îlᵉmēsē ᵉwīᵉlâwēda xExᵉŭnaᵉyasēxs laē k·!axâlax xodzēg·aᵉyas qa
ᵉwīᵉlâwēs ōgwaqa. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē g·ēg·alīłaxa nExx·äła
k·!āwayowa qaᵉs dāx·ᵉidēxēs xElxwāła k·!āwayowa qaᵉs k·!axᵉwīdēs
lāx ōgwidaᵉyasēs ts!ōyayogwilasEᵉwē. Wä, laᵉmē aë̈k·!axs laē k·!a-
xwaq qa qēsᵉEnēs. Wä, g·îlᵉmēsē qāqēts!aakŭxs laē aë̈k·!a k·!axᵉwī- 20
dEx ōbaᵉyas qa pExbēs. Wä, laEmxaē qaqēts!aq qa qēsēs lāxēs
k·ak·Elx·bāłaēnaᵉyē. Wä, la mEgŭtâlaxa lōxsEmē g·a gwāłēg·a (*fig.*)
yîxs laē gwāła ts!ōyayâxa xEtEmē. Wä, la ḷēqElēda waōkwē

digging-stick for carrots (some | Indians call it rock carrot) is
25 finished, he puts it down by the fire of the house || so that
the heat will strike its back; and when it begins to smoke, he |
turns it over so that the inner side (2) is towards the fire; and when
this | also begins to smoke, he takes deer-tallow and rubs it on | all
over the stick and the knob (3). The name of | this knob is "top
30 handle." Then he puts it down again by the side of the fire, || and
turns it over so that the melting tallow will soak into | the digging-stick.
When it nearly catches fire on account of the heat, | he wraps soft
cedar-bark around his hand, takes hold of | the handle at the end of
the digging-stick, and pushes the flat digging-point | (4) into the hot
35 ashes. He watches it; and || when the hot ashes seems to boil up,
he knows | that the point of the digging-stick is burnt black. | Then
he takes the top handle of the digging-stick | and pushes it into the
tallow; and when it has been there long enough, he | heats the point
40 of the digging-stick again. When the melted || tallow at the end
begins to boil, he dips it into cold | water and takes it out again.
Now it is brittle. | Now the digging-stick for carrots is finished. |

1 **Digging-Stick for Cryptochiton.**—First the man goes | into the woods
to get a branch of yew-wood. When he finds | a curved branch, he
chops it off. When it is off, | he measures off two spans. Then he

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bāk!ums xEtxEt!a lāq. Wä, lä k·adnolisas lāx lEgwīłasēs g·ōkwē
25 qa L!ēs^ᵉalasE^ᵉwēs ăwīg·a^ᵉyas yîx (1). Wä, g·îl^ᵉmēsē kwāx·^ᵉīdExs laē
lēx·Elēsaq qa L!ask·!aēsałēs ōk!waēdza^ᵉyas yîx (2). Wä, g·îl^ᵉEmxaā-
wisē kwāx·^ᵉīdExs laē ăx^ᵉēdxa yāsEkwasa gēwasē qa^ᵉs dzEk·ēt!lēdēs
laq qa hamElx^ᵉEndēsēq ọo^ᵉmē mEgŭtâ^ᵉya yîx (3). HëEm ọēgadEs
q!wēdzadzEtâ^ᵉyē. Wä, lāxaē ēt!lēd k·adnōlisas lāxēs lEgwīłē. Wä,
30 la^ᵉmē lēx·i^ᵉlälaq qa lābEtēsa yāxa yāsEk^u lāx ōgwida^ᵉyasa ts!lōyayo-
waxa xEtxEt!a. Wä, g·îl^ᵉmēsē Elāq x·īx^ᵉētsēs laēna^ᵉyē ts!Elqwaxs
laē sax·ts!lānālaxa q!oyaakwē k·ādzEkwaxs laē dāx·^ᵉīdEx q!wēdzadzE-
tâ^ᵉyasa ts!lōyayowaxa xEtxEt!a qa^ᵉs L!EnxbEtalisēsa ts!lōyayōba-
^ᵉyas yîx (4) lāxa ts!Elqwa gŭ^ᵉna^ᵉya. Wä, lä dōqwałaq. Wä, g·îl-
35 ^ᵉmēsē hë gwēx·s la maEmdElqŭlēda ts!Elqwa gŭ^ᵉnäxs laē q!âLE-
laqēxs lE^ᵉmaē k!ŭmla^ᵉnākŭlēda ts!lōyayoba^ᵉyasa ts!lōyayowē. Wä,
lä hëx·^ᵉida^ᵉmēsē dāx·^ᵉīdxa q!wēdzadzEtâ^ᵉyasa ts!lōyayâxa xEtxEt!a
qa^ᵉs L!Enx^ᵉēdēs lāxa yāsEkwē. Wä, g·îl^ᵉmēsē gagałaxs laē ēt!lēd
pEx·^ᵉītsa ts!lōyayoba^ᵉyē lāxa lEgwīłē. Wä, g·îl^ᵉmēsē maEmdElqŭ-
40 lēda yāxa yāsEk^u lāx ōba^ᵉyasēxs laē L!EnxstEnts lāxa wŭda^ᵉsta
^ᵉwāpa. Wä, lä xwēlax^ᵉŭstEndEq. Wä, la^ᵉmē L!Emx^ᵉwīda lāxēq.
Wä, la^ᵉmē gwāła ts!lōyoyâxa xEtxet!a laxēq.

1 **Digging-Stick for Cryptochiton.**—Wä, hëEm g·îl la ăxsōsa bEgwā-
nEmē lāxa āL!ē L!Enāk·!asa L!Emq!ē. Wä, g·îl^ᵉmēsē q!āxa
wāwak·ałäxs laē sōpōdxa L!Enak·ē. Wä, g·îl^ᵉmēsē lāwäxs laē

cuts it off, ‖ and he chops the end until it is flat on one side. It is two finger-widths | in thickness. After chopping | the ends, he goes home, carrying the chiton digging-stick in his hands. | He goes into his house, takes his knife, | and cuts off the bark and the sap; and when ‖ it is all off, he cuts the end so that it may be flat and thin and | smooth, and it also has a round point, in this way.[1] Now the digging-stick for cryptochitons is finished. | He takes deer-tallow and | puts it down close to the fire. Then he takes the digging-stick for cryptochitons and | pushes the flat end into the ashes where it is not very hot. ‖ He watches it; and as soon as it begins to burn, he rubs the tallow | on both sides, and he keeps it a while. Then he puts | the flat end back into the hot ashes; and he does not keep it there long | before he takes it out and rubs more tallow on both sides, | and he heats it by the fire of his house. When ‖ it is nearly burning, he puts it down in the corner of the house, so that it cools off quickly; | and as soon as it gets cold, the point is brittle. |

Hook for Devil-Fish (1).—When the devil-fish hunter gets ready | to get devil-fish, he first goes to get a long thin | young hemlock-tree. After he finds it, he cuts it down, so that ‖ it falls down. He cuts off the branches and measures a piece two | fathoms long. Then he cuts off

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bāł^{e}īdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēxs laē tsEx·sEndEq. Wä, lä sōp!ēdEx ōbaᵉyas qō pExbēs ăpsbaᵉyas. Wä, małdEnx·sâwē ᵉwāg·idasas lāxEns q!wāq!wax·ts!ānāᵉyēx. Wä, g·îlᵉmēsē gwāł sōpax ōbaᵉyasēxs laē näᵉnakwa. Wä, laEm dāk·!ōtElaxēs q!Enyayâxa q!Enasē. Wä, lä laēL lāxēs g·ōkwē. Wä, lä ăx!ēdxēs k·!āwayuwē qaᵉs k·!aẋâ'lēx xEẋᵘwŭnaᵉyas ḷōᵉ xodzēg·aᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē aēk·!a k·!aẋᵘbEndEx pExbaᵉyas qa pElēs; wä, hëᵉmis qa qēsēs; wä, hëᵉmis qa k·îlx·bēs, g·a g̣wälēg·a·xs[1] laē g̣wāła q!Enyayōlaxa q!Enasē. Wä, lä ăxᵉēdxa yāsEkwasa g̣ēwasē qaᵉs g·āxē k!wanōlisaxēs lEg̣wīlē. Wä, lä ăxᵉēdxa q!Enyayōlaxa q!Enasē qaᵉs L!Eng̣ēsēs pExbaᵉyas lāxa g̣ŭnaᵉyē lāxa hëłâłäs ts!Elqwalaēnaᵉyē. Wä, lä dōxdoqwaq. Wä, g·îlᵉmēsē k!ŭmElx·ᵉīdExs laē dzEx·ᵉītsa yāsEkwē lāx wāwax·sadzaᵉyas. Wä, lä gag̣älExs laē ẋwēlaqa L!Enxalīsasa pExbaᵉyas lāxa ts!Elqwa g̣ŭᵉnaᵉya. Wä, k·!ēst!a âlaEm g̣aēsExs laē dāx·ᵉīdEq qaᵉs ēt!ēdē dzEx·ᵉītsa yāsEkwē lāxaax wāwax·sadzaᵉyas. Wä, lä papax·Lālas lāxa lEg̣wīłasēs g·ōkwē. Wä, g·îlᵉmēsē Elāq x·īxᵉēdExs laē ăxᵉālīłas lāx ōnēg̣wiłasēs g·ōkwē qa hālabalēs wŭdEx·ᵉīda. Wä, g·îlᵉmēsē wŭdEx·ᵉīdExs laē L!Emxᵉwīdē ōbaᵉyas.

Hook for Devil-Fish (1).—Wä, hëᵉmaaxs laē xwānałᵉidēda nētsēnoxwaxa tEq!wa. Wä, hëᵉmīs g·îl la ăxᵉētsōᵉsēda g·îlt!a wīlEn q!waq!waxmēdzEma. Wä, g·îlᵉmēsē q!āqēxs laē tsEk·!ExḷEndEq qa t!ax·ᵉīdēs. Wä, ēg̣ŭłEndEx L!Enāk·as. Wä, lä bāłᵉīd qa małp!Enk·ēs lāxEns bāLax yîx ᵉwāsg̣Emasas. Wä, lä k·!aẋâlax xExᵉŭnaᵉyas. Wä,

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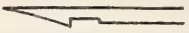
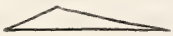
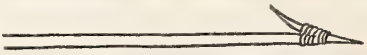
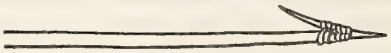
[1] See figure on p. 144.

the bark; | and when it is all off, he sharpens the thick end. | He measures four finger-widths from the | thick end and cuts in a notch in this manner: Then he ‖ cuts a piece of hemlock-wood four  fingers long, | in this shape:  After this is done, | he takes spruce-root and splits it, and he takes | the hook of the devil-fish spear and fits into the notch of the devil-fish spear, | and he ties  it on with the split root. When he has finished, ‖ it is like this:  Then he sharpens the thin end to | feel for the devil-fish. |

Hook for Devil-Fish (2).—Now I have finished talking about him | who makes the kelp fishing-line. Now I shall talk about him who goes to get | devil-fish to put on his line. First he has to take his | straight-edged knife, which he takes when he goes into the woods to look for a slim hemlock-tree. ‖ As soon as he has found one, he cuts it down, so that it falls | on the ground. He cuts off the branches. After he has cut off the | branches, he cuts the top off. Sometimes | it is two fathoms, sometimes three fathoms long. Finally he cuts off the | bark, until it is white, and he cuts off ‖ the top until it is sharp. He does not sharpen the butt-end of the | pole for fishing devil-fish. As soon as he has finished the long pole for fishing devil-fish, | he looks

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g·îlᵉmēsē ᵉwīᵉlâxs laē k·!āẓᵉwīdEX ḷEᵉẓᵘbaᵉyas qa ëx·bēs. Wä, lä mEnsᵉīdxa mōdEnē lāxEns q!wāq!wax·ts!anaᵉyēx g·äg·îlEla lāxa ōbaᵉyasa ḷEᵉẓᵘbaᵉyasēxs laē qEmt!ēdEq g·a gwäłēg·a (*fig.*). Wä, lä mōdEnas ᵉwāsgEmasē lāxEns q!wāq!wax·ts!ānaᵉyēx g·ayōł lāxa q!wāxasē. Wä, lä g·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa L!ōp!Ek·asa ălēwasē qaᵉs dzEXsEndēq. Wä, la ăxᵉēdEX gałbELasa nēdzayowē qaᵉs k·ît!aLElōdēs lāxa qEmtbaᵉyasa nēdzayowē. Wä, lä yîłᵉaLElōtsa dzEXEkwē L!ōp!Ek· lāq. Wä, g·îlᵉmēsē gwāłExs laē g·a gwäłēg·a (*fig.*). Wä, lä k·!aẓᵉwīdxa wīłbaᵉyē qa ëxbesa p!ēwayobaᵉyaxa tEq!wa.

Hook for Devil-Fish (2).—Wä, laᵉmEn gwāł gwagwex·sᵉāla lāxa pEnayogwēläxa pEnayowē. Wä, laᵉmēsEn gwāgwēx·sᵉālał lāxa tatēläxa tEq!wa qa tēłElasēxēs pEnāyowē. Wä, hëEm g·îl ăxᵉētsōsēs nEXx·äła k·!āwayâ qaᵉs daakŭxs laē aLēᵉsta ālāx g·îlt!ä wīł q!waxasa lāxa āL!ē. Wä, g·îlᵉmēsē q!āqēxs laē k·!îmt!EXḷEndEq qa t!āg·aElsē. Wä, lä k·!îmtâlax L!Enak·as. Wä, g·îlᵉmēsē ᵉwīᵉlâwēda L!Enak·axs laē k·!îmtōdEX wīłEtâᵉya. Wä, la ᵉnałᵉnEmp!Ena małp!Enk· laxEns bāLax ḷōxs yūduẓᵘp!Enk·aē. Wä, lawīsḷa k·!aẓwâlax xEẓᵉŭnayas qa ᵉmElk·!Enēs. Wä, laxaa k·!aẓᵉwēdEX wīłEtâyas qa ëx·bēs. Wä, laḷa k·!ēs ëx·bēda ḷEẓᵘbaᵉyasa nēdzayoLaxa tEq!wa. Wä, g·îlᵉmēsē gwāła g·ilt!a nēdzayâxa tEq!wäxs laē ēt!ēd alēx·ᵉīdEX wīlagawaᵉyasa g·îlx·dē ăxānEms yîxs hëłts!ē-

for a stick smaller than the first one, which is the size of a | short span 13
when the fingers are put around the butt-end of the | long pole for
fishing devil-fish.[1] The one for which he is looking must be small. ‖
As soon as he finds it, he begins to cut it down with his straight- 15
edged knife. | Then he does the same as he did with the former one; |
only this is different, that the two ends are sharp, | and that it is
shorter than the one he first made, for it is only a | fathom and a half
long. There is also a hook made of the concave side of ‖ hemlock 20
on it. After he has shaved off | with his straight-edged knife, the
butt-end of the pole for fishing devil-fish he cuts a notch three | finger-
widths long, made in this way;[2] and as soon as | the notch is deep
enough, he takes the brittle convex side of the hemlock- | tree and
cuts it until its butt-end is sharpened. ‖ He measures four finger- 25
widths | and cuts it off so that it is | flat on one side. After he has cut
it, he takes | spruce-root, splits it, and scrapes off the bark | and the
juice; and when it is done, he takes the pole ‖ for fishing devil-fish, 30
puts the short end into the notched-end of the | pole for fishing devil-
fish, and ties it on with the split root. | Now it looks | like this.[3]
Now there is a hook at the end of the pole for fishing devil-fish. | This

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ᵉstaEns ts!Eẋᵘts!ānaᵉyēxs bāLa lāx q!wēsEndayo lāx ḷEgŭtâᵉyasa 13
g·îlt!a nēdzayâxa tEq!wa.[1] Wä lāḷaLē wāwīłałaLē la ālāsōᵉs. Wä,
g·îlᵉmēsē q!āqēxs laē k·!îmt!EXḷENdEntsēs nEXX·äła k·!āwayowē 15
lāq. Wä, la hëEmxat! gwēx·ᵉīdqēxs g̣wēg·ilasaxa g·ālē ăxäs. Wä,
lēx·aᵉmēs ōgŭᵉqałayosēxs ᵉnāẋwaᵉmaē eēx·bēs wax·sbaᵉyē. Wä,
hëᵉmisēxs ts!Ek!wag̣āwayaasa g·îlē ăxäs qaxs âᵉmaē ᵉnEq!Ebōdē
ēsEg·iwaᵉyas lāxEns bāLa. Wä, hëᵉmēsēxs gałbalaaxa L!Emwēg·aᵉyasa
q!waxase ḷâsa. Wä, hëᵉmaaxs laē g̣wāł k·!āẋwasa nEXX·äła k·!āwayo 20
lāx ḷEẋᵘbaᵉyasa nedzayâxa tEq!wa. Wä, lē qEmt!ēdxa yūduẋᵘ-
dEnē lāxEns q!wāq!wax·ts!ānaᵉyēxa g·a g̣wałēg·a.[2] Wä, g·îlᵉmēsē
hëłᵉabEtē qEmtaᵉyasēxs laē ăxᵉēdxa L!Emwēg·aᵉyasa q!waxasē
ḷâsa. Wä, la k·!āẋᵉwīdEq qa eēx·bēs ăpsbaᵉyās yîx ḷEẋᵘbaᵉyas.
Wä, g·îlᵉmēsē eēx·baxs laē mEnsᵉīdEq qa mōdEnēs lāxEns q!wā- 25
q!wax·ts!ānaᵉyēx. Wä, lē k·!îmtsEndEq. Wä, lē k·!āẋᵉwīdEq qa
pExk·!ōt!Enēs. Wä, g·îlᵉmēsē g̣wāł k·!āẋwaqēxs laē ăxᵉēdxa L!ō-
p!Ek·asa ălēwasē qaᵉs dzEt!ēdēq. Wä, lē k·ēxōdEx xEXᵉŭnaᵉyas
ḷoᵉ wâpagaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa nēdzayâxa
tEq!wa ḷEᵉwa ts!Eẋᵘstō. Wä, lē ăxᵉāLElōts lāx qEmtbaᵉyasa 30
nēdzayowaxa tEq!wa. Wä, lē yîłᵉētsa dzEdEkwē L!ōp!Ek· lāq.
Wä, laᵉmēsē g·a gwālēg·a.[3] Wä, laEm gałbalēda nēdzayâxa tEq!wa.
Wä, hëEm nēsEläxa tEq!wäxs lEmwaēs g·ōkwasēda t!ēsEmē lāxa
wŭlx·īwaᵉyasa x·ats!aᵉyē. Wä, hëEm ḷēg̣adEs nēdzayâxa tEq!wa.

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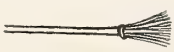
[1] That is, one short span circumference at the butt-end.
[2] See figure 1 on p. 152. [3] See figure 4 on p. 152.

is used to catch devil-fish when its hole is dry | at low tide. Now its
35 name is "pole for pulling," ‖ and the name of the long pole is "implement for pulling out at half tide | from the hole under water when the tide is not out far." | There is no hook at the end of the long pole | for fishing devil-fish. |

1 **Spear for Sea-Eggs.**—First there is taken by the man a thin | young hemlock-tree in the woods. When he finds one that is clear of branches and long, | he cuts it down with a knife, so that it falls; and | when it falls, he measures off three and a half fathoms in length. ‖
5 Then he cuts off the top. He cuts off the bark | and the sap. He tries to make it one and a half | finger-widths in thickness. After this has been done, | he takes thin yew-wood branches for prongs. He measures the prongs to be | two spans and four finger-widths in
10 length. ‖ These are to be at the end of the sea-egg spear. | He cuts off the ends so that they are sharp-pointed, and he also cuts off | the lower end so that it is flat. When this is done, he digs out | the roots of a spruce-tree and splits them in two. | Then he peels off the
15 bark; and when this is done, he cuts ‖ the butt-end of the spear-shaft until it is square. | Then he takes the prongs and lays the flat ends against | the square end of the spear-shaft, and he ties them on |  with the split spruce-root, so that it is in this way:

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35 Wä, hëᵉmis ḷēgadEs nānesamEndzayowa g·îltagawaᵉyē nēdzayâ lāxa tEgwats!ē t!ēsEmxs t!EpElaē; yîxs k·!ēsaē ᵉwālasa x·ats!aᵉyē. Wä, laEm k·!eâs gałbala, yîxēda g·îltagawaᵉyē nēdzayâxa tEq!wa.

1 **Spear for Sea-Eggs.**—Wä, hëEm g·îl la ăxsōᵉsa bEgwānEma wīłē q!wāq!waxadzEm lāxa āL!ē. Wä, g·îlᵉmēsē q!āxa ëk·ētEla g·îlt!axs laē hëx·ᵉidaEm k·!îmt!EXōdEq qa t!ax·ᵉīdēs. Wä, g·îlᵉmēsē t!ax·ᵉīdExs laē bałᵉīdEq qa mamōp!Enk·îlīsēsa nEq!Ebōdē lāxEns
5 bāLax. Wä, lä k!îmtōdEx ōxtâᵉyas. Wä, lä k·!aẋâlax xEẋᵉŭnāᵉyas ḷEᵉwēs xodzēg·aᵉyē. LaEm lalōL!a qa māmałdEnx·sâlēs lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāg·idasas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa wīswŭłē L!Emq!a qa ts!ēᵉxᵘbēs. Wä, lä ᵉmEnsᵉīdeq qa hămōdEngâlēs lāxEns q!wāq!wax·ts!ānaᵉyēx lāx małp!Enk·ē ăwâs-
10 gEmasasa mōts!aqē ts!ets!eᵉxᵘbaᵉyasa māmaseq!wayop!ēqēLaxa mEsēqwē. Wä, lä k·!āk·!aẋᵘbaq qa eēx·bēs. Wä, laxaē k·!aẋᵉwīdEx ēoxḷaᵉyas qa pēpEq!EXḷēs. Wä, g·îlᵉmēsē gwāłExs laē ᵉlāp!īdEx L!ōp!Ek·asa ălēwasē. Wä la pax·sEndEq qa małts!ēsēxs laē saq!wōdEx xEẋᵉŭnaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē k·!aẋᵉwīdEx ōba-
15 ᵉyasa māmaseq!wayop!ēqē yîx ḷEᵉẋᵘbaᵉyas qa k·!Ewŭlẋᵉŭnēs. Wä, lä, ăxᵉēdxa ts!ēts!exᵘbaᵉyē qaᵉs paxᵉalElōdalēs pēpEq!EXḷaᵉyas lāx k·!ēk·!Ewŭlẋᵘbaᵉyasa māmasēq!wayolē. Wä, lä yîlᵉāLElōtsa pāx·-saakwē L!ōp!Ek· lāq. Wä, la g·a gwāłēg·a (*fig.*).

Hook for picking Elderberries.—Those who pick elderberries first go | to make a hook of a small hemlock-branch of | the size of our first-finger and one fathom in length. | The woman shaves off the bark until it is smooth; ‖ and after this is done, she takes a piece of the same hemlock-tree, | which is thinner and is to form the hook. She | shaves off the bark of this also, and it is one | span long. Then she cuts it off | and measures two finger-widths from the ‖ end. There she cuts a notch which goes half way through | the thickness of the pole. It is in this way: After | this is done, she does the same thing with the piece that is to form the hook; and when | the notch is also cut in one-half the thickness of the piece that is to form the hook, | she takes split spruce-root, puts it into water, ‖ and soaks it. After it has been soaked, she takes the piece that is to be the hook at the end | and puts the two notches together. She | takes up the soaked split root and ties the two pieces together. When | it is finished, it is this way: |

Pole for gathering Eel-Grass.—First the man ‖ goes to look in the woods for a bent young hemlock-tree; and when | he finds one, he cuts it at the bottom with his adz; and when | it falls, he measures off two fathoms and a half. | Then he cuts off the top. At the top it

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Hook for picking Elderberries.—Wä, hëem g·îl la ăxᵉētsōᵉsa ts!ēx·alaxa ts!ēx·inēs gaḷayōlaq yîxa wīłe q!waxasaxa yō ᵉwāg·itens ts!emālax·ts!ānaᵉyēx. Wä, lä ēseg·eyowē ᵉwāsgemasa lāxens bālax. Wä, lä aēk·!axs laē k·!aẋâlax xeẋᵉŭnāᵉyas qa qēsᵉenēs. Wä, g·îlᵉmēsē gwāłexs laē ăxᵉēdxa g·āyōlᵉmaxat! lāxa q!waxasē. Wä, lāḷa wāwiłałagawēsa gałp!ēqlē. Wä, laxaē aëk·!axs laē k·!aẋâlax xeẋᵉŭnaᵉyas. Wä, lä ᵉnemp!enk·ē lāxens q!wāq!wax·ts!ānaᵉyēx yîx ᵉwāsgemasasēxs laē k·!îmtts!endeq. Wä, lä mensᵉīdxa mālđenē lāxens q!wāq!wax·ts!ānaᵉyēx g·äg·îlela lāxa ōbaᵉyasēxs laē qemtbetendeq qa negoyōdēsēx ᵉwāgidasas yîx ᵉwālabedasas qemtaᵉyas. Wä, lä g·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłexs laē ōgwaqa hë gwēx·ᵉīdxa gałp!ēqlē. Wä, g·îlᵉemxaāwisē negōyōdē ᵉwālabedasas qemtaᵉyas lāx ᵉwāg·idasasa gałp!ēqlē, laē ăxᵉēdxa paākwē l!ōp!ek·sa ālēwasē qaᵉs hapstendēs lāxa ᵉwāpē qa pēxᵉwīdēs. Wä, g·îlᵉmēsē pēxᵉwīdexs laē ăxᵉēdxa gałbēlē qaᵉs k·āk·etōdēsēs qēqemtaᵉyē ḷoᵉ qemtaᵉyasa gałp!ēqlē. Wä, lä ăxᵉēdxēs pēqwaseᵉwē paakᵘ l!ōp!ek·a qaᵉs yalōdēs lāq. Wä, g·îlᵉmēsē gwāła laē g·a gwäłēg·a (*fig.*).

Pole for gathering Eel-Grass.—Wä, hëᵉmis g·îl la ālāsōᵉsa begwānemē lāxa āl!ē wāk·ałä q!wāq!waxadzema. Wä, g·îlᵉmēsē q!āqēxs laē tsek·!exōdeq yîsēs k·!îmḷayowē. Wä, g·îlᵉmēsē t!āx·ᵉīdexs laē bāłᵉīdeq yîsa neq!ebōdäs bābeḷawaᵉyē lāxens bāläxs laē tsek·ōdex ōxtâᵉyas. Wä, lä mālđenx·sâwē ᵉwāg·idasas

is two | finger-widths thick. Then he takes his straight ‖ knife and cuts off the bark and the sap. | When they are all off, it is a finger-width and a half thick | at the thin end, and it is hardly thicker at the | other end. The tip is more curved than the | butt. At each end there is a knob. ‖ When it is finished, he goes home carrying it; and as soon as he enters | his house, he puts down the twisting-stick by the side of the fire. | Then he takes deer-tallow and puts it down where he is working at the | twisting-stick. Then he takes the twisting-stick and pushes it to and fro over the | fire. He pushes it to and fro until the whole stick gets warm; ‖ and when it is very hot, he takes the | tallow and rubs it over the twisting-stick. As soon as it is | all covered with tallow, he pushes it to and fro over the fire; | and when the tallow nearly catches fire, then he rubs on | some more tallow; and when it is covered with tallow, ‖ he puts it down in the corner of the house, where it cools off quickly. | He wishes it to be brittle and stiff. Therefore he does so | with the tallow. As soon as it gets cold, he takes soft cedar-bark | and the twisting-stick, and wipes it off with the soft shredded cedar-bark, | so that all the tallow comes off from the surface. When it is all off, it is finished. ‖ That is all about this. |

ōxtâᶜyas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä ăxᶜēdxes nEXX·äła k·!āwayowa qaᶜs k·!aẋâlēx xEẋᵘŭnāᶜyas ḷōᶜ xōdzēg·aᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē māmałdEnx·sâla ᶜwāg·idasas lāxEns q!wāq!wax·ts!ānaᶜyēx yîxa wīłEtâᶜyē. Wä, lä hălsElaEm ḷāḷakwałēda ăpsbaᶜyas. Wä, lä xEnLEla wāk·ałagawēsa wīlbaᶜyē, yîxa ḷEᶜẋᵘbaᶜyē. Wä, lä mēmoẋᵘbalaxa lōElxsEmēda wāx·sbaᶜyas. Wä, g·îlᶜmēsē gwāłExs laē näᶜnakwa dālaq. Wä, g·îlᶜmēsē la laēL lāxēs g·ōkwaxs laē k·adEnōlīsasa k·!îlbayowē lāxēs lEgwīłē. Wä, lä ăxᶜēdxa yāsEkwasa gēwasē qaᶜs g·āxē g·ēg·alīłas lāxēs ēaxElasaxa k·!îlbayowē. Wä, lä ăxᶜēdxa k·!îlbayowē qaᶜs k·ak·adELalēs lāxēs lEgwīłe. Wä, laEm wīqwīᶜlālaq qa ᶜnEmaᶜnakŭlēs ts!Elgŭᶜnakŭlē ōgwīdaᶜyas. Wä, g·îlᶜmēsē âlak·!āla la ts!Elxᶜwīdexs laē ăxᶜēdxa yāsEkwē qaᶜs yîlsēt!īdēs lāxa k·!îlbayowē. Wä, g·îlᶜmēsē mEgŭg·ītxa yāsEkwaxs laē ẋwēlaqaEm la k·āk·adELālas lāxēs lEgwīłē. Wä, g·îlᶜmēsē Elāq x·īxᶜēdēda yāsEẋᶜŭnaᶜyasēxs laē ẋwēlaqa yîlset!ītsa yāsEkwē lāq. Wä, g·îlᶜmēsē la mEgŭg·ītxa yāsEkwaxs laē k·at!ālīłas lāxa ōnēgwīłasēs g·ōkwē qa hālabalēs wŭdEx·ᶜīda. Wä, laEm ᶜnēx· qa L!Emxᶜwīdēs qa L!axēs, lāg·ilās hë gwēg·ilasa yāsEkwē lāq. Wä, g·îlᶜmēsē wŭdEx·ᶜīdExs laē ăxᶜēdxā k·ādzEkwē ḷEᶜwa k·!îlbayowē. Wä, lä dēg·it!ētsa q!ōyaakwē k·ādzEkwē lāq qa lāwäyēs yāsEẋᶜŭnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē gwāła. Wä, laEm gwāł laxēq.

Flounder-Spear.—The first thing to be done by the | flounder- 1
fisherman is to get a spear-shaft for flounder-fishing. He | has to get
tough wood for the prongs. It is split in two | in this manner.[1] It
is split through the heart, and cut at the ends ‖ which are made 5
sharp. When this has been done, he takes bird-cherry bark and the |
shaft, and he so cuts the sides that they are flat, | and he also cuts
one side of the prongs so that they will fit | on the end of the shaft.
When he has finished this, he takes the | bird-cherry bark and ties
it to the prongs and the shaft. ‖ He ties it very tightly. When it is 10
done, | it is like this: Now the flounder-spear
is finished. |

Fishing-Tackle for Flounders.—When a man goes to catch many |
flounders, he takes the leg-bone of a deer which is | thoroughly dry, so
that it is white, and he breaks it up ‖ lengthwise into slender pieces. As 15
soon as it is broken up, he measures off | pieces two finger-widths long,
and breaks them off | at the end, so that they are all the same length.
When this has been done, | he takes a flat, rough sandstone. He |
also takes a dish and pours water into it until it is half full. ‖ Then 20
he puts the sandstone into it; and he takes | one of the thin bones,
dips it into the water, and | puts one end against the sandstone and

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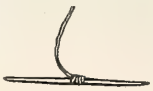
Flounder-Spear.—Pāpa^{e}yaxa paēsē, yîxs hë^{e}maē g·îl la ăxsō^{e}sa 1
papayaēnoxwaxa paēsēda saEnts!ō qa^{e}s pāpayayowa. Wä, hë^{e}mē-
ḷāł ăx^{e}ētso^{e}sēda ts!ax·însē qa dzēx^{u}bēsxa xōkwē qa^{e}s małts!ē g·a
g̣wałēg·a.[1] Wä, laEm nāq!Eqax dōmaqas. Wä, lä k·!āk·!aẋ^{u}bEndEq
qa ëx·bēs. Wä, g·îl^{e}mēsē g̣wāłExs laē ăx^{e}ēdxa łEn^{e}wumē ḷE^{e}wa 5
saEnts!ō. Wä, lä k·!āk·!EwEnōdzEndEq qa pēpEg̣Enōsēs. Wä,
lāxaē k·!āẋ^{e}wīdxa ēpsanōdza^{e}yasa dzēdzēg̣umē qa bEng·aaLElēs
lāxa ōba^{e}yasa saEnts!owē. Wä, g·îl^{e}mēsē g̣wāłExs laē ăx^{e}ēdxa
łEn^{e}wumē qa^{e}s k·!îlx·^{e}aLElōdēs lāxa dzēdzeg̣ŭmē ḷE^{e}wa saEnts!owē.
Wä, laEm aElaxs laē k·!îlk·!ak·ōdEq. Wä, g·il^{e}mēsē g̣wāłExs lāe 10
g·a g̣wałēg·a (*fig.*). Wä, laEm g̣wāła pāpayayōLaxa paēsē.

Fishing-Tackle for Flounders.—Wä, hë^{e}maaxs q!āq!EyōL^{e}aēda bE-
g̣wānEmaxa paēsē, lä ăx^{e}ēdEx xāq̣as g·ōg·Eg̣ŭyâsa g̣ēwasaxs laē
lEmlEmẋ^{e}ŭnx·^{e}īda yîxs laē mōmx^{e}ŭna qa^{e}s tEtEpsEndēq lāxēs g·îl-
dolasē qa wīswuł^{e}Enēs. Wä, g·îl^{e}mēsē ^{e}wīwElx·sExs laē mEns^{e}ēdEq 15
yîsēs q!wāq!wax·ts!āna^{e}yē qa māłdEnēs ăwâsg̣Emasasēxs laē tEpâ-
ḷax ēpsba^{e}yas qa ^{e}nEmēs ăwâsg̣Emasas. Wä, g·îl^{e}mēsē g̣wāłExs
laē ăx^{e}ēdxa dE^{e}nasg̣Emē t!ēsEmaxa pEg̣Edzowē k·!ōłtsEma. Wä,
laxaē ăx^{e}ēdxa łōq!wē qa^{e}s g̣ŭxts!ōdēsa ^{e}wāpe lāq qa nEg̣oyoxsda-
līsēxs laē moẋ^{u}stEntsa dE^{e}nasg̣Eme t!ēsEm lāq. Wä, lä ăx^{e}ēdx- 20
^{e}nEmts!aqē lāxa xāxmEnēxwē qa^{e}s hăpstEndēs lāxa ^{e}wāpaxs laē
tEsālōts ăpsba^{e}yas lāxa dE^{e}nasg̣Emē t!ēsEma qa^{e}s yîlsElalax·^{e}idēs

[1] It is cut through the center lengthwise.

23 rubs it | until it is sharp-pointed, and he does the same with the other end. As | soon as it is sharp-pointed, he rubs the middle part
25 so that it is round; and when ‖ it is round, it is done. He does this with all of them. | When he has finished fifty, he puts them away, for that | is the number of bones for the flounder fishing-line. Then he takes | hair and twists a length of two | spans; that is, hair of women.
30 And when he has ‖ enough of these, the same number as the polished bones, then he puts them away. He takes | cedar-bark and gives it to his wife, and she goes at once | and puts it into the water to soak. After it has been there for one night, | the woman takes out the cedar-bark and splits it into | long, narrow strips, and she twists it until
35 it is moderately thick. ‖ When it is forty fathoms long, it is finished. | Then (the man) stretches it outside of the house | tightly, so that it is stretched (taut). It remains there for four days. | Then he takes down the twisted cedar-bark fishing-line | and coils it up and puts it
40 down in his house, and then ‖ he takes dried back-sinew of the deer and shreds it, and | twists it until it is like thread. As soon as he has | twisted much of it, he takes the round bones and the twisted-| hair thread and ties one end of the twisted hair to the
45 round bone. | He ties the hair ‖ to the crosspiece a little beyond the middle, in this way:  He does this with all of

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23 qa ëx·bax·ᵉīdēs. Wä, lāxaē hëEm g̣wēx·ᵉīdxa ăpsbaᵉyē. Wä, g·îlᵉmēse ëx·baxs laē yîlsElalax·ᵉīdEq qa lēx·ᵉEnx·ᵉīdēs. Wä, g·îlᵉmēsē
25 la lēx·Enx·ᵉīdExs laē g̣wāła. Wä, lä hēᵉstaEm g̣wēx·ᵉīdxa waōkwē. Wä g·îlᵉmēsē ᵉwīᵉla g̣wāła sEk·!asg̣Emg·ustâxs laē g·ēxaq qaxs hëᵉmaē ăwâxwēda xāxExᵉEnasa L!āgēdzayâwaxa paēsē. Wä, lä ăxᵉēdxa sEᵉya qaᵉs mēt!ēdēq qa maēmałp!Enk·ēs ăwâsg̣Emasas lāxEn q!wāq!wax·ts!ānaᵉyēx, yîxōx sEᵉyäxsa ts!ēdāqēx. Wa, g·îlᵉmēsē
30 hēłāla lāx ᵉwāxaasasa g·īxEkwē xāqēxs laē g·ēxaq. Wä, lä ăxᵉēdxa dEnasē qaᵉs lä ts!âs lāxēs g̣EnEmē. Wa, hëx·ᵉidaᵉmēsē la hăpstalīsas lāxa wā qa pēx̣ᵉwīdēs. Wä, g·îlᵉmēsē xamaᵉstalisExs laē ăxᵉwŭᵉstEndEq yîxa ts!Edāqē lāxa dEnasē qaᵉs dzEdzExsEndēq qa ts!ēłts!Eq!astowēs g·îlsg·îldEdzowa. Wä lä mElx·ᵉēdEq qa hēła-
35 g·itēs. Wä, lä mōsg̣Emg·ostâp!Enk·ē ᵉwāsg̣Emasas lāxEns bāLax. Wä, g·îlᵉmēsē g̣wāłExs laē dōx̣ᵉwŭlsaq lāx L!āsanâᵉyasēs g·ōkwē qaᵉs łEk!ŭt!Elsēq qa ts!āsᵉīdēs. Wä, lä mōp!Enx̣waᵉsē ᵉnālās hë g̣wēx·sExs laē ăxᵉēdxa L!āgēdzaanâᵉyē yîxa mElkwē dEnsEn dEnEma qaᵉs qEsᵉēdēq qaᵉs lä qEsᵉāliłaq lāxēs g·ōkwē. Wä, lä
40 ăxᵉēdxa lEmōkwē ādēg·esa g̣ēwasē qaᵉs dzEdzExsEndēq qaᵉs mEl-x·ᵉidēq qa mēdEkwēs hë g̣wēx·sa q!Enyō. Wä, g·îlᵉmēsē q!ēnEmē mētaᵉyas laē ăxᵉēdxa lēElx·ᵉEnē xāq ḷEᵉwa mēdEkwē sēsEᵉyak·!Ena. Wä, lä yîlᵉāLElōdālasa lēElx·ᵉEnē xāq lāx ēpsbaᵉyasa mēdEkwē sEᵉya. Wä, lā g·ēk·!ōłts!aᵉyē yîLałaasasa sEᵉya
45 lāxa g̣alōdayowē lēx·ᵉEn xāqa g·a g̣wāłēg·a (*fig.*). Wä, lä ᵉnāx̣waEm

them; | and when they are finished, he gathers | up the ends of the hair 46
threads and ties them with twisted sinew, | so that they are all gathered
together, and he hangs them up in the corner of his house. The |
round cross-bones are hanging downward. ‖

Fish-Trap for Perch.—First the man takes | cedar-bark and soaks it in 1
the river. Then he goes into the woods | carrying his hand-adz; and
when he comes to a place where there are | many straight young hem-
lock-trees, he cuts the tall ‖ slender trees which are a little over four 5
finger-width in diameter. | As soon as the tree falls down, he measures
off four spans. | Then he cuts it off. That is the measure | which he
uses in cutting off twenty-four pieces of the same length; | and he cuts
off twenty of them four ‖ finger-widths thick, longer than the first 10
ones. | After he has done so, he measures a length of two | spans and
cuts it off. He cuts sixteen | of this length. After he has done so, |
he measures them three spans ‖ long and cuts them off. There are 15
twelve of these all of the same | length. After he has done so, he
sharpens the points of the twelve. | These will be the posts for the
perch-trap at one end. | And he also sharpens the sixteen | short ones
which are two spans in length. ‖ These will be the entrance. And 20

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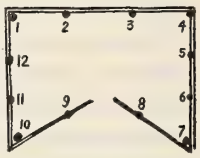
hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉla gwāłEXS laē q!ap!ēx·ᵉī- 46
dEX ēpsbaᵉyasa sēsEᵉyak·!En qaᵉs yîlᵉīdēsa mēdEKwē at!Ema qa
q!ap!ēxḷāłēsēXS laē teẋᵉwalīłas lāx onēgwīlasēs g·ōkwē. Wä, laEm
bēbEnbaᵉyēda lēElx·ᵉEnē galōdayu xāqa.

Fish-Trap for Perch.—Wä, hëEm g·îl ăxᵉētsōᵉsa bEgwānEma 1
dEnasē qaᵉs lä t!ēłtalēsaq lāxa wā. Wä, lä lāxa āL!ē qaᵉs dā-
lēxēs k·!îmḷayuwē. Wä, g·îlᵉmēsē lāg·aa lāxa k·!îq!wēkŭläxa
q!ēnEmē q!wāq!waxmEdzEmxs, wä, lä tsEk·!EXḷEndxa g·îlt!a
ᵉwīłaxa hălsElaᵉmē ḷEkwagawēsEns q!wāq!wax·ts!ānaᵉyēx. Wä, 5
g·îlᵉmēsē t!āx·ᵉīdEXS laē bāłᵉīdxa mōp!Enk·ē lāxEns q!wāq!wax·ts!ā-
naᵉyēx yîx ᵉwāsgEmasasēxs laē tsEX·sEndEq. Wä, hëᵉmis la mEn-
yayōsēxs laē hanāł tsEtsEX·sᵉālaxa hămōts!aqâla ᵉnEmāsgEma.
Wä, lä ēt!ēd tsEtsEX·sEndxa małtsEmg·ostâwē mōdEn lāxEns q!wā-
q!wax·ts!ānaᵉyēx, yîx g·îltagawaᵉyas lāx g·îlx·dē tsEk·ēs. Wä, 10
g·îlᵉmēsē gwāłEXS laē bāłᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!ā-
naᵉyēx yîx ᵉwāsgEmasasēxs laē tsEX·sEndEq. Wä, lä q!EL!Ets!agE-
g·îyuwē tsEk·aᵉyas hëx·sä ăwâsgEmē. Wä, g·îlᵉmēsē gwāłEXS laē
ēt!ēd bāłᵉīdxa yūduẋᵘp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwās-
gEmasasēXS laē tsEX·sEndEq. Wä, la małts!agEg·îyowa hēx·sä 15
ăwâsgEmē. Wä, g·îlᵉmēsē gwāłEXS laē dzōdzoẋᵘbEndxa małts!agE-
g·îyowē. Wä, hëEm ḷēḷEmłtsa LāLEmwayoLē ḷāwayâ lāx ēpsbaᵉyas.
Wä, laxaē dzōdzoẋᵘbEndEX ēpsbaᵉyasa q!EL!Ets!agEg·îyuwē ts!ēł-
ts!Ek!waxa maēmałp!Enqas ăwâsgEmas lāxEns q!wāq!wax·ts!āna-
ᵉyēx yîxa xōlōsLē. Wä, g·îlᵉmēsē ᵉwīᵉla gwała laē ăxᵉēdxa L!ōp!Ek·ē 20

21 when it is all done, he takes roots | and ties them together in the middle. He puts them together and carries them | home to his house. When the tide is half down, | he takes his stone hammer and cedar-bark that he had soaked in the river and | carries the posts for the 25 trap down to the beach, and he ‖ puts them down where the beach is not very steep and where it is sandy. He | unties the roots in the middle of the bundle, and he first takes out one | of the pieces four spans in length | for a measure, and he lays it down and he marks along it | in this manner.[1] Then he takes it up and lays it down at one end of 30 the ‖ line, in this manner,[1] and he marks along it. He takes it up again | and lays it down on the other end of the first line, in this manner,[1] and he | marks along it. After he has done so, he takes up two pieces | two spans in length, and he | puts them down on each side of what has been marked, in this way, 35 and he ‖ marks along them. As soon as this is done, he takes his stone hammer | and one of the posts three spans in length, | and he drives it in at (1); and when | one span and a half shows, | then he takes 40 another one and drives it in at (2). When ‖ the top is level with the first one, he drives another one in | at (3), and other ones at from



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21 qa$^{\varepsilon}$s yîḷōyōdēs lāqēxs laē q!ap!egoẋ$^{\varepsilon}$wīdEq qa$^{\varepsilon}$s wīk·îlēqēxs g·āxaē nä$^{\varepsilon}$nakwa laxēs g·ōkwē. Wä, g·îl$^{\varepsilon}$mēsē naEnxsEg·ilalēsēda x·āts!a-xEläxs laē ăx$^{\varepsilon}$ēdxēs pElpElqē ḷE$^{\varepsilon}$wa dEnasē t!ēłtalēs lāxa wā. Wä, lä wīk·îlaxa LāLEmwayoLē qa$^{\varepsilon}$s lä wīk·ints!ēsElaq lāxa L!Ema$^{\varepsilon}$isē qa$^{\varepsilon}$s 25 lä wīx·$^{\varepsilon}$alīsaq lāxa k·!ēsē âlaEm tsēdēsa lāxa ëx·stEwēsē. Wä, lä qwēłōdxa yīḷōyâ$^{\varepsilon}$yē L!ōp!Ek·a. Wä, hë$^{\varepsilon}$mis g·îl dāx·$^{\varepsilon}$ītsōsēda $^{\varepsilon}$nEm-ts!aqē g·ayōł lāxa mōp!Enk·as $^{\varepsilon}$wāsgEmasē lāxEns q!wāq!wax·-ts!āna$^{\varepsilon}$yēx qa$^{\varepsilon}$s mEnyayowa qa$^{\varepsilon}$s k·at!ālisēq. Wä lā xŭdEłEnēq g·a gwäłēg·a.[1] Wä, lä dāg·îlisaq qa$^{\varepsilon}$s k·at!ālisēs lāx ăpsba$^{\varepsilon}$yasa 30 xŭldēsē g·a gwäłēg·axs[1] laē xŭldEłEndEq. Wä, laxaē ēt!ēd dāg·îlisaq qa$^{\varepsilon}$s k·at!ālisēs lāxa ăpsba$^{\varepsilon}$yasa g·ālē xŭltēs g·a gwäłeg·a.[1] Wä, laxaē xŭldEłEnēq. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē ăx$^{\varepsilon}$ēdxa małts!aqē lāxa mālp!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx qa$^{\varepsilon}$s k·a-tEmg·alisēs lāx wāx·sanōdzExsta$^{\varepsilon}$yasa la xŭldEkwa g·a gwäłēg·a (*fig.*) 35 qa$^{\varepsilon}$s xwēxŭldEłEndēq. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē ăx$^{\varepsilon}$ēdxēs pElpElqē ḷE$^{\varepsilon}$wa $^{\varepsilon}$nEmts!aqē lāxa dzōdzoẋŭla yîxa yūduẋ^{u}p!Enk·as ăwâsgEmasē lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx qa$^{\varepsilon}$s dēx$^{\varepsilon}$walisēq lāx (1). Wä, g·îl-$^{\varepsilon}$mēsē $^{\varepsilon}$nEmp!Enk·a la nēłała ḷE$^{\varepsilon}$wa nExsa$^{\varepsilon}$yē lāxEns q!wāq!wax·ts!ā-na$^{\varepsilon}$yēxs laē ēt!ētsa $^{\varepsilon}$nEmts!aqē dēx$^{\varepsilon}$walisaq lāx (2). Wä, g·îl$^{\varepsilon}$mēsē 40 $^{\varepsilon}$nEmātōẋ$^{\varepsilon}$wīd ḷE$^{\varepsilon}$wa g·ālē dēqwēsēxs laē ēt!ētsa $^{\varepsilon}$nEmts!aqē dēx$^{\varepsilon}$wa-lisaq lāx (3). Wä, la ēt!ētsa waōkwē dēx$^{\varepsilon}$walisaq lax (4)–(11).

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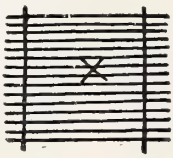
[1] See outlines of cut on this page.

(4) to (11). | The last one he drives in at (12). | These are the posts 42
of the perch-trap. As soon as | this is done, he takes the soaked
cedar-bark, splits it into long strips, ‖ and, when it is all split, he 45
takes up | one piece of the stops four spans in length | and lays it
down at the outer side of the back of the perch- | trap, close to the
posts. Then he ties it with cedar-bark | to the posts, and he ties it
together with the back; for he first ties it to ‖ posts (1)–(4), which are 50
the back-stop. As soon as this is done, he takes | another one of the
same length and lays it down on top | of what he has already tied on
the back-stop at post (4), and he ties it on to | the back-stop and the
side-stop, and he ties the side-stops on to posts | (5), (6), and (7).
When this is done, ‖ he takes another one of the same length and lays 55
it down on the | upper side of the side-stop at post (1). He ties it on,
and | ties the side-stop to posts (12), (11), and (10). When this | is
done, he takes one of the pieces two spans in length, | with sharp
point towards (9), and ‖ he places the thick end under the side-stop 60
at (10). | Then he ties together the entrance and the side-stop at
(10), and he ties the entrance to | (9), and he does the same with
(7) and (8). When | this is done, he takes another one of the four- |
span sticks and places it over the ‖ side-stops, and he ties it together 65

Wä, la ēt!ēdxa ālelxsdaᶜyē ᶜnemts!aqa dēxᶜwalisaq lāx (12). Wä, 42
hëem dzōdzoxŭlasa lālemwayuwe ḷāwayowa. Wä, g·îlᶜmēsē gwā-
łexs laē ăxᶜēdxa pēgekwē denasa qaᶜs dzedzexsendēq qa g·îlsg·îl-
stowēs ts!ēłts!eq!astowa. Wä, g·îlᶜmēsē ᶜwīᶜwelx·sexs laē dāx·ᶜīdxa 45
ᶜnemts!aqē lāxa mōp!enk·as ᶜwāsgemasē lāxens q!wāq!wax·ts!ā-
naᶜyēx qaᶜs k·at!ālisēs lāx l!āsadzaᶜyas ăwāp!aᶜyasa lālemwayowē
ḷāwayowa māk·îmk·!enē lāx dzōdzōxŭläxs laē yîłᶜītsa denasē lāxa
dzōdzōxŭla qaᶜs yalōdēsa emxap!aᶜyē ḷeᶜwē hëem g·îl yālōtsōsē
(1)–(4) ḷewa emxap!aᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdxa 50
ᶜnemts!aqēxa hëᶜmaxat! ᶜwāsgemē qaᶜs k·at!endēs lāxa ëk·!ōt!ena-
ᶜyasa la yîlelālela emxap!aᶜya lax (4). Wä, lāxaē yālōdxa emxa-
p!aᶜyē ḷeᶜwa emxenwaᶜyē. Wä, lāxaē yālōdxa emxenwaᶜyē lāx
(5); wä, lä hëemxat! gwēx·ᶜīdex (6) ḷōᶜ (7). Wä, g·îlᶜmēsē gwāłexs
laē ăxᶜēdxa ᶜnemts!aqēxa hëᶜmaxat! ᶜwāsgemē qaᶜs k·at!endēs lā- 55
xa ëk·!ōt!enaᶜyasa emxap!aᶜyē lāx (1). Wä, lä yālōdeq. Wä, lä et!ēd
yālōdxa emxenwaᶜyē ḷōᶜ (12) ḷōᶜ (11), hëᶜmisē (10). Wä, g·îlᶜmēsē
gwāłexs laē dāx·ᶜīdxa ᶜnemts!aqē lāxa māłp!enk·as ăwâsgemasē
lāxens q!wāq!wax·ts!ānaᶜyēx qaᶜs gwēbałēs ëx·baᶜyas lāx (9), laē
k·at!entsa ḷexᵘbaᶜyē lāx benk·!ōt!enaᶜyasa emxenwaᶜyē lāx (10) 60
laē yālōdxa xōlsoē lāx (10) ḷeᶜwa emxenwaᶜyē. Wä, lä yālōdex
(9) ḷeᶜwa xōlosē. Wä, lä, hëemxat! gwēx·ᶜīdex (7) ḷōᶜ (8). Wä, g·îl-
ᶜmēsē gwāłexs laē ēt!ēd dāx·ᶜīdxa ᶜnemts!aqē lāxa mōp!enk·ē lāxens
q!wāq!wax·ts!ānaᶜyēx yîx ᶜwāsgemasa qaᶜs k·at!endēs lāx ëk·!ōt!ena-
ᶜyasa emxenwaᶜyē. Wä, lä yalōdeq ḷōᶜ (1) ḷōᶜ (2) ḷōᶜ (3); wä, 65

at (1), (2), (3), and | (4). When this is done, he takes another one of the same | length and lays it on top of the back-stop, and he | ties it at (1), (12), (11), and (10), and he does the same | with the other side at the entrance. As soon as there are eight ‖ rows, it is finished. Then he takes pieces four spans and | four finger-widths in length and puts them down, and he | takes up another one and lays it on it, in this manner:

He | ties them together at (1), and he places the other ones on (2) and (3), and | he also ties them at (4). When this is done he takes up another one ‖ and places it one finger-width | apart from the first one and ties it on at both ends; and | he continues tying on all the others, going towards (4) and (3). As | soon as it is all covered, it is like this.



When it is finished, he | goes up from the beach and breaks off hemlock-branches in the woods. He ‖ carries them down to where he is making the perch-trap and | puts them down, and he goes up again and takes small clams, which he gets for bait | for his fish-trap. He carries them down and breaks the shells of the clams | and scatters them in the trap. As soon as this is done, he puts | the cover over the trap. He puts hemlock-branches on top of it, so that ‖ it is dark inside, and he places four large stones | on top of the hemlock-branches to keep it under water. Then it is done. |

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hēᶜmisē (4). Wä, g·îlᶜmēsē g̣wāłEXS laē ēt!ēd dāx·ᶜīdxa hëᶜmaxat! ᶜwāsg̣Emē qaᶜs k·at!Endēs lāx ëk·!ōt!Enaᶜyasa Emxap!aᶜyē. Wä, lāxaē yāLōdEq lāx (1) Ḷōᶜ (12) Ḷōᶜ (11); wä, hëᶜmisē (10). Wä, lä hëEmxat! g̣wēx·ᶜīdxa ăpsānâᶜyē ḶEᶜwa xōlosē. Wä, g·îlᶜmēsē māłgŭnāłts!a-k·ostâlaxs laē g̣wāła. Wä, lä dāx·ᶜīdxa sayak·!ap!Enk·Eläsa mōdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx qaᶜs k·at!ālisē. Wä, lä dāx·ᶜīdxa ᶜnEmts!aqē qaᶜs k·atbEndēs lāq; g·a g̣wäłēg·a (*fig.*). Wä, lä yāLōdEx (1). Wä, lä ēt!ēd k·atbEntsa waōkwē lāx (2—3), wä la yaLōdEq (4). Wä g·îlᶜmēsē g̣wāłExs laē ēt!ēd dāx·ᶜīdxa ᶜnEmts!aqē qaᶜs k·at!ēdēs lāxa ᶜnEmdEnē lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ăwâlag̣âlaasas ḶEᶜwa g·ālē ăxᶜāLElōdayōsēxs laē yaēłbEndEq. Wä, lä hāᶜnał yîłᶜaLElōdalasa waōkwē lālag·aaLElaa lāx (4) Ḷōᶜ (3). Wä, g·îlᶜmēsE Emdzōxs laē g·a g̣wäłēg·a (*fig.*). Wä, g·îlᶜmēsē g̣wāłExs laē lâsdēsa lāxa L!Emaᶜisē qaᶜs lä L!ExᶜwīdEx q!wāxa lāxa āL!ē qaᶜs lä g̣EmxEnts!ēsElaq lax ăxᶜētsasas LāLEmwayowas Ḷāwayowa. Wä, lä x̣wēlaxᶜŭsdēsa qaᶜs lä ăxᶜēd lāxa g·āwēq!ānEmē tātēlanEms qaēs Ḷāwayowē. Wä, lä dEnts!ēsElaq qaᶜs lä tEpts!âlasa tēłē g·āwēqlānEma qaᶜs gwēłałts!ōdalēs lāq. Wä, g·îlᶜmēsē g̣wāłExs laē pāqEyōtsa säla lāxa Ḷāwayowē. Wä, lä xEsEyîntsa q!wāxē lāq qa p!EdEk·îlēs. Wä, lä t!äqEyîndālasa mōsg̣Emē ăwâkwas t!ēsEm lāx ōkŭᶜyaᶜyasa q!waxē qa wŭnsāłayōs. Wä, laEm g̣wāł lāxēq.

Net for Sea-Eggs.—You know already how nettle-bark | is cleaned 1
and what is done with it. When it is put | on the netting-needle, they
take the netting-measure, which is half a finger wide | and four
finger-widths ‖ long, and they net on it. | After they have netted 5
three spans in length, the ends are netted together. Thus | the
mouth is three spans around, and they net downward; | and as soon as
it is two spans long, | they net the bottom together. Then the scraping-
net for flat sea-eggs is like a basket. ‖ It is this way: After he 10
has finished netting it, | he takes his ax and goes into the
woods looking for the root of yellow-cedar; | and when he
finds a yellow-cedar tree, he digs out a root which is |
moderately thick, and he measures five spans | and then cuts it off.
He splits it through the ‖ heart; and when it is in two parts, he chops | 15
off the heart on one side so that it all comes off, and he chops off the |
sap. Then he tries to make it half a finger | thick; and he chops off
the two edges, so that it is two finger-widths wide, | its whole length
from end to end. ‖ After finishing it, he carries it out of the woods and 20
takes it into his house; | and he puts it down on the floor, and he takes
his crooked knife, | sits down, and takes the yellow-cedar wood and
he shaves | the two edges straight; and after doing so, | he shaves off

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Net for Sea-Eggs.—Wä, laEmḷas q!âLElax gwēg·ilasaxa gŭnaxs 1
laē ăxsEᶜwa ḷEᶜwa ᶜnāx̣wa ēaxēnēq. Wä, g·îlᶜmēsē la qEtts!ōyo
laxa yEg̣ayō laē ăxᶜēdxa ts!Ewēkwēxa k·!ōdEnōsEläs wâgwasas
lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä mōdEn lāxEns q!wāq!wax·-
ts!ānaᶜyēx yîx ᶜwāsg̣Emasas. Wä, lä yîxEntsa gŭnēlaq. Wä, lä 5
yūdux̣ᵘp!Enk·ē ᶜwāsg̣Emasasēxs laē yaqōdEx ōbaᶜyas. Wä, laEm
yūdux̣ᵘp!Ex·sītē ᶜwādzEg·îxstaasas. Wä, la yîqaxōdEq. Wä, g·îl-
ᶜmēsē mālp!Enk·ē ᶜwāsg̣Emasas lāxEns q!wāq!wax·ts!ānaᶜyaxs laē
yaqōdEx ōxsdaᶜyas qaᶜs yîwīla g̣wēx·sa L!ābatēxa xElōdzayowaxa
ămdEma. Wä, laEm g·a g̣wälēg·a (*fig.*). Wä, g·îlᶜmēsē g̣wāł yîqaqēxs 10
laē ăxᶜēdxēs sōbayowē qaᶜs lä lāxa āL!ē äläx L!ōp!Ek·asa dēx̣wē.
Wä, g·îlᶜmēsē q!āxa dēx̣ᵘmEsaxs laē ᶜlāp!īdEx L!ōp!Ek·asxa hēła-
g·ite L!ōp!Ek·a. Wä, lä bāłᶜīdxa sEk·!āp!Enk·ē lāxEns q!wāq!wax·-
ts!ānaᶜyēx yîx ᶜwāsg̣Emasasēxs laē tsEx·sEndEq. Wä, lä naq!Eqax
dōmaqasēxs laē xōx̣ᵘsEndEq. Wä, g·îlᶜmēsē małts!Exs laē sopâ- 15
lax·ᶜīd äpsōdiłē dōmaqs qa ᶜwīᶜlâwēs. Wä, lä sopâlax·ᶜīdEx xōdzē-
g·aᶜyas. Wä, laEm lalōL!a qa k·!ōdEnēs lāxEns q!wāq!wax·ts!ā-
naᶜyēx yîx wâgwasas. Wä, lä sōp!ēdEx ēwŭnxaᶜyas qa małdEnēs ᶜwā-
dzEwasas lāxEns q!wāq!wax·ts!ānaᶜyēx hëbEndāla lāx ᶜwāsg̣Emasas.
Wä, g·îlᶜmēsē g̣wāłExs laē dâłt!alaq qaᶜs lä daēLElaq laxēs g·ōkwē. 20
Wä, lä k·at!ālilaq qaᶜs ăxᶜēdēxēs xElx̣wāła k·!āwayowa. Wä, lä
k!wāg·alīła qaᶜs dāx·ᶜīdēxa dEyōdzowē. Wä, hëᶜmis g·îl k·!āx̣-
ᶜwītsōᶜsē ēwŭnxaᶜyas qa naEnqEnxElēs. Wä, g·îlᶜmēsē g̣wāłExs laē
k·!ōdzōdEx äpsādzEᶜyas qa qēdzEdzowēs. Wä, g·îlᶜmēsē g̣wāłExs

the one flat side so that it is smooth. After doing so, he ‖ turns it over and shaves off the other side until it has a thin edge, | and it is half a finger thick. | After doing so, he takes a basket, goes to the beach, | picks up stones, which he puts into the basket. | When he has enough, he carries them on his back into his ‖ house and puts them down by the side of the fire. | He puts the stones on the fire, and he takes the basket and he | goes down again to the beach and plucks off dulce; | and when his basket is full, he carries it up the beach | into his house, and he puts it down on the floor. ‖ Then he digs a hole by the side of the fire of the same length | as the stick of yellow cedar which is to be steamed to make a hoop for the scraping-net. One | span is the width of the hole that he is digging, | and its depth is the same. When this is finished, he takes | mats, so that they are ready for use, and he takes the tongs to put ‖ the red-hot stones into the hole, and he puts them into the hole that has already been dug. | When it is nearly full, he takes his dulce and throws it on the | red-hot stones; and when a thick layer has been put on, | he puts the yellow-cedar stick on it, and he takes | more dulce and throws it on to it; and as soon as there is a ‖ thick layer of dulce on the yellow cedar, he takes water and | throws a little on top the whole length of the yellow-cedar stick, | and he covers it over with mats. After he

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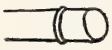
laē lēx·ᵉīd qaᵉs k·!ādzōdēx ăpsādzaᵉyas qa pELēsa ăpsENxaᵉyē. Wä, lāḷa k·!ōdENx·säᵉma ăpsENxaᵉyē lāxENs q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē gwāłEXS łaē ăxᵉēdxa lEXaᵉyē qaᵉs lä lāxa L!EmaᵉisE qaᵉs lä t!äqax t!ēsEma qaᵉs lä t!äxts!âlas lāxa lEXaᵉyē. Wä, g·îlᵉmēsē hëłᵉats!âxs laē ōxLōsdēsa qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē qaᵉs lä ōxLEg·alīłas lāx māg·înwalīsasēs lEgwīłē. Wä, lä xEᵉxᵘLEnts laxēs lEgwīłē. Wä, la ẋwēlaqa ăxᵉēdxa lEXaᵉyē qaᵉs lä ẋwēlaqEnts!ēs lāxa L!EmaᵉisE. Wä, lä k!ŭlx·ᵉīd lāxa L!EsL!Ekwē. Wä, g·îlᵉmēse qōt!ē lEXaᵉyasēxs laē ōxLEx·ᵉīd qaᵉs lä ōxLōsdēsEla qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē qaᵉs lä ōxLEg·alīłaq. Wä, lä ᵉlap!alīła lāxa māg·înwalīłasēs lEgwīłaxa ᵉnEmāsgEmē ḷōᵉ nEk·asōLasxa dEyōdzowē qEx·EXstēLasa xElōdzayowē. Wä, la ᵉnEmp!Enk·lāxENs q!wāq!wax·ts!ānaᵉyēx yîx ᵉwādzEqawīlasas ᵉlāpaᵉyas. Wä, lä hëEmxat! ᵉwālabEtalīłē. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa łēElwaᵉyē qa g·āxēs gwaᵉlīła. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs k·!îp!ēdēs lāxa x·īx·îxsEmāla t!ēsEma qaᵉs lä k·!îpts!âlas lāxa ᵉlābEgwēlkwē. Wä, la Elāq qōt!axs laē ăxᵉēdxa L!EsL!Ekwē qaᵉs łEXEyîndēs lāx ōkŭᵉyaᵉyasa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē wâk!waxs laē ăxᵉēdxa dEyōdzowē qaᵉs paq!Eqēs lāq. Wä, laxaē ăxᵉēdxa waōkwē L!EsL!Ekwa qaᵉs łEXēg·îndēs lāq. Wä, g·îlᵉmēsē la wâẋᵘwŭnaya L!EsL!Ekwē lāxa dEyōdzōxs laē ăxᵉēdxa ᵉwāpē qaᵉs xEL!EX·ᵉīdē tsādzELEyînts lāx ᵉwāsgEmasa kŭnyasaxa dEyōdzowē. Wä, lä nāsᵉītsa łēᵉwaᵉyē lāq. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa

has finished, he takes a | round billet, and he cuts it with an ax until it is round. | Its size is three spans around. ‖ When it is done, he 50
takes thin cedar-bark rope, so that it is | ready for use. After it has been steaming quite a while, he | takes off the covering mats and he pulls out the yellow-cedar wood that has been steamed, | and he puts it around the end of the round piece of fire-wood, | and he ties it tightly to the fire-wood, in this manner:  After he has tied it on with a ‖ rope, he heats it by the fire of the house. 55
Now | he heats it all round until it is burnt black. Then he takes tallow and | rubs it on it while it is still warm. When it is covered | with tallow, he puts it down in the corner of the house, until it | cools off quickly. Now he wants it to become brittle and ‖ to 60
retain its hoop shape and to not spring back again. | Therefore the tallow is put on. When it gets cool, he | takes the hoop for the mouth of the scraping-net for flat sea-eggs, and he takes the | drill and drills ten holes to sew on | the mouth of the scraping-net. After he has done so, it is ‖ in this manner: Then he takes the 65
scraping-net and | nets its mouth to the hoop. It is a different kind of | nettle-bark twine that he puts through the drill-holes. It passes through | two meshes. As soon as this is done, he takes a small | hemlock- tree two fathoms

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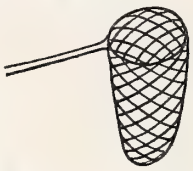
lēx·ᶜEnē lEqwa qaᶜs k·!îmłᶜīdēq qa lēx·ᶜEnēs. Wä, hëᶜmis qa 48
yūduxᵘp!Ensēᶜstēsᶜwāg·idasas lāxEns q!wāq!wax·tsānaᶜyēx. Wä,
g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜwīlē dEnsEn dEnEma qa g·āxēsē 50
gwāᶜlīła. Wä, g·îlᶜmēsē gaǫîyāła la g·îyē kŭnsasEᶜwasēxs laē
nāsōdEx nayîmas łēElwaᶜya. Wä, lä łExᶜŭqōdxēs kŭnsasEᶜwē
dEyōdzâ. Wä, lä qEx·sēᶜstEnts lāx ōbaᶜyasa k·!axᵘbaakwē lEqwa.
Wä, lā yîłᶜīdxa māx·ᶜînaᶜyaxa lEqwa (*fig.*). Wä, g·îlᶜmēsē gwāł yîLasa
dEnEmē laqēxs laē pEx·īᶜdEq lāxa lEgwīłasēs g·ōkwē. Wä, laEm 55
pEx·sēᶜstalaq qa k!ŭmElx·ᶜīdēs. Wä, lä ăxᶜēdxa yāsEkwē qaᶜs
dzEk·îldzōdēs lāqēxs hëᶜmaē āłēs ts!Elqwē. Wä, g·îlᶜmēse hamEl-
sēᶜstēda yāsEkwē lāqēxs laē ăxᶜālīłas lāxa ōnegwīłasēs g·ōkwē qa
ōdax·ᶜīdēs wŭdEx·ᶜīda. Wä, laEm ᶜnēx· qa L!Emxᶜwīdēs qa
xak·!Emts!âwēs lax laēnaᶜyas wāk·ała qa k·!ēsēs ēdēsa dzaxᶜwīda. 60
Wä, hëEm lāg·iłasa yāsEkwē lāq. Wä, g·îlᶜmēsē wŭdEx·ᶜīdExs laē
ăxōdxa wŭlg·îxstēLasa xElōdzayâxa ămdEma. Wä, lä ăxᶜēdxa
sElEmē qaᶜs sElEmx·sōdēxa nEqadzEqē sElaᶜya qa nEyîmx·so-
watsa t!EmgExstaᶜyasa xElōdzayowē. Wä, g·îlᶜmēsē gwāłExs laē
g·a gwāłēg·a (*fig.*). Wä, lä ăxᶜēdxa yîgEkwē xElōdzayo, laᶜmē 65
yîxdzōdEq lāxa wŭlg·îxstēLas. Wä, laEm ōgŭᶜlaEm mēdEkᵘ
gŭnk·!Enē la nēx·soyōs lāxa sēsElaᶜyē qaᶜs lä hëx·sâla lāxa maē-
małtsEmtowē yîgēłaᶜya. Wä, g·îlᶜmēse gwāłExs laē ăxᶜēdxa wīlē
qwāxasa małp!Enk·e ᶜwāsgEmasas lāxEns bāLax. Wä, lä k·!axâlax

70 in length, cuts off ‖ the bark and the sap; and when it is all off, he cuts | off the thick end so that it is flat, and he puts t on the end of his scraping-net | for flat sea-eggs to serve as a net-handle, for thus is called what they tie to the end of it; | and he takes a split spruce-root and ties the | scraping-net for small, flat sea-eggs to the end of the net-
75 handle. After he has ‖ done so, it is in this way: |



1 **Staging for drying Roots.**—After they have eaten, | they go out of the house. Immediately (the man) goes into the woods, | carrying his ax, and he cuts down four | good-sized long, straight cedar-trees
5 that have no branches. He measures off ‖ three fathoms and cuts them off. | The four sticks are each three fathoms in length. | Then he measures off one fathom and | cuts them off, and he chops off eight of the same length. | As soon as all these have been cut off one
10 fathom in length, ‖ he sharpens one end. When | all the ends are sharp, he carries them on his shoulders and | carries them into his house, and he throws them down where he is going to put them up for | a staging. When they are all in the house, he takes one | of the sharpened sticks and drives it into the ground close to the inner ‖
15 back-rest in the corner of the right-hand side of the house; and when it is | two spans in the ground, he | takes another one of the sharp-

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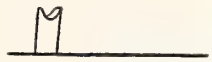
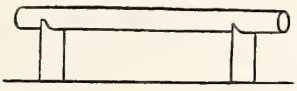
70 xEᵉẋᵘwᵉŭnaᵉyas ḷōᵉ xōdzēg·aᵉyas. Wä, g·îlᵉmēse ᵉwīᵉlâxs laē k·!aẋ-ᵉwīdEx ḷEᵉẋᵘbaᵉyas qa pēpEgEnōsēs. Wä, lä ăxbEntsa xElōdzayowaxa ămdEma lāxa xElōsp!ēqē qaxs hëᵉmaē ḷēgEmsa lāł yîłbayaats. Wä, lä ăxᵉēdxa dzEdEkwē L!ōp!Ek·sa ălēwasē qaᵉs yîłᵉāLElōdēsa xElōdzayowaxa ămdEma lāx ōbaᵉyasa xElōsp!ēqē. Wä, g·îlᵉmēsē
75 gwāłExs laē g·a gwālēg·a (*fig.*).

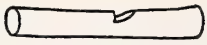
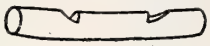
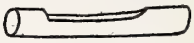
1 **Staging for drying Roots.** — Wä, g·îlᵉmēsē gwāł L!Eẋwaxs laē hōqŭwElsa qaᵉs lä lāxēs g·ōkwē. Wä, hëx·ᵉidaᵉmēsē lā lāxa āL!ē dak·!ōtElaxēs sōbayowē qaᵉs lä sōp!Exōdxa mōts!aqē g·îlsg·îlt!a haᵉyāłᵉag·ît ēk·ētEla naEnk·Ela dzESEkwa. Wä, lä bāłᵉīdEq qa
5 yaēyōduẋᵘp!Enk·ēs lāxEns bāLäqē ăwâsgEmasasēxs laē sōpsEndEq. Wä, laᵉmē ᵉnEmax·ē ăwâsgEmasasa mōts!aqē lāx yūduẋᵘp!Enk·ē lāxEns bāLax. Wä, lä ēt!ēd bāłᵉīdxa ᵉnEmp!Enk·ē lāxEns bāLäxs laē sōpsEndEq. Wä, lä małgŭnałts!aqa sōpaᵉyas hëx·sä ăwâsgEmē. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sᵉēda ᵉnāłᵉnEmp!Enk·as ăwâsgEmasē lāxEns
10 baLäxs laē dzōdzoẋᵘbEndEx ēpsbaᵉyas qa eēx·bēs. Wä, g·îlᵉmēsē ᵉwīᵉła la dzodzoẋᵘbaakŭxs laē yîlkŭlsaq qaᵉs lä yîlẋᵉwŭłt!alaq qaᵉs lä yîlgwēLElaq laxēs g·ōkwaxs laē yîlẋᵉwalīłaq lāxēs axᵉālilasLasa k·!agīłLē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLaqēxs laē ăxᵉēdxa ᵉnEmts!aqē lāxa dzodzoẋᵘbaakwē qaᵉs dēxᵉwalīłēs lāxa mag·idzâᵉyasa tsaq!Ex-
15 ḷaᵉyē lāx onēgwiłasa hëłk·!ōtēwalīłasa g·ōkwē. Wä, g·îlᵉmēsē małp!Enk·ē ᵉwālabEtalīlasas lāxEns q!wāq!wax·ts!ānaᵉyaxs laē ăxᵉēdxa ᵉnEmts!aqē dzōdzoẋᵘbaakwa qaᵉs dēxᵉwalīłēs lāxa

ened sticks and drives it into the floor | one span distant from the 18
first | post; and he takes one of the long sticks for a crosspiece and ‖
lays it down outside, in this manner: Then he 20
takes another one | of the sharpened poles and drives
it down at the other end of the long stick that he had laid down; | and
when it is two spans in the ground, | he takes the other sharpened
stick, | places it at the same distance as at the other end, and drives
it into the floor. ‖ When it is also two spans deep in the ground, | he 25
takes his hand-adz and adzes off the tops | of all the posts, so that
they are hollowed out. These are called "notches for the beams,"
and | they are in this manner:  As soon as they
have all been notched out on top, | he takes a
beam and places it over the post ‖ at one end, and he puts the 30
other end on the top of the other post, | so that it is in this man-
ner:  When the staging is finished, he
puts | the baskets with long cinquefoil-roots
on it, and he does the same along the other
side. | 35

Frame for drying Berries.—Now we will talk about the work | of 1
the husband of the woman, for he does not sit still in his house while |
his wife is picking elderberries. First he has to look for a good |
cedar-log which is soaked in water and soft, for this splits straight. ‖
After he has found one, he chops it with his ax on the under side. | 5

ᶜnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx ăwâlagōlilasasa ḷē- 18
ḷāmē. Wä, lä ăxᶜēdxa ᶜnEmts!aqē lāxa k·!axdEmaLē qaᶜs
k·at!ālilēs lāx L!āsalīłas g·a gwałēg·a (*fig.*), lä ăxᶜēdxa ᶜnEmts!aqē 20
lāxa dzōdzox̣ᵘbaakwē qaᶜs dēxᶜwalīłēs lāxa ăpsbaᶜyasa la k·ādēła.
Wä, g·îlᶜEmxaawisē małp!Enk·ē ᶜwālabEtalīlasas lāxEns q!wā-
q!wax·ts!ānaᶜyaxs laē ăxᶜēdxa ᶜnEmts!aqē dzōdzox̣ᵘbaakwa qaᶜs
näᶜnaxts!owēx ăwâlagōlīlasasa ăpsbaᶜyaxs laē dēxbEtalīłaq. Wä,
g·îlᶜEmxaāwisē małp!Enk·ē ᶜwālabEtalīlasas lāxEns q!wāq!wax·ts!ā- 25
naᶜyēx laē ăxᶜēdxēs k·!îmḷayowē qaᶜs k·!îmḷEtōdēq qa x̣ŭbEtōwēs
ᶜnax̣wēda ḷēḷamē. HëEm ḷēgadEs q!asēxa k·ats!EwasLasa k·!axdE-
maxa g·a gwałēg·a (*fig.*). Wä, g·îlᶜmēsē ᶜwīᶜla lā q!ēq!ādzEkwa ōxtâ-
ᶜyasa ḷēḷāmaxs laē ăxᶜēdxa k·!axdEma qaᶜs k·adEtōdēs lāxa ḷāmasa
ăpsbaᶜyē. Wä, lăxaē ōgwaqa k·adEtōtsa ăpsbaᶜyas lāxa ḷāmē. 30
Wä, laᶜmē g·a gwałēg·axs (*fig.*) laē gwāła k·!ag·iłē qa g·ēxdEmasa
Laxabats!ē L!āL!abata. Wä, lä hëEm xat! gwēx·ᶜīdxa ăpsōdEq!a.

Frame for drying Berries.—Wä, laᶜmēsEns gwāgwēx·sEx·ᶜīdEł lāx 1
łāᶜwŭnEmasa ts!Edāqaxs k·!ēsaē âEm k!waēł lāxēs g·ōkwaxs laē
ts!ēx·ēs gEnEmaxa ts!ēx·ina. Wä, hëEm g·îl la ālāsōᶜsē ëk·a k!wax-
Lāwaxa k!ŭnk!ŭnq!Eqēxa tElqwē qaxs hëᶜmaē ëg·aqwa lāx pats!aseᶜwē. Wä, g·îlᶜmēsē q!āqēxs lāē sōp!ētsēs sōbayowē lāxa wīlEmē qaᶜs 5
tEmx̣ᵘbEtEndēq g·a gwałēg·a (*fig.*), g·îlᶜmēsē nEgōyōdē tEmkwaᶜyas

6 He chops into it this way:  As soon as he has chopped half way down | to the heart of the wood, he measures from the place where he has | chopped nine spans of our
10 hand. | Then he chops in, and cuts in || as deep as before at the other end. Then he stops chopping. Now it is | in this way:  Then he takes his wedges and drives them in at the end | of (1), towards the top of the cedar-tree; and he uses his stone hammer to drive them in; | and when he has a piece wedged off, he turns it over on its back. Then it is in this way: |  Then he wedges the piece which he has cut off from the tree
15 into pieces. He splits it up small enough so that he || can carry it out of the woods. After he has cut it into pieces, he carries it home on his shoulder | out of the woods and into his house. There he | throws it down in the corner of the house; and after all has been carried out, he | takes his adz and puts it down. He also takes his straight | knife,
20 his wedge, and his stone hammer, and he || splits off the thickness of one of our fingers; | and when it has come off, he measures pieces two finger-widths | in width. He takes his straight knife and | splits the wood with it. He continues to do so until he has many of the same size. | When
25 he thinks he has split out enough, he takes his straight || knife and one of the cedar-sticks which he has split and cuts it well | and straight on one side, so that it is straight and flat. | After he has done so, he turns

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7 lāx lālaa lāx dōmaqas laē bāłᵉītsēs q!wāq!wax·ts!ānaᵉyē g·äg·îLEla lāxēs tEmkwaᵉyē. Wä, lä ᵉnāᵉnEmap!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx yîx bāLaᵉyasēxs laē tEmxᵉwīdEq. Wä, g·îlᵉEmxaāwisē la
10 ᵉnEmāłē ᵉwālabEdasas ḷEᵉwa ăpsbaᵉyaxs laē gwāł sōpaq. Wä, laEm g·a gwäłēg·a (*fig.*). Wä, lä ăxᵉēdxēs LEmlEmg·ayowē qaᵉs q!waēłBEndēs lāx (1) xa wīłEtâᵉyasa wēlkwē. Wä, lä pElgEtEwēsēs pElpElqē lāq. Wä, g·îlᵉmēsē nELaxē łatoyâs lāxa wēlkwaxs laē g·a gwäłēg·a (*fig.*). Wä, lä LEmlEmx·sEndxēs łātoyowē. Wä, âᵉmēsē gwanāła qaᵉs
15 łâkwēsēs qō lāł yîlxᵉŭłt!ālaLEq. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sExs laē yElxᵉwīdEq qaᵉs yîlxᵉŭłt!ālaq qaᵉs lä yîlgwēLElaq lāxēs g·ōkwē. Wä, lä yElxᵉwalīłaq lax onēgwiłasēs g·ōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlōłt!axs laē ăxᵉēdxēs k·!îmḷayowē lä g·īg·alīłaq. Wä, hëᵉmisḷaḷēs nExx·äła k·!āwayowē. Wä, lä ăxᵉēdxēs LEmg·ayowē ḷEᵉwē pElpElqē. Wä, lä
20 łatōdxa ᵉnEmdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx wâgwasas. Wä, g·îlᵉmēsē lāwäxs laē mEnsᵉītsa małdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx qa ᵉwādzEwatsēx, laē ăxᵉēdxēs nExx·äła k·!āwayowa qaᵉs xōxᵘsEndēq. Wä, lä hëx·säEm gwēg·ilaxa q!ēnEmē hëx·sä ăwâgwītē. Wä, g·îlᵉmēsē k·ōtaq laEm hëłalēs xâᵉyaxs laē ăxᵉēdxēs nExx·äła
25 k·!āwayowa ḷEᵉwa ᵉnEmts!aq lāxēs xâᵉyē k!waxLāwa qaᵉs aëk·!ē k·!āxwax ăpsōt!Enaᵉyas qa nEqElēs; wä, hëᵉmis qa pExᵉEnēs. Wä, g·îlᵉmēsē gwāłExs laē lēx·ᵉīdEq qaᵉs k·!āxᵉwīdēx ăwīg·aᵉyas qa lēnē-

it over and cuts the back so that it is round | and also straight. After 28
doing so, he takes another one | and does the same as he did to the first
one he made, and he ‖ continues doing so with the others. When all 30
have been cut out, he | splits some smaller than our little finger. He
takes | his straight knife and cuts them square. | When he thinks he
has enough of these, he measures these off | two spans and two finger-
widths ‖ in length. Then he cuts them off. There are many of 35
these | which he has cut the same length. After they have been done,
he takes his | wedge and his stone hammer and he wedges the other |
cedar-sticks into thin pieces. When they are all in pieces, he takes
his | straight knife and the cedar-sticks which he has wedged into
pieces and ‖ splits them into small pieces with his straight | knife, so 40
that they are the thickness of half the thickness of our little finger. |
Now he has split out very many. After doing so, he takes the | first
one which he made two finger-widths in width, and he cuts | square
holes a little larger than the size of our little finger ‖ four finger-widths 45
from the end of what he | is cutting. As soon as the hole passes
through, he measures | two spans from this hole, and there he makes
another hole; | and when it also passes through, he measures off two
more spans | from the last hole he made; and he continues to do so,
proceeding to the end of the stick. ‖ As soon as this side-stick has been 50

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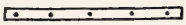
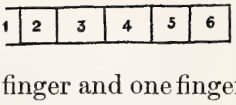
g·ēs ḷōᵉ qa nEqElēs. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēdxa ᵉnEmts!aqē. 28
Wä, âEmxaē nānaxts!Ewaxēs g·îlx·dē ăxāᵉya. Wä, âx·säᵉmēsē hë
ḡwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwiᵉla la k·!âkwa. Wä, la ēt!ēd 30
xōx̣ᵉwīdxa wawiłałagawaᵉyasEns sElt!ax·ts!ānaᵉyēx. Wä, lä ăxᵉēd-
xēs nExx·äła k·!āwayowa qaᵉs k·!ax̣ᵉwīdēq qa k·!EwElx̣ᵉŭnēs.
Wä, g·îlᵉEmxaāwisē k·otax laEm hëłalaxs laē bāłᵉīdEq yîsē q!wā-
q!wax·ts!ānaᵉyaxa małp!Enk·ē hëᵉmisa māłdEnē bābElawē lāxEns
q!wāq!wax·ts!ānaᵉyaxs laē k·!îmts!EndEq. Wä, laEmxaē q!ēnEmē 35
k·!îmtaᵉyas hë ḡwēx·sē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs
LEmg·ayowē LEᵉwis pElpElqē qaᵉs LEmlEmx·salēxa waōkwē k!wax-
LāWa qa pElspadzowēs. Wä, g·îlᵉmēsē ᵉwīᵉwŭlx·sExs laē ăxᵉēdxēs
nExx·äła k·!āwayowa qaᵉs läxat! ăxᵉēdxēs LEmk·asōx̣ᵘdē k!wax-
LāWa. Wä, lä hēlox̣ᵘsᵉEnd xōxox̣ᵘsālaq yîsēs nExx·äła k·!āwa- 40
yowē lāq qa k·!ōdEnēs wâgwasas lāxEns sElt!ax·ts!ānaᵉyēx. Wä,
lä âlak·!āla q!ēnEmē xâᵉyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs
g·îlx·dē ăxaᵉyaxa maēmałdEnas ăwâdzEwasē. Wä, lä k·!ēx·sōdxa
k·!EwElx̣ᵘstowē hălsElaEm lālexałagawēsEns sElt!ax·ts!ānaᵉyēx yîxs
mōdEnaē lāxEns q!wāq!wax·tsānaᵉyēx g·äg·îLEla lāx ōbaᵉyasē 45
k·!ex·sōtsEᵉwas; g·îlᵉmēsē lāx·sâwē k·!ēsōdaᵉyasēxs laē bāłᵉītsēs
q!wāq!wax·ts!ānaᵉyaxa małp!Enk·ē g·äg·îLEla lax k·!ēx·sodaᵉyas.
Wä, g·îlᵉEmxaāwisē lāx·sâxs laē ēt!ēd bāłᵉīdxa małp!Enk·ē g·äg·î-
LEla lāx ăłē k·!ēx·sōdēs. Wä, âᵉmisē hë gwēᵉnākŭlax lābEndalaē.
Wä, g·îlᵉmēsē ḡwāła L!āL!ExEnwaᵉyaxs laē g·a ḡwälēg·a (*fig.*). Wä, 50

51 finished, it is this way:  Then he | puts it down. Then he takes the other one and puts it down by the side of the one that | he has finished, and he marks it according to the first one, so that the hole that he is to make will be in the corresponding place; | and after he has marked it, he cuts the holes through it; and when these are | finished, he takes a square piece of the size of our little
55 finger ‖ and two spans and two finger-widths in length, | which is called "crosspiece for tying on." He measures one | finger-width from the end of it. Then | he takes his straight knife and cuts a notch around it. He cuts off | a little all round, so that it fits into
60 the hole of the side-stick. He ‖ pushes it through the hole that he has cut; and when he has cut off enough | so that it fits in tight for the end to pass through, | he only stops pushing it in when | it fits tightly against the shoulder of the notch, | he does the same with the other end of the | crosspiece as he did to the former end. After | doing so, he
65 continues the same with the others; and ‖ when all of them have been finished, it is in this way:  After this has been done, | he takes cedar-bark and soaks it in water. After doing so, | he takes the thin pieces of cedar-wood half as | thick as our little finger and one finger-width | in width. These
70 are to be the middle sticks. When he has ‖ put them all down at the place where he is sitting making the drying-frame, after | they have all been brought there, he takes the soaked cedar-bark and puts it

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51 lä k·ät!alīłaq qa^{e}s ăx^{e}ēdēxa ^{e}nEmts!aqē; lā k·ādEnodzElīłas lāxa la gwāła. Wä, lä xŭlt!ēdEq qa naqâłīłtsa k·!ēk·!ex·sEwakwē. Wä, g·îl^{e}mēsē gwāł xŭltaqēxs laē k·!Eyîmxsâla. Wä, g·îl^{e}Emxaāwisē gwāłExs laē ăx^{e}ēdxa k·!EwElx̣^{e}ŭnēxa yō ^{e}wāg·itEns sElt!ax·ts!āna-
55 ^{e}yēxxa hămāłdEngâla lāxEns q!wāq!wax·ts!āna^{e}yēx ăwāsgEmas. Wä, hëEm ḷēgadEs k·!Elx·dEma gayēg·ē. Wä, lä mEns^{e}ītsa ^{e}nEmdEnē lāxEns q!wāq!wax·ts!āna^{e}yēx g·äg·îLEla lāxa ōba^{e}yasēxs laē ăx^{e}ēdxēs nExx·äła k·!āwayowa qa^{e}s k·!îmtsē^{e}stalēq. Wä, xāL!Ex·^{e}īd k·!ax̣^{u}sē^{e}stāla qa hëłādzEqElis lāxa L!aL!ExEnxa^{e}yē. Wä, lānax̣wē
60 L!Enxstōts lāxēs k·!ēx·sōda^{e}yē. Wä, g·îl^{e}mēsē hēłâłē tEk·ałaēna-^{e}yasēs laē lāx·sâwē ōba^{e}yas. Wä, āł^{e}mēsē gwāł q!omtaqēxs laē wāla lāx k·!îmtsē^{e}stalaso^{e}x̣^{u}däs. Wä, lāxaē hëEm gwēx·^{e}īdxa ăpsba^{e}yasa k·!Elx·dEma gayēg·a^{e}ya, yîxēs gwēx·^{e}idaasaxa ăpsba^{e}yas. Wä, g·îl-^{e}mēsē gwāła ^{e}nEmts!aqaxs laē hëx·säEm gwēg·ilaxa waōkwē; g·îl-
65 ^{e}mēsē ^{e}wī^{e}la gwāłExs laē g·a gwālēg·a (*fig.*). Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa dEnasē qa^{e}s lä pēx^{u}stents lāxa ^{e}wāpē. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa pepats!aakwē pēlspElē k!wēk!wagEdzōwaxa k·!ōdEnas wâgwasē lāxEns sElt!ax·ts!āna^{e}yēx. Wä, lä ^{e}nEmdEnē ăwâdzE^{e}wasas lāxEns q!wāq!wax·ts!āna^{e}yē, yîxa nExts!â. Wä, g·îl-
70 ^{e}mēsē g·āx ^{e}wīlg·alīl lāx k!waēlasasēxs k·!îtk·!Edēsēlaē. Wä, g·îl^{e}mēsē ^{e}wīlg·alīłExs laē ăx^{e}ēdxa pēx^{u}stalīłē dEnasa qa^{e}s g·āxē g·ēg·alīłasēxs

down. | He calls his wife to split it into narrow strips, | and she 72
immediately comes and sits down and | splits the cedar-bark into
narrow strips for him to tie on the middle sticks of the ‖ drying-frame. 75
After splitting off one strip, she gives it to her | husband. He takes
it, and also one of the split sticks from | the middle sticks of the
drying-frame, and he puts it on at (1) and close | to (7),[1] and he ties
it on with split cedar-bark, | and he sees to it that there is no turn in
the cedar-bark. After tying it on, he takes up ‖ another one of 80
the split sticks and places it alongside of the first one, | which
he put on also at (1). Then he ties it also to the crosspiece. |
He continues doing this at (1); and as soon as it has been filled up
to (8),[1] | the side-stick, then he ties them on at (2); and after that
has been filled, | he ties them up at (3), (4), and (5). Now the drying-
frame ‖ has been finished; and when all the sticks 85
have been tied on, it is in this way: After | the dry-
ing-frame has been finished, he gives it to his wife. |

Rack for holding Baskets.—His wife, however, takes easily- | splitting 1
cedar-wood and splits it so that (the pieces are) one finger | thick one
way, and half | a little finger thick the other way. She measures
them ‖ by the inside of the empty oil-box. Then she cuts them off; 5
and when | she thinks she has enough of these sticks, she measures

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laē Lēᶜlālaxēs g̣ENEmē qa g·āxēs dzēłdzEq!astogwīla dzEdzEXSEndxa 72
pēg̣Ekwē dEnasa. Wä, lä hëx·ᶜīdaᶜmēsē lā g̣ENEmas k!wāg·alīła
qaᶜs dzEdzEXSEndē dzēłdzEq!astōgwīlaxa yaēLElaLaxa nExts!âwasa
k·!îtk·!EdēsLē. Wä, g·îlᶜmēsē dzExōdxa ᶜnEmxsäxs laē ts!âs lāxēs 75
łāᶜwŭnEmē. Wä dāx·ᶜīdEq. Wä, hëᶜmisa ᶜnEmxsa pāts!aakᵘ g·ayōł
lāxa nExts!âLasa k·!îtk·!EdēsLē qaᶜs k·at!Endēs lāx (1) lä māx·ᶜE-
nēx (7); wä, lä yîłᶜāLElōdEq yîsa dzExEkwē dEnasa. Wä, la k·!ēs
hēłq!ālaq k·!îlp!ēda. Wä, g·îlᶜmēsē g̣wāł yîLaqēxs laē ēt!ēd ăxᶜēdxa
ᶜnEmxsa pāts!aakwa qaᶜs k·adEnōdzEndēs lāxēs g·îlx·dē ăxᶜāLElō- 80
dayowa lāxaax (1) k·!Elx·dEma g̣ayōlEma. Wä, lāxaē yîłᶜaLElōdEq.
Wä, âx̣ᵘsäᶜmēsē hë g̣wēg·ilax (1). Wä, g·îlᶜmēsē lEnxEnd lāx (8)
L!āL!ExEnxaᶜya, laē ēt!ēd yîłᶜEndālax (2). Wä, g·îlᶜmēsē lEnxEndEq
laē ēt!ēd yîłᶜEndālax (3) Ḷōᶜ (4) Ḷōᶜ (5). Wä, laEm g̣wāła k·îtk·!E-
dēsaxs laē ᶜwīᶜla yEḶEkwē (6). Wä, läg·a g̣wäłēg·a (*fig.*). Wä, 85
g·îlᶜmēsē g̣wāła k·!îtk·!Edēsaxs laē ts!âs lāxēs g̣ENEmē.

Rack for holding Baskets.—Wä, lāḶa g̣ENEmas ăxᶜēdxa ëg·aqwa 1
lax xâsEᶜwē k!waxLāwa, qaᶜs xōx̣ᶜwīdēq, qa ᶜnāłᶜnEmdEndzâyaa-
kwēs ăwâdzEwasē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä k·!ōdEn
lāxEns sElt!ax·ts!ānaᶜyēx, yîx wīwâgwasas. Wä, lä hëEm mEnsᶜītsē
g·oldōłäs ōts!âwasa dEngwats!ēmotaxs laē k·!îmts!EndEq. Wä, g·îl- 5
ᶜmēsē k·ōtaq laEm hëłalēs ăxāᶜyaxs lä mEnsᶜītsa ᶜnEmts!aqē lāx ts!E-

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[1] (7) and (8) are the two long side-sticks.

with another stick the | width of the empty oil-box. One finger-width | on each side is the size of these square pieces of cedar-wood. | She makes four pieces of the same size, and all of the same length. ‖ After they have been cut off, she takes cedar-bark and | puts it into water and leaves it there until it gets soaked. | When she thinks it is soaked, she takes it out and splits it | into narrow strips. After doing so, she takes | one of the shorter cedar-sticks, one of the pieces to which the rack on which ‖ the basket rests is tied when crabapples are being boiled, and she takes | one of the flat pieces of cedar and places it lengthwise, so that the two are | in this way.[1] Then she takes split cedar-bark and ties together | the two ends of the rack that she is making. After this has been done, | she takes up one of the long cedar-sticks ‖ and puts it down flat on the crosspieces, and she ties these together with cedar-bark. | She continues doing this from one end of the crosspieces to the other. | When she reaches the other end, she takes another one of the shorter | cedar-sticks and ties it under the rack. | She measures so that equal distances are between the ‖ four cross-sticks. She ties them also with cedar-bark. | She does this with all four sticks. After she has | done so, it is in this way.[2] |

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g·ōläsa dEngwats!ēmotē, yîxa ᶜnEmdEnēᶜstaläs ᶜwāg·idasē läxEns q!wāq!wax·ts!ānaᶜyēx läxēs k·!Ewŭlxᶜŭnēnaᶜya k!waxLāwē. Wä, lä mōts!aqa hëx·sä ăwāgwitē. Wä, läxaē hëx·säEmxat! ăwâsgEmē. Wä, g·îlᶜmēsē gwāł k·!îmk·!îmtts!alaqēxs laē ăxᶜēdxa dEnasē qaᶜs hăpstEndēq läxa ᶜwāpē, qa yāwasᶜīdē hăpstālīła, qa pēxᶜwīdēs. Wä, g·îlᶜmēsē k·ōtaq laEm pēxᶜwīdEx laē ăxᶜwŭstEndEq qaᶜs dzEdzExsᶜ-Endēq qa ts!ēłts!Eq!astowēs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜnEmts!aqē läxa ts!Ekwagawaᶜyasa k!waxLāwē, yîx k·!îlx·dEmaLasa hăndzowasa k·!îtk·!îdēsElasa q!ōläxa tsElxwē. Wä, läxaē dāx·ᶜīdxa ᶜnEmxsa läxa g·îltagawaᶜyē k!waxLāwa qaᶜs k·āk·Etōdēx ōbaᶜyas g·a gwałēg·a[1]. Wä, lä ăxᶜēdxa dzExEkwē dEnasa qaᶜs lä yaLō-dayonoxᵘs läx ōbaᶜyasēs k·!îtk·!Edēsīlaseᶜwē. Wä, g·îlᶜmēsē gwāł-ᶜaLElaxs laē ēt!ēd ăxᶜēdxa ᶜnEmxsa läxa g·îltagawaᶜyē k!waxLāwa, qaᶜs läxa pāxEnts läxa k·!îlx·dEma. Wä, läxaē yāLōdEq yîsa dE-nasē. Wä, âxᵘsäᶜmēsē hë gwēg·ilaxs läbEndālaaxa k·!îlx·dEma. Wä, g·îlᶜmēsē läbEndqēxs laē ēt!ēd dāx·ᶜīdxa ᶜnEmts!aqē läxa ts!Ekwa-gawaᶜyē k!waxLāwa qaᶜs lä k·ādabōts läx ăwāboᶜyasa k·!îtk·!E-dēsē. Wä, laEm âEm mEnsiᶜläla, qa ᶜnEmēs ăwalagâłaasLasa mōts!aqē k·!ēk·!îlx·dEma. Wä, laEmxaē yîLōdālasa dEnasē läq. Wä, lä ᶜnāxwaEm hë gwēg·ilaq läqēxs mōts!aqaē. Wä g·īlᶜmēse gwāłaxs laē g·a gwälēg·a.[2]

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[1] Tied together at the ends at right angles.

[2] See figure of frame, p. 171. There are only four cross-sticks.

II. HUNTING, FISHING, AND FOOD-GATHERING

Goat-Hunting.—When the mountain-goat hunter | goes up the mountain to hunt goats, he searches for thick, long | cedar-withes. Sometimes these are two fathoms long | and of the thickness of the fourth finger. They have no branches. || He twists them well, going towards the thick end. | He steps on the top while he is twisting it; and when | the piece that he has twisted is long, he steps near the end of the | twisted piece and continues twisting it. He does not stop until | the whole length has been twisted; and he puts a knotted loop at one end. Now it forms a || snare for catching goats where they have a single trail on a mountain. | As soon as he finds a place on the trail that is near a precipice upward and downward, | and also a tree standing at the outer side of the trail, then he ties | the thick end of the snare to the bottom of the tree. He opens the | loop and puts it behind the tree, in the middle of the goat-trail, in this way: || Now the tree is (1); the precipice | above is (2); the snare is (4); | the trail is (4); the precipice below the trail is (3). |

Goat-Hunting.—Wä, hëᵉmaaxslaēda tEwēᵉnēnoxwaxa ᵉmElxLowē ëk·!ēsta lāxa nEg·ä. Wä, la alēx·ᵉīdxa hēłag·itē g·îlt!a sElbasēdEmsa wīlkwē yîxs ᵉnāłᵉnEmp!Enaē małp!Enk·ē wāsgEmasas laxEn bāLax. Wä, la yōwag·itEns sElt!ax. Wä, la k·!eâs L!Enk·ēdEms. Wä, lä aëk·!axs laē g·äxtōdExs laē sElp!ēdEq gwăyōłEla lax ōxḷaᵉyas yîxs t!ēpałaax ōxtâᵉyasēxs laē sElpaq. Wä, g·îlᵉmēsē g·āg·îltāłē sElpaᵉyasēxs laē wīᵉxᵘwīdEq qaᵉs t!ēp!īdēxa mak·āła laxa lā sElbEkwa. Wa, lāᵉxaē ēt!ēd sElp!ēda. Wä, ałᵉmēsē gwāłExs laē lābEndEx ᵉwāsgEmasas. Wä, lä maẋᵘbEndEq (*fig.*). Wä, laEm x·īmayōłxa ᵉmElxLowē lāx ᵉnEmx·ᵉīdaasas t!Ex·îläs lāxa nEg·ä. Wä, g·îlᵉmēsē q!āxa māg·ilx·iwaᵉyē t!Ex·îla laxa ēL!Exsdalaa, wä, hëᵉmēsa ḷâsaxs ḷāłaē lāx L!āsōtstâᵉyasa t!Ex·îla; wä, lä mōẋᵘp!ēgents ḷEẋᵘbaᵉyasa x·īmayō lāx ōxḷaᵉyasa ḷâsē. Wä, la qEx·stōtsa x·īmayowē lāx āLaᵉyas lāx nExstâᵉya t!Ex·îläsa ᵉmElxLowē g·a gwāłēg·a (*fig.*). Wä, hëEm ḷâsē (1); wä, hëᵉmēs tsētāła t!ēsEmē lāx ëk!anēkwasa t!Ex·îla (2); wä hëᵉmēs x·īmayowē (4); wä, hëᵉmēs tEx·îlē (4); wä, hëᵉmes ēL!Exsdālaa (3).

As soon as he has finished this, he leaves; and after four | days he
20 goes to look at his snare; and if a goat has been snared, ‖ he can
see it a long ways off hanging down at (3). Now the | snare has caught
a goat which has died. He pulls it up, | takes the snare off the
neck of the goat, | and sets it again. Then he takes the goat | a little
25 ways off from the place of his snare. ‖ Then he cuts it open and takes
out the intestines, but he keeps | the tallow. He twists cedar-withes
and | ties together one fore-leg and one hind-leg | with the cedar-withes,
and he does the same with | the legs of the other side. Then he puts
30 the tallow into the ‖ belly. He cuts holes through each | side of the belly
with his knife, pushes the | thick end of the cedar-withe into it, and
sews it up. | After he has sewed it up, he puts his arms through | the
legs that have been tied together, so that the goat lies with its belly
35 on his back, ‖ and he carries it down the mountain.

1 **Sealing.**—And they do the same way when hunting | seal as they
do when hunting porpoise; and | the hunting-canoe for seal-hunting
is the same as the hunting-canoe for porpoise-hunting. |

5 As soon as it gets dark, at new moon the hunter gets ready, ‖ and
carries down his small hunting-canoe, | which he launches on the sea.

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18 Wä, g·îlᵉmēsē gwālEXS laē bâs. Wä, g·îlᵉmēsē mōp!Enẋwaᵉsē
ᵉnäläsēXS laē dōqwaXēS x·īmayowē. Wä, g·îlᵉmēsē x·imts!âXa
20 ᵉmElxLâXS laē dōqŭlaqēXS tēkwŭmaᵉyaē lāX (3). Wä, laᵉmē x·ī-
maXâlaXa x·īmayowaXS laē łEᵉla. Wä, lä nēXōstōdEq qaᵉs x·ī-
mōdēXēS x·īmayowē lāX q!ōq!onäsa ᵉmElxLowē. Wä, lä ẋwēlaXa-
lōdaEm x·īmastōtsēS x·īmayowe lāq. Wä, g·āXēsa ᵉmElxLowē lāXa
qwaqwēsała lāX x·īmaasasēS x·īmayowē.
25 Wä, lä qwaXᵉīdEq qaᵉs lāwiyōdēX yaX·yîg·īłas. Wä, lä ăXēlaX
yîẋᵘsEmaᵉyas. Wä, lä ăXᵉēdXa dEwēXē qaᵉs sElp!ēdēq. Wä, lä
q!ap!ēX·ᵉīdXa g·alEmg·ałg·iwaᵉyē g·ōgŭᵉyōs ḷEᵉwa ăpsōłtsēdzaᵉyē
ālEmXḷēS qaᵉs yaLōdēsa dEwēXē lāq. Wä, laXaē hëEm gwēX·ᵉīdXa
ēpsōłtsēdzaᵉyē. Wä, lä ăXᵉēdXa yîẋᵘsEmaᵉyas qaᵉs ăXts!ōdēS lāX
30 tEk·!äs. Wä, lä ăXᵉēdXēS k·!awayowē qaᵉs L!EnqEmsâlēS lāX wāX·-
saneᵉxᵘstâᵉyas qwaqaᵉyas tEk·!äsa ᵉmElxLowē. Wä, lä L!EnXsâlas
ḷEẋᵘbaᵉyasa dEwēXē lāq. Wä, laEm q!Enk·!aēdzEndEX tEk·!äs.
Wä, g·îlᵉmēsē gwāł q!Enaqēxs laē p!EmX·sasēS eᵉeyasowē lāXa la
yaLEwakᵘ g·ōg·îgŭᵉyōsa ᵉmElxLowē. Wä, laᵉmē hē gwēk·Elaqēxs
35 laē banōłEla lāXa nEg·ä.

1 **Sealing** (Ălēẋwaxa mēgwatē).—Wä, hëEmXaa gwēg·ilaXS ălēẋwa-
aXa mēgwatēS gwēg·ilasaXS ălēẋwaaXa k·!ōlōt!ē. Wä, hëEmXaāwis
ălēwats!ēsēS ălēwats!äXa k·!ōlōt!ēXēS ălēwats!äXa mēgwatē.

Wä, g·îlᵉEm p!EdEX·ᵉīdXa x·āsawayaēda ᵉmEkŭläXS laē xwānałᵉīdē-
5 da ălēwinoXwē qaᵉs lä LelLelbEndXēS ălēwats!ē ẋwāẋwagŭma qaᵉs
lä hănstālisas lāXa dEmsX·ē ᵉwāpa. Wä, lä lâsdēsa qaᵉs ăXᵉēdēXēS

Then he goes up the beach and takes his | canoe-box in which he 7
keeps his harpoon-points and his harpoon-line, | and also the blue
hellebore-root and *peucedanum*-seeds, and also sinew. | Then the
hunter paddles with his steersman. . . . ‖ All these are taken aboard 10
the small canoe. As soon as they go aboard | the little hunting-
canoe, they take their | paddles and paddle; and when they nearly
arrive at the island, | the hunter puts his paddle down on the
second thwart | behind him. The points of the harpoon turn
towards the stern, and the two points ‖ are pushed against the stern- 15
seat on the left-hand side of the little canoe. | The handle of the
harpoon-shaft lies on the left-hand side of the bow, | where the har-
pooneer is seated. |

Then he pulls his harpoon-shaft out of the stern-seat; and he pushes
it, handle first, forward and | places it in the bow of the little canoe. ‖
He puts it down on his right side. Then he opens the canoe-box, | 20
takes out the harpoon-line and the harpoon-points, and ties the end of
the | line to the harpoon-line. |

After this has been done, he puts the points on the prongs, | and he
ties the ends of the guide-rope. Then he turns ‖ the harpoon the other 25
way, and ties the line on, where he holds it with his | left hand, as he
is throwing the harpoon at what he is going to spear. As soon as he
has finished, | then he puts the prongs and the harpoon-points

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ōdzaxs g·îldasa, yîx g·îyîmts!Ewasas LēLEg·îkwas LE^{c}wis q!Elkwē; 7
wä, hë^{c}misḶēs âxsolē ḶE^{c}wa q!Exmēnē; wä, hë^{c}misa at!Emē; wä,
hë^{c}misē alēx̣^{u}sayuwē sēsEwayo ḶE^{c}wis k!waxḶa^{c}yē. . . . Wä, hë^{c}mis lā
^{c}wīlxdzEms lāxēs ălēwasELEla x̣wāx̣wagŭma. Wä g·îl^{c}mēsē hōgŭxs 10
lāxēs ălēwasELEla x̣wāx̣wagŭmxs laē hëx·^{c}ida^{c}Em dāx·^{c}īdxēs sēsE-
wayowē qa^{c}s sēx̣^{c}widē. Wä, g·îl^{c}mēsē Elāq lāg·aa lāxa mEk·âläxs
laēda ălēwinoxwē k·ātasēs ălēx̣^{u}sayowē sēwayâ laxēs gwaap!EłExsē
ḶEX·Exsa lāx gwābałEx̣ts!ēna^{c}yas dzēgŭmas mastâs qEXEnēxa
ḶEX·EXstEwīłExsē lāx g̣Emxōtäga^{c}yasēs ălēwasELEla x̣wāx̣wagŭma. 15
Wä, lä gwēxḶalē xabats!Exsda^{c}ya lāx g̣Emxōtäga^{c}yas lāxēs
k!wāxdzasē.

Wä, lä tEgułExsaxēs mastowē qa^{c}s wī^{c}x^{u}wīdēq x̣wēłāła qa läs
k·ādeg·iwē lāx âg·iwa^{c}yasēs ălēwasELEla x̣wāx̣wagŭma. Wä, lä
lāg·ōts laxēs hëłk·!ōtägawa^{c}yaxs laē x·ōx̣^{c}wīdxēs ōdzaxsē qa^{c}s 20
ăx^{c}wuts!ōdēxa q!Elkwē ḶE^{c}wa LEg·îkwē. Wä, lä mōx̣^{u}bEntsa
LēLEg·îkwē lāxa max·ba^{c}yasa q!Elkwē.

Wä, g·îl^{c}mēsē gwāłExs laē k·!ox^{u}bEntsa LēLEg·îkwē lāxa dzēdzē-
g̣ŭmē. Wä, lä yîl^{c}ēdEx ōba^{c}yasa t!amak·!Exawa^{c}yē. Wä, lä x̣wēł^{c}īd-
xa mastowē qa^{c}s max̣^{c}waLElōdēsēs q!Elkwē lāx dāłaasLasēs 25
g̣Emxōłts!āna^{c}yas qō sEx·^{c}īdLō. Wä, g·îl^{c}mēsē g̣wāłExs laē

into the sea-water, | so that the prongs swell and hold the harpoon-points better. |

After he has done so, he puts it down in the bow of the little ‖ hunting-canoe. He coils up his canoe-line in the canoe-box. | When he comes to the middle, he takes his bladder and puts it into | the sea-water and pushes it down so as to moisten it. He | takes the middle of the harpoon-line and ties on the neck of the | bladder with two half-hitches. Then he pulls it tight and puts it ‖ into the bow of the little hunting-canoe just above the | canoe-box. He coils up the other half | of the other end of the spearing-line underneath it. |

As soon as this has been done, he begins to paddle. He keeps close | to the shore of the island and watches. As soon as he sees a seal diving,— ‖ which he recognizes by the phosphorescence,—he puts his paddle (into the water). Then | he grasps the end of his harpoon-shaft. If the seal should be frightened away, | the steersman puts his paddle | edgewise into the water and moves it about so as to | produce phosphorescence. When the seal sees this, it comes ‖ back to look at the phosphorescence around the paddle. Then | the harpooneer harpoons it as it comes swimming along on the left-hand side | of the hunting-canoe. |

As soon as he hits it, he hauls in the line, so | that the seal kicks

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L!ENSTENTSA dzēdzēg̣ŭmē ḶEᶜwa LĒLEg·îkwē lāxa dEmsx·ē ᶜwāpa qa pōsᶜidēsa dzēdzēg̣ŭme qa Elbaᶜyēsa LĒLEg·îkwē.

Wä, g·îlᶜmēsē g̣wāłEXS laē k·adEg·îyōts lāxēs ălēwasELEla x̣wā-x̣wagŭma. Wä, lä qESEyîndālasēs q!Elkwē lāxa ōdzaxsē. Wä, g·îlᶜmēsē nEg̣ōyōxs laē ăxᶜēdxēs pōx̣ŭnsē. Wä, lä mEᶜx̣ᵘstEnts lāxa dEmsx·ē ᶜwāpa qaᶜs Lāg̣ŭnsēs qa peᶜxᵘsEmx·ᶜīdēs. Wä, lä ăxᶜēdEX nEg̣ōyâᶜyasēs q!Elkwē qaᶜs q!ŭdzEmk·!îndēs lāx ōwaxstaᶜyasa pōx̣ŭnsē. Wä, lä nēxᶜēdEq qa łEk!ŭt!aLElēs. Wä, lä g·ēts!âłg·î-yōts lāx ōg·iwaᶜyasēs ălēwasELEla x̣wāx̣wagŭma lāx ëk·!ēłExsasa ōdzaxsē. Wä, laxaē qESEyîndālas lāxa ăpsEx·sē. Wä, laEm bEnaxsē ăpsbaᶜyasa q!Elkwē.

Wä, g·îlᶜmēsē g̣wāłałExsExs laē sēx̣ᶜwida. Wä, laEm māk·iL!āla lāxa ᶜmEk·âläxs laē hëłaᶜya. Wä, g·îlᶜmēsē dōxᶜwaLElaxa mēgwa-taxs mäL!alaē bēx·sEmalaxs laē k·ātasēs sēwayowē. Wä, lä xapstōdEX xābats!Exsdaᶜyasēs mästowē. Wä, g·îlᶜmēsē hăwī-nāłᶜīdēda mēgwataxs laē k!waxḶaᶜyas k·!ōkwałamasxēs sēwayowē qaᶜs L!ENxstEndēs lāxa dEmsx·ē ᶜwāpa qaᶜs yāwīx·îlēq qa bEndzâlēs. Wä, g·îlᶜmēsē dōxᶜwaLElēda mēgwataqēxs g·āxaē aēdaaqa qaᶜs ăwŭlp!ałtEwēx bēx·äsa sēwayowē. Wä, hëᶜmis lā sEx·ᶜidaatsa ălēwinoxwaqēxs g·āxaē maᶜnakŭla lāx g̣Emxanōle-maᶜyas ălēwats!äs x̣wāx̣wagŭma.

Wä, g·îlᶜmēsē q!āpaqēxs laē hëx·ᶜidaEm nēxᶜēdxēs q!Elkwē qa kwats!ExḶasx·ä yîsēx k·!ēg̣Emasa ălēwats!ē x̣wāx̣wagŭmaxs laē

against the bow of the hunting-canoe as it ‖ is diving down. When 50
the seal is going to a patch of kelp or | seaweed, then the hunter takes
his harpoon-shaft and pushes it | at the side of the seal's head as it is
diving along swimming under | the water. Then it turns and leaves |
the seaweed; for the seal, when it is harpooned, ‖ searches first for 55
seaweed or a kelp-patch, and wriggles through it. | Then it often happens that the harpoon-line breaks or that the seal pulls out | the
harpoon-points. Therefore an expert hunter | hauls in his harpoon-
line as soon as he hits the seal, to watch that it | does not go to a kelp-
patch. ‖

If the hunter is inexperienced and spears a seal, he lets | the line 60
run out when the seal is swimming; and when | the line has run out
entirely, then (the seal) hauls the hunting-canoe, and | the hunter is
surprised to find his line twisted in the kelp as the seal | goes to and
fro in it; and then it comes off, ‖ and the hunter has difficulty in 65
pulling back his line and clearing it | from the kelp. |

An expert hunter just steers the seal with his harpoon | to make it
go seaward. When | it comes up, as its breath is at an end, he takes
the harpoon, ‖ he puts the prongs close to the harpoon-line and the | 70
barbed points, and pushes it down. It does not take long before the

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māx·ᵉida. Wä, g·îlᵉmēse lalaēda mēgwatē lāxa wādolk·âla ʟᴇᵉwa 50
q!ax·q!ᴇlēsaxs laē ăxᵉēdēda ălēwinoxwaxēs mästowē qaᵉs ʟ!ᴇnxᵉ-
ēdēs lāx ōnōʟᴇmaᵉyasa mēgwatē lax t!ᴇpsᴇmālaēnaᵉyasēxa
ᵉwāpaxs maᵉnakŭlaē. Wä, hëx·ᵉidaᵉmēsē mᴇlg·îʟaᵉya qaᵉs bᴇwēsa
wādolk·âla qaxs hëᵉmaē g·îl āläsoᵉsa mēgwataxs g·ālae sᴇx·ᵉī-
tsᴇᵉwa q!āx·q!ᴇlīsē ʟᴇᵉwa wādolk·âla qaᵉs lä x·îlx·îlk!ŭt!ᴇqaq. 55
Wä, hëᵉmis q!ŭnāla ăłēdaatsa q!ᴇlkwē ʟōxs âᵉmaē k·!ᴇqowa lēʟᴇ-
g·îkwē lāxa mēgwatē. Hëᴇm lāg·iłasa ëg·îlwatē ălēwinoxᵘ hëx·ᵉ-
idaᴇm nēxᵉēdxēs q!ᴇlkwaxs g·ālaē sᴇx·ᵉīda qaxs q!āq!alalaaq qa
k·!ēsēs lā laxa wadōlk·âla.

Wäx·ē yäg·îlwata ălēwinoxwaxs sᴇx·ᵉīdaaxa mēgwatē, lä âᴇm 60
ts!ᴇngwēg·ēxēs q!ᴇlkwaxs laē max·ᵉida. Wä, g·îlᵉmēse ᵉwīᵉlastē
q!ᴇlkwasēxs laē sᴇp!ēdēda ălēwats!ēs ẋwāẋwagŭma. Wä, âᵉmēsē
q!ayaxaxs laē x·îmsgᴇmaᵉyēs q!ᴇlkwē lāxa q!ax·q!ᴇlīse qaxs
hëx·ᵉidaᵉmae ts!āts!ᴇlxsâlax·ᵉīdēda mēgwatē laqēxs laē lāwä.
Wä, la łaẋumalēda ălēwinoxwaxs laē nēxsawiᵉlälaxēs q!ᴇlkwē 65
lāxa q!ax·q!ᴇlīsē.

Wäx·ēda ëg·îlwatē ălēwinoxwa âᵉmēsē nānaqasīlasēs mästowē
lāxa mēgwatē qa läs māxt!anō lāxa ʟ!āsakwē. Wä, g·îlᵉmēsē
q!ōᵉnakŭlaxs laē lābaᵉnakŭlē hāsaᵉyasēxs laē ăxᵉēdxēs mästōwē
qaᵉs qᴇxᴇndēs dzēdzēgŭmas lāxēs q!ᴇlkwē lāx mag·aanâᵉyē lāxa 70
lēʟᴇg·îkwaxs laē q!ōdᴇnsaq. Wä, k·!ēst!a gäłaxs laē ᵉwībalīsᴇmēda

seal's breath is at an end. | As soon as it stops moving, the hunter rises in the canoe | and stands in the middle of his canoe, a little towards the stern. | He holds the nose in the right hand, and with the left hand || he takes the fore-flipper. He pushes the seal down, pulls it up suddenly, | and hauls it aboard. He lays it crosswise in the stern of the hunting-| canoe. |

Then he twists out the harpoon-heads and washes them; and when | the blood is all off, he puts them back at the end of the harpoon. || When this is done, he starts to paddle. |

Late at night he knows that the seals | finish swimming among the islands, for they all are then on the sleeping-rock. | The hunters know all the sleeping-rocks | of the seals. As soon as he comes near the || sleeping-rock, he paddles strongly in his hunting-canoe; and when he comes in sight of | the sleeping-place and the seals tumble into the water, then | the hunter stands up in the canoe, grasps the end of his harpoon, and | spears the seals as they swim under water, where they are seen by the phosphorescence; | and he does the same as I described before. || When his hunting-canoe is full of hair-seals he goes | home. |

Catching Flounders.[1]—When it is a fine day, the | wife of the man gets ready in the morning to go and get clams | and cockles for bait;

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mēgwatē. Wä, g·îlᵉmēsē nEq!ōx̣ᵉwīdExs laē ḷax̣ŭlExsa ălēwinoxwē qaᵉs g·āxē lāx gwak·!ōdoyâᵉyasēs ălēwasELEla x̣wāx̣wagŭma. Wä, lä dāłē hēłk·!ōtts!ānaᵉyasēx x·îndzasas. Wä, lä dałē gEmxołts!ānaᵉyasēx gElq!aᵉyâs laē wīgŭnsaq qaᵉs ōdax·ᵉīdē nēxōstōdEq qaᵉs nēxᵉałExsēq. Wä, lä gEyaxs lāx gwak·!ōdoyâwēłExsasa ălēwasELEla x̣wāx̣wagŭma.

Wä, lā sElpōdxēs LēLEg·îkwē qaᵉs ts!ōx̣ᵉwīdēq. Wä, g·îlᵉmēsē ᵉwīᵉlâwēda Elkwäxs laē x̣wēlaqa ăxbEnts laxēs mästowē. Wä, g·îlᵉmēsē g̣wālExs laē sēx̣ᵉwida.

Wä, laEm g̣ała g̣ānuLa. Wä, laEm q!ōLElaxa mēgwataxs lEᵉmaē gwāł mäL!āla lāxa ᵉmaEmk·âla qaxs lEᵉmaē ᵉwīlg·aala lāxēs k!wēk!wäsē. Wä, lä ᵉnāx̣waEm q!ōLElēda ēsElēwinoxwax k!wēk!wäsasa mēgwatē. Wä, lä g·îlᵉmēsē lāg·aa lāxa la ᵉnExwāła lāxa k!wäsaxs laē âlax·ᵉīd sēx̣ᵉwīda qa yîx·ēs ălēwasELElēsēxs laē tēkŭlōdxa k!wäsē. Wä, g·îlᵉmēsē L!ēx·stēda mēgwataxs laē ḷax̣ŭłExsēda ălēwinoxwē xapstewēx xabats!Exsdaᵉyasēs mästowē. Wä, hēᵉmis la sEx·ᵉīdaatsēxa mēgwataxs laē bēx·sEmāla maxt!āla laxa baᵉnē. Wä, laxaē hēEm g̣wēg·ilaqēs g̣wēg·ilasaxEn g·îlx·dē g̣wāg̣wēx·sᵉalasa. Wä, g·îlᵉmēsē qōt!a ălēwasELEläsēxa mēgwataxs laē näᵉnakᵘ lāxēs g·ōkwē.

Catching Flounders.[1]—Wä, g·îlᵉmēsē ēk·a ᵉnāläxa gaäläxs laē g̣EnEmasa bEgwānEmē xwānałᵉīda qaᵉs lä tatēlaxa g·āwēq!ānEmē

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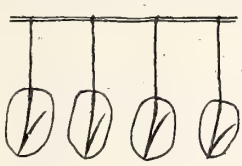
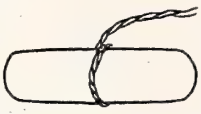
[1] Continued from p. 159, line 49.

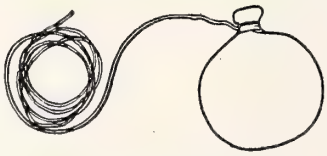
and when she has many clams and | cockles, she goes home to her house. As soon as she arrives on the ‖ beach of her house, she takes a piece of broken shell of a horse-clam | and cuts open the small clams and cockles to take off | the shells. She throws these into the water, and puts the edible insides | into a basket. When she has done so, the woman goes ashore. | Her husband takes the flounder-fishing line and the ‖ cross-bones with the hair, and he carries them down to the beach where the | fishing-canoe is. He lays out the fishing-line on the beach | near the canoe; and when | it is stretched out straight, he takes one of the | cross-bones with the hair-line, measures off two fathoms, ‖ and ties the end of the hair-line of the cross-bone to the fishing-| line. When this is done, he takes another | one of the cross-bones with the hair-line, measures half a fathom, | and ties the end of the hair-line of the cross-bone to the | fishing-line. The fifty are all the same distance apart; ‖ namely, half a fathom. When they are | all on, he takes the cleaned clams and cockles for bait, and he | puts on the bait. The cross-bone is pushed through the | clams and cockles in this manner when they are baited. | As soon as all are baited, the fisherman ‖ coils up the fish-



ḷEᵉwa dzâlē. Wä, g·îlᵉmēsē q!EyōLxa g·āwēq!ānEmē ḷEᵉwa dzâläxs laē näᵉnakwa lāxēs g·ōkwē. Wä, g·îlᵉmesē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē hëx·ᵉidaᵉEm ăxᵉēdxa tEp!âyasōx mEt!ānaᵉyēx qaᵉs Elx·ᵉīdēxa g·āwēq!ānEmē ḷEᵉwa dzâlē qa lawäyēs xōxŭłk·!îmōtas. Wä, la ts!Exstālaq. Wä, lāḷa ăxts!âlas hămts!âwas lāxa lExaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉla gwāłExs laē lâłtâwēda ts!Edāqē. Wä, lā łāᵉwŭnEmas ăxᵉēdxa L!āgēts!aanâᵉyē ḷEᵉwa galōdaanâᵉyē sēsEᵉyak·!Ena qaᵉs lä dEnts!ēsElaq lāx hănēdzasasa L!āgēdzats!ē x̣wāx̣wagŭma. Wä, lä L!laxᵉālisaxa L!āgēdaanâᵉyē dEnEma lāx āLaxsdzaᵉyasa L!āgēdzats!ē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē la nEqElē L!āgēts!ēnaᵉyasēxs laē ăxᵉēdxa ᵉnEmts!aqē galōdaanâwē sEᵉyak·!Ena. Wä, la bāłᵉīdxa małp!Enk·ē lāxEns bāLaxs laē yîłᵉāLElōts ōbaᵉyasa gālōdaanâwē sEᵉyak·!En lāxa L!āgēdzaanâᵉyē dEnEma. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd ăxᵉēdxa ᵉnEmts!aqē galodaanâwē sEᵉyak·!Ena. Wä, lä bāłᵉīdxa nEq!Ebōdē lāxEns bāLäxs laē yîłᵉāLElōts ōbaᵉyasa galōdaanâwē sEᵉyak·!En lāxa L!āgēdzaanâᵉyē dEnEma. Wä, lä hēᵉstaEm ăwâlagâlēda sEk·!asgEmg·ostâ nēnEq!Ebōdēs ăwâlagâlaasē. Wä, g·îlᵉmēse ᵉwīlg·aaLElaxs laē ăxᵉēdxa Elg·îkwē tēłālas g·āwēq!ānEma ḷEᵉwa dzâlē qaᵉs lä tēłᵉīts lāq. Wä, laEm L!EL!Enq!Eqasa galodayowē xāq lāxa g·āwēq!ānEmē ḷEᵉwa dzâlē. Wä, la g·a gwāłēg·axs (*fig.*) laē tēlkwa. Wä, g·îlᵉmēsē ᵉwīᵉla tēlkŭxs laēda L!agēts!ēnoxwē bEgwānEm qEsᵉēdxa L!āgēdzayowē qaᵉs lä qEsᵉāłExsaq lāxēs L!āgēdzats!ēLē

26 ing-line in his fishing-| canoe in front of the stern-thwart. When he has done so, | he looks for two medium-sized elongated stones for anchors at each end of the | fishing-line. When he has found them, he puts them into his | fishing-canoe. Then he goes up 30 the beach and ‖ takes his fishing-paddle from his house. He goes down, carrying it, | to the beach, and goes into the stern of his fishing-| canoe. Then he paddles and goes to the fishing-place where the water is not | very deep. It is sufficiently deep if the fishing-line 35 lies three | fathoms deep. As soon as he reaches it, ‖ he takes up one of the elongated stones | and the end of the fishing-line, and ties the end of it to the middle of the | elongated stone. When this is done, he puts it overboard; and | when the anchor reaches the bottom, he takes his paddle and paddles. | When the small canoe begins 40 to go ahead, the line runs out into the water. ‖ When it is all in the water, he takes the | other elongated stone and ties it on, four fathoms | from the end of the fishing-line. Then he takes his paddle | and paddles again, so as to stretch the fishing-line, and he puts overboard the | stone anchor. When it touches the bottom, he takes a round cedar-wood ‖ 45 float of this shape and ties it to the end of the fishing-line. | Then he throws it into the water. Then he goes home





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26 x̣wāx̣wagŭma lāx ōstEwīłExsas. Wä, g·îlᵉmēsē g̣wāłExs laē alēx·ᵉidEx małtsEma hăᵉyāłᵉa sEsExᵘsEm t!ēsEma qa q!Elq!Elsbēsa L!āg̣ēdzaanâᵉyē. Wä, g·îlᵉmēsē q!āqēxs laē t!äxᵉāłExsaq lāxēs L!āg̣ēdzats!ēLē x̣wāx̣wagŭma. Wä, lä lâsdes lāxa L!Emaᵉisē qaᵉs 30 lä ăxᵉēdxēs L!āg̣ētsaᵉyasē sēwayowa lāxēs g·ōkwē qaᵉs läxat! dEnts!ē-sElaq lāxa L!Emaᵉisē. Wä, lä lāxsa lāx ōxḶaᵉyasēs L!āg̣ēdzats!ēLē x̣wāx̣wagŭma. Wä, lä sēx̣ᵉwida qaᵉs lä lāxa L!āg̣ēdzasēxa k·!ēsē wunqElas ᵉwāpē, yîxs hëᵉmaē hełaēsa yūdux̣ᵘp!Eng·esē lāxEns bāLax yîx ᵉwalaēdzasasa L!āg̣ēdzasē. Wä, g·îlᵉmēsē lāg·aa laqēxs 35 laē hëx·ᵉidaEm ăxᵉēdxa ᵉnEmsg̣Emē lāxa sExᵘsEmē t!ēsEma (*fig.*) Ḷoᵉ ōbaᵉyasa L!āg̣edzayowē qaᵉs yîḶōyōdēs ōbaᵉyas lāx nEg̣oyâᵉyasa sExᵘsEmē t!ēsEma. Wä, g·îlᵉmēsē g̣wāłExs laē q!Elstents. Wä g·îlᵉmēsē lāg·alisa q!EltsEmaxs laē dāx·ᵉīdxēs sēwayowē qaᵉs sēx̣ᵉwidē. Wä, g·îlᵉmēsē sEp!ēdēda x̣wāx̣wagŭmaxs laē q!ŭlēx·sᵉEm la ts!Enx̣ᵘ-40 stalēda L!ag̣edzayowē. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstaxs laē ăxᵉēdxa ᵉnEms-g̣Emē sExᵘsEmē t!ēsEma qaᵉs yîḶōyōdēsa mōp!Enk·ē g·äg·îLEla łāx ăpsbaᵉyasa L!āg̣ēdzayowē lāqēxs laē ēt!ēd dāx·ᵉīdxēs sēwayowē qaᵉs sēx̣ᵉwidē qa łEk!ŭt!alisēsa L!āg̣ēdzayowaxs laē q!ElstEntsa t!ēsEmē. Wä, g·îlᵉmēsē lāg·alisExs laē ăxᵉēdxa lōxsEmē k!wāxsEmē 45 pEwāxbē g·a g̣wälēg·a (*fig.*) qaᵉs yîłᵉaLElōdēs ōbaᵉyasa L!āg̣ēdza-anâᵉyē laqēxs laē ts!Exstents. Wä, lä näᵉnakwa lāxēs g·ōkwaxs laē

to his house | after having finished on the water. In the evening he goes into his fishing- | canoe and paddles to the place where he left his fishing-line; and | when he reaches the round cedar-wood float at the end, he takes it ‖ and puts it into his small canoe, and he hauls in his | fishing-line. Then he takes off the flounders, and black-edged(?)flounders | which hang on the hooks; and as soon as he has them all off, he takes | clean clams and baits his fishing-line; and | after he has baited it, he takes his paddle and paddles; ‖ and when his small canoe starts, then the line runs out into the water. | When it is all in, he puts the | stone anchor into the water; and when it touches the bottom, he takes the round cedar- | float at the end and throws it into the water. Then he goes home. He picks up some | dry driftwood. When he thinks he has enough to steam ‖ the flounder standing on edge, he goes home | to his house. When it is high water he throws out the | driftwood on the beach of his house.

Fishing Kelp-Fish.—The woman takes the harpoon for getting large sea-eggs | and a flat-pointed prying-stick of yew-wood used for prying off mussels, | and she puts them aboard her small canoe in which the fish-trap is kept, | and she also puts aboard her new fish-trap. Then she takes the harpoon, ‖ which is made of a thin rod of red pine. Sometimes it is three fathoms long. | Two points of tough wood are

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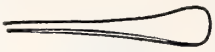
g̣wāłᶜaLaᶜya. Wä, hët!a la dzāqwaxs laē lāxs lāxēs L!ag̣ēdzats!ē x̣wāx̣wagŭma qaᶜs lä sēx̣ŭt!a lāx ăxâlasasēs L!ag̣ēdzayowē. Wä, g·îlᶜmēsē lāg·aa lāx lōxsEmē k!waxsEm pEwāxbēxs laē dāx·ᶜīdEq qaᶜs ᶜmEx̣ᵘᶜwāłExsēs lāxēs x̣wāx̣wagŭmaxs laē dEnx·ᶜīdxēs L!ag̣ē-dzaanâᶜyē. Wä, laᶜmēsē k!ŭdzEłEnēxa paēsē ḷEᶜwa k·!āda la tēteᶜx̣ᵘbēq. Wä, g·îlᶜmēsē ᶜwiᶜlâmasa laē x̣wēlaqaEm ăxᶜēdxa Elg·îkwē g·āweq!ānEma qaᶜs tēłᶜīdes lāxēs L!ag̣ēdzayowē. Wä, g·îlᶜmēsē ᶜwīᶜla la tēlkŭxs laē ăxᶜēdxēs sēwayowē qaᶜs sēx̣ᶜwidē. Wä, g·îlᶜmēsē sEbELaya x̣wāx̣wagŭmaxs laē q!ŭlēx·sᶜEm ts!Enx̣ᵘ-stalē L!ag̣ēdzayâs. Wä, g·îlᶜmēsē ᶜwīᶜlastaxs laē q!ElstEntsa t!ē-sEmē. Wä, g·îlᶜmēsē lāg·alīsexs laē ăxᶜēdxa lōxsEmē k!wāxsEmē pEwāxbē qaᶜs ts!ExstEndēs. Wä, lä näᶜnakwa. Wa, lä ănēxbālaxa lEmx̣wa q!ēxała. Wä, g·îlᶜmēsē k·ōtaq laEm hëła lāx t!ēqwapdE-maxa k·!ōt!aakwēLē t!ēqwabEkᵘ paēsa, wä, lawisḷē näᶜnakwa lāxēs g·ōkwē. Wä, g·îlᶜmēsē yîx̣ŭlaxs laē hëx·ᶜidaEm sEpᶜŭłtōdxa q!ēxałē lāx L!Emaᶜisasēs g·ōkwē.

Fishing Kelp-Fish.—Wä, lē′da ts!Edā′qē ăxᶜē′dxēs ma′masēq!wa-yop!ē′qē sa′Ents!ō ḷEᶜwa pExbaa′kwē L!E′mq!a xō′layâxa xō′lē qaᶜs lē LExᶜwałExsElas lā′xēs LEg̣ats!ē′Lē xwā′x̣wagŭma. Wä, hë′ᶜmisḷēs ā′łtsEmē LEg̣E′ma. Wä, laE′m wï′lxsa sa′Ents!ō, yîxa ᶜwī′łē wŭ′nx̣ᶜŭna. Wä, la ᶜnāłᶜnE′mp!Ena yū′dux̣ᵘp!Enk·ē ᶜwā′sg̣E-masas lā′xEns bā′Lax. Wä, la k·!îlxbā′laxa ma′łts!aqē eᶜē′x·ba

tied to its end, | in this manner: The tying is made of split | spruce-root. The implement for prying off mussels is made of a broken | paddle in this way:  It is four spans long, ‖ and the flat end is four fingers wide. | The handle is round. | That is all about it. |

The woman carries her paddle as she goes aboard her small fishing- | canoe, and she first goes to search for sea-eggs, for ‖ these are the bait for the fish-trap. As soon as she finds the sea-eggs, she spears them | with the harpoon; and when she has enough for baiting the fish-trap, | she breaks the sea-eggs and puts them into the fish-trap; and | when there are no sea-eggs, she pries off mussels with the prying-stick; | and when she has enough bait for the fish-trap, ‖ she breaks them to pieces and puts them into the trap. Then she looks | for a place where eel-grass is growing under water. She selects a place about two | fathoms deep. Then she | takes her fish-trap and puts it overboard, so that it is placed on the bottom among the eel-grass, | so that the kelp-fish do not see distinctly that it is a fish-trap. ‖ Evidently the kelp-fish smell the bait inside and go in. | After the fish-trap has been under water for some time, she hauls | it up and takes the fish out. There may be six | or eight fish in it. When she has

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ts!ā′x·ensa g·a g̣wälēg·a (*fig.*). Wä, la yeḷemnō′x̣ᵘsa dzedekwē′ l!ō′-p!ek·sa ălē′wasē. Wä lā′ḷēda xō′layâxa xō′lē k·ō′q!ewēsōx sē′wayâx g·a g̣wälēg·a (*fig.*). Wä, la mōp!enk·ē ᵉwā′sg̣emasas lā′xens q!wā′q!wax·ts!ānaᵉyēx. Wä, lä mō′den lā′xens q!wā′q!wax·ts!ānaᵉyēx yîx ᵉwa′dzobaasas tsē′gwayobaᵉyas. Wä, lā′ḷē lē′x·ᵉeēn ō′xḷaᵉyas. Wä, lae′m g̣wā′łēk·.

Wä, lē′da ts!edā′qē dā′laxēs sē′wayâxs la′ē lāxs lāxēs leg̣ats!ēlē x̣wā′x̣wagŭma, lē hë g·îl la alä′seᵉwē mesē′qwa, qaxs hë′ᵉmaē tēłts!âsa leg̣e′mē. Wä, g·î′lᵉmēsē q!ā′xa mesē′qwaxs la′ē sex·ᵉī′tsa sa′ents!ō lāq. Wä, g·îlᵉmēsē hë′łala lāx tē′łts!âwasa leg̣e′maxs la′ē tsō′tsox·sendxa mesē′qwē qaᵉs mō′ts!ōdēs lāxa leg̣e′mē. Wä, g·î′l-ᵉmēsē k·!eâ′s mesē′qwa la′ē hë tsē′x̣ᵉwidaasa xō′lē yîsē′s xō′la-yowē. Wä, g·î′lᵉemxaa′wisē hë′łala lāx tełts!â′wasa leg̣e′maxs la′ē tetepse′ndeq qaᵉs lä mō′ts!ōdes lā′xa leg̣e′mē. Wä, lē ā′lex·ᵉīdex ts!ā′ts!ek!wäxa ts!ā′ts!ayîmē. Wä, hë′ᵉmis qa małp!e′nk·ēs lā′-xens bā′läqē ᵉwalenselasa′sa ᵉwā′pē. Wä, hë′x·ᵉidaᵉmēsa ts!edā′qē dā′x·ᵉīdxēs leg̣e′mē qaᵉs ts!enx̣ᵘste′ndēs qa hănā′qēsēxa ts!āts!a-yî′mē qa k·!ē′sēs q!ŭlp!ałtâ′lēda pex·ītaqēxs leg̣ema′ē. Wä, lā′-xentēda pex·ī′tē mē′selax tēłts!â′was, lā′g·iła lats!â′laq. Wä, g·î′l-ᵉmēsē g̣ag̣ä′ła g·eyî′nselēda leg̣e′mē lā′xa ᵉwā′paxs lā′ē de′nx·ᵉī-tseᵉwa qaᵉs k!ŭlsītseᵉwaēda pex·ī′tē. Wä, lae′m q!ē′ts!âxs q!el!a′ē ḷōxs małgŭnała′ē. Wä, g·î′lᵉmēsē la hëłᵉō′lēda leqa′sa leg̣e′maxs

caught enough fish in the trap, | she goes home. She goes right up from the || beach into her house. She takes up her small basket | and carries it down to the beach. She carries it in her hand | and puts it into her small canoe, and she | puts the fish into the little basket. As soon as the small basket is full of kelp-fish, | she carries it up in her hand from the fishing-canoe. She | carries it in one hand up the beach and into the || house. Then she puts it down in the rear of the house. |

Fishing Perch (Taking perch out of the fish-trap). | —The time when the perch go into the trap is at | high tide, when the trap is under water. As | soon as the ebb-tide goes way down, the trap is dry on the beach. || The owner just watches for the splashing of the perch | that are caught and are splashing in it. As soon as they are quiet, | the perch fisherman takes a medium-sized basket and carries it down to the beach | to where his trap is; and he takes off the four | ballast stones and puts them down, and he takes off the hemlock-branches || and puts them down on the beach, and he takes off the roof and he | lays it down on the beach, and finally he takes out the fish from the | trap and puts them into the basket. When | he has taken them all out, he takes out the broken shells of the clams that served for bait; | and when they are all out, he carries up his || fish-basket and takes it

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la′ē nä′ᵉnakwa la′xēs g·ō′kwē. Wä, hë′x·ᵉidaᵉmēsē lā lâ′sdēs la′xa L!Emaᵉisē qaᵉs lä laē′L lā′xēs g·ō′kwē, wä, lä, k·!ō′qŭlīłaxa lā′laxamē qaᵉs lä k·!ō′qŭnts!ē′sElaq lāxa L!Emaᵉisē. Wä, lä k·!ō′xᵉwałExsa la′xēs LEg̣a′ts!ē x̣wā′x̣wagŭma. Wä, lä dā′x·ᵉīdxa pEx·ī′tē qaᵉs k·!îxts!ō′dēs lā′xa lā′laxamē. Wä, g·î′lᵉmēsē qō′t!aaxa pEx·ī′tēda lā′laxamäxs la′ē k·!ō′g̣ułExsaq lā′xa LEg̣a′ts!ē x̣wā′x̣wagŭma qaᵉs lä k·!ō′xᵉwŭsdEsElaq lā′xa L!Emaᵉisē qaᵉs lē k·!ō′g̣wēLElaq lā′xēs g·ō′kwē. Wä, lä k·!ō′xᵉwalīłaq lax onē′g̣wiłasēs g·ō′kwē.

Fishing Perch.—K!ŭlsäxa Lāmawē lāxa LāLEmwayowē Ḷāwayowa. Wä, hëEm la lats!âlatsa Lāmawē lāxa Ḷāwayâxs laē wāwElg̣Emaᵉyaaxs laē g·îyînsEla lāxa dEmsx·ē ᵉwāpa. Wä, g·îlᵉmēsē k!wāyaxaxs laē x·ats!ēᵉstaxs laēda Ḷāwayowē lEmx̣walēsē. Wä, âᵉmēsa ăxnōgwadäs x·īts!ax·îlaqēxs laē kŭsx·Esg̣Emlīsexs laē dēlak·îlēda mäts!âwas Lāmawa. Wä, g·îlᵉmēsē sElt!ēdExs laēda LāLEmwaēnoxwē ăxᵉēdxa hëłᵉa lExaᵉya qaᵉs lä k·!ōqŭnts!ēsElaq lāx ăxᵉēdzasasēs Ḷāwayowē. Wä, lä t!āqEmaxōdxa mōsg̣Emē Elg·äs t!ēsEma qaᵉs t!axᵉālisēq. Wä, lä xEsāxōdxa q!wāxē qaᵉs xEsālisēs lāxa L!Emaᵉisē. Wä, lä paqōdEx säläs qaᵉs paxᵉalīsēs lāxa L!Emaᵉisē. Wä, lāwīsḶē k!ŭlsᵉīdxa mäts!âwasa Ḷāwayowē qaᵉs k·!Exts!âlēs lāxa k!ŭlyats!ē lExaᵉya. Wä, g·îlᵉmēsē ᵉwīłōłts!âxs laē ăxᵉwŭłts!ōdxa tapēsawaᵉyē xōxŭłk·!îmōtasa tēłē g·āwēq!ānEma. Wä, g·îlᵉmēsē ᵉwīᵉlōłts!âxs laē k·!ōxᵉŭsdēsaxēs LEmwats!ē lExaᵉya qaᵉs lē k·!ōg̣wēLElas lāxēs g·ōkwē. Wä, lä ăxᵉēd

into his house. Then he takes | the clams and carries them down to the beach | and breaks them and puts them into his trap; and after he has done so, | he puts the roof on again. He puts the hemlock-branches over it | and puts on four medium-sized stones over the‖ hemlock-branches. Then it is ready again when the tide comes in. | Then he goes up. |

Gathering Herring-Spawn.—When the herring is about to spawn, | the man who goes after herring-spawn looks for fine | hemlock-branches with smooth leaves. When he finds them, | he goes home. Then he watches for the herring to spawn. ‖ As soon as the sea begins to look milky, the man goes | for the hemlock, and breaks off long branches of the | hemlock; and after he has broken off many, | he carries them to the spawning-place. Then he takes long | cedar-poles and takes them to the spawning-place; and he also ‖ takes stout rope and long stones, and he ties the end | to the long stones. Then he takes a thin, long | rope and takes a long pole and puts it | into the sea. Then he takes the hemlock-branches and ties them to the | pole with the long, thin rope; and he only stops when ‖ the hemlock reaches the end of the long pole. Then he puts it into the water at the | spawning-place of the herrings, and he takes the big rope and | ties its end to the pole, and he puts the stone into the water. | Then it is an anchor when it is in the water. |

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lāxa g·āwēq!ānEmē qa$^{\epsilon}$s lä dālaqēxs laē lEnts!ēsEla lāxa L!Ema$^{\epsilon}$isē qa$^{\epsilon}$s lä tEpts!âlas lāxēs ḷāwayowē. Wä, g·îl$^{\epsilon}$mēsē ǵwāłExs laē ẋwēlaqa pāqîmts sälas. Wä, lāxaē ēt!ēd xESEyîntsa q!waxē laq. Wä laxaē ēt!ēd t!äqEyîntsa mōsǵEmē hă$^{\epsilon}$yāł$^{\epsilon}$a t!ēsEma lāx ōkŭ$^{\epsilon}$ya$^{\epsilon}$yasa q!wāxē. Wä, laEmxaē ǵwāłēs qō yîẋwaLō. Wä, laEm lâsdēsa.

Gathering Herring-Spawn.—Wä, hë′$^{\epsilon}$maaxs la′ē p!EXŭlē′da wā′-$^{\epsilon}$na$^{\epsilon}$yē; wä, lē′da wa′ts!ēnoxwē bEgwā′nEm, hë′x·$^{\epsilon}$idaEm la ā′läx ë′k·a q!wā′xa, yî′xā $^{\epsilon}$nEma′xLâs k·!ā′momo. Wä, g·î′l$^{\epsilon}$mēsē q!ā′qēxs la′ē nä′$^{\epsilon}$nakwa. Wä, la q!ā′q!alālaxa wā′$^{\epsilon}$na$^{\epsilon}$yē qa wā′s$^{\epsilon}$īdēs. Wä, g·î′l$^{\epsilon}$mēsē dzEmō′$^{\epsilon}$na′kŭlēda dE′msx·äxs laē′da bEgwā′nEmē qā′s$^{\epsilon}$īd qa$^{\epsilon}$s lē lā′xa q!wā′xē qa$^{\epsilon}$s L!Ex$^{\epsilon}$wīdēxa g·î′lsg·îlt!a lāx wīlts!ānäsa q!wā′xasē. Wä, g·î′l$^{\epsilon}$mēsē la q!ē′nEmē L!EgwA′nEmasēxs la′ē ǵE′mxElaq qa$^{\epsilon}$s lēs lā′xa wā′yadē. Wä, la ē′t!ēd ăx$^{\epsilon}$ē′dxa g·îlt!a dzEXEqwa′ qa$^{\epsilon}$s lēxat! ăx$^{\epsilon}$ā′līsaq lā′xa wā′yadē. Wä, lā′$^{\epsilon}$xaa ăx$^{\epsilon}$ē′dxa ḷE′kwē dEnE′ma ḷE$^{\epsilon}$wa g·îltsEmē t!ē′sEma. Wä, la mō′ẋ^{u}-bEnts lā′xa g·îltsEmē t!ē′sEma. Wä, la ăx$^{\epsilon}$ē′dxa wī′łtōwē g·î′lt!a dEnE′ma. Wä, la ăx$^{\epsilon}$ē′dxa g·î′lt!a dzESEqwa′ qa$^{\epsilon}$s k·atstE′ndēs lā′xa dE′msx·ē. Wä, la ăx$^{\epsilon}$ē′dxa q!wā′xē qa$^{\epsilon}$s lē yîłEndā′las lā′xa dzESEqwē′ yî′sa g·îlt!a wī′łtō dEnE′ma. Wä, ā′ł$^{\epsilon}$mēsē gwā′łExs la′ē lā′bEndēda q!wā′xaxa g·î′lt!a dzESEqwa′. Wä, la L!EstE′nts lāx wā′yasLasa wā′$^{\epsilon}$na$^{\epsilon}$yē. Wä, la ăx$^{\epsilon}$ē′dxa ḷE′kwē dEnE′ma qa$^{\epsilon}$s mō′ẋ^{u}bEndēs lā′xa dzESEqwē′. Wä, la ăx$^{\epsilon}$stE′ntsa t!ē′sEmē. Wä, laE′m q!E′ltsEma yîxs la′ē ăxâ′la.

For four days it is left in the water. ‖ After it has been in the water for four days, the herrings have finished spawning. | Then the man takes his canoe and washes it out. | When it is clean, he goes out to where the hemlock is in the water. | He unties the rope, and puts the hemlock with the spawn on it | into the canoe. ‖

Catching Devil-Fish.—There is no hook at the end of the long pole | for fishing devil-fish, for the only end with which they spear the devil-fish is the thin end.[1] | When the man who fishes for devil-fish in deep water | feels for it in its hole, for ‖ that is the name of the stone house of the devil-fish, he feels for its | body and he strikes for the hard part. | He makes a thrust at it twice. Then he pulls out the pole and | puts it into his small fishing-canoe. | Then it does not take long before the devil-fish comes out of its hole; and he takes ‖ his long spear and spears it, lifts it up, | and puts it into the small canoe. Immediately | he takes out the intestines. He never strikes it on the rock to kill it, | for he wishes (it to be hard).[2] . . .

Gathering Seaweed.—When a woman goes to gather ‖ seaweed at a place where there are nice smooth stones, she plucks it off | when the rock on which it is is wet. When the sun shines, she just | peels it off from the rock when it is dry all over. Then she puts it into her |

Wä, la mō′p!Enẋwaᵉsē ᵉnā′läs hë gwē′wäla lā′xa dE′msx·ē. Wä g·î′lᵉmēsē mō′xsē ᵉnā′läs t!ēwälaxs la′ē gwāł wā′sēda wā′ᵉnaᵉyē. Wä, lē′da bEgwānEmē ăxᵉē′dxēs ẋwā′k!ŭna qaᵉs ts!ō′ẋŭg·îndēq. Wä, g·î′lᵉmēsē ë′g·ig·axs la′ē L!ā′sta lax ăxâ′lasasēs t!ē′yō. Wä, la qwē′łᵉīdxa dEnE′mē qaᵉs ăxᵉā′łExsElēxa q!wā′xē la ănᵉă′ndExLâla lā′xēs ẋwā′k!ŭna.

Catching Devil-Fish.—Wä, laEm k·!eâs gałbala yîxēda g·îltagawaᵉyē nēdzayâxa tEq!wa′ qaxs lēx·amaē sē′qElaxa tEq!wē′da wī′łbaᵉyasa g·î′ltagawaᵉyē. Wä, hë′ᵉmaaxs la′ē p!ē′ẋwaLElēda nanēsamEnsäxa tEq!wä′xs k!waē′łaē la′xēs g·o′kwē t!ē′sEma lāxēs tEgwa′ts!ē qaxs hë′ᵉmaē ṛē′gEmsa g·ō′kwasa tEq!wa′ t!ē′sEma. Wä, lä p!ē′ẋᵉwīdxa ba′k·awaᵉyasa tEq!wa′. Wä, hëx·ᵉīdaᵉmēsē L!Enxᵉēdxa p!ē′sa. Wä, małp!Enaᵉmēsē L!Enxᵉēdqēxs la′ē lē′xᵉwīdxēs nanēsamEndzayowē qaᵉs k·at!ā′lExsēs lā′xēs nanēsamEndza′ts!ē ẋwā′ẋwagŭma. Wä, k·!ēst!a gä′łaxs g·ā′xaē mō′łts!âwēda tEq!wa′, wä, lä dā′x·ᵉīdxa g·î′lt!a nanē′samEndzayo qaᵉs sEx·ᵉī′dēq. Wä, lē k!wē′t!ałExsaq lā′xēs nanēsamEndza′ts!ē ẋwā′ẋwagŭma. Wä, hë′x·ᵉīdaᵉmēsē lā′wiōdEx bē′x·bēk·!äs. Wä, laᵉmē hewäxaEm k·!ē′lax·ᵉīdEq qaxs ᵉnē′k·aē (qa p!ē′sēs).

Gathering Seaweed.—Wä, hë′ᵉmaaxs la′ēda ts!Edā′qē łEqa′xa łEq!EstE′nē lā′xa ë′k·ē ᵉnEma′a t!ē′sEma. Wä, la k!ŭ′lg·îlalaq yîxs k!ŭ′nq!aē ăxa′sas. Wä, g·î′lᵉmēsē L!ē′sasōsa L!ē′sEläxs la′ē â′Em qŭsElālaq lā′xa t!ē′sEmaxs la′ē łEmlE′mẋŭya qaᵉs ăxts!â′lēs lā′xēs ᵉwā′lasē łExa′ya. Wä, g·î′lᵉmēsē qō′t!ēda łExa′yaxs la′ē gŭxᵉałExsas

[1] See figure on p. 152. [2] The end of this description is missing.

large basket. When the basket is full, she pours it | into her canoe, and she spreads a mat over the || short boards in the canoe. As soon as the canoe is full of seaweed, | she goes home. |

Digging Clover.—Now she is ready when the | season for digging clover arrives; that is, when the leaves of the clover | are killed by the frost, and winter is coming. |

As soon as there is frost at night, the woman || gets ready in the morning. She takes her clover digging-stick | and her flat-bottomed basket, her back-protector, | and her cedar-bark belt, and she walks down to the | clover-garden. There she puts down her tools in the direction towards | sunrise, so that the sun is at her back when it rises, and || it does not shine into her eyes, so that she can see distinctly the | clover which she is digging, for generally the women pick up | other kinds of roots when they are digging clover. When she | has put down her tools, she takes her mat and spreads it over her | back so that the lower end is a little above the || heels. Then she takes the cedar-bark belt | and puts it around her waist, and she puts the cedar-bark | rope over it; that is to say, the end of the belt. She ties on | the end. Then she takes her flat-bottomed basket and puts it down | in front in the direction where she is going to dig. Finally she takes || her digging-stick and sits down on the back-

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la'xēs ya'yats!äxs la'ē LEbE'xsa łē^{c}wa^{c}yē lāx ō'kŭya^{c}yasa pa'xsē ts!ā'ts!aẋ^{u}sEma. Wä, g·î'l^{c}mēsē qō't!ēda yā'yats!äsēxa łEq!EstE'-naxs la'ē nä'^{c}nakwa.

Digging Clover.—Wä, la^{c}mē gwāłała qō lāg·aał lāxa ts!ōts!E-yînxaxa ḷEX·sEmē yîxs laē x̌ŭls^{c}īdē māmāmasa ḷEX·sEmaxs laē g·îwēs^{c}ētsō^{c}sa g·îwēsäxa la ts!ăwēnēs^{c}īda.

Wä, g·îl^{c}mēsē g·îwēsaxa gānoLaxs laē hëx·^{c}ida^{c}mēda ts!Edāqē xwānał^{c}īdxa gaāla. Wä, laEm ăx^{c}ēdxēs ts!ōyayoLaxa ḷEX·sEmē ḷE^{c}wis LEq!Exsdē lExa^{c}ya ḷE^{c}wis LEbēg·a^{c}yē łē^{c}wa^{c}ya. Wä, hë^{c}misēs dEnēdzowē wŭsēg·anâ. Wä, lä qās^{c}id qa^{c}s lä lāxēs ḷEg·Edzowē. Wä, hēt!a ăx^{c}ālisasēs ēaxElayoLa g̣ŭyînxēlisē lāx nēlasasa L!ēsEla qa^{c}s ōxLalalisēxa L!ēsEläxs g·āxaē nēł^{c}ēda qa^{c}s k·!ēsē L!āL!ēts!ēlexstâlä lāqēxs g·āxaē nēł^{c}ēda qa^{c}s q!ŭlp!ałtâlēxa ḷEX·sEmaxs laē ts!ōsaq qaxs q!ŭnālaē dādak·înēda ts!ēdāqaxa ōgŭq!ēmasē L!ōp!Ek·Exs ts!ōsaaxa ḷEX·sEmē. Wä, g·îl^{c}mēsē ăx^{c}ālisaxēs ēaxElayoLaxs laē ăx^{c}ēdxēs łē^{c}wa^{c}yē qa^{c}s LEbēg·îndēs lāxēs ăwīg·a^{c}yē. Wä, â^{c}misē gwāṇała aēk·!ałagawa^{c}yēs bEnba^{c}yasa łē^{c}wa^{c}yasēs ōxḷax·sēdza^{c}yaxs laē ăx^{c}ēdxa dEnēdzowē wŭsēg·ano qa^{c}s qEk·îyîndēs lāq lāxēs qEnasē. Wä, lä qEk·îyîntsa wīlē mElk^{u} dEnsEn dEnEm ōbēsa wŭsēg·anowē lāq qa^{c}s mōẋ^{c}waLElōdēs ōba^{c}yas. Wä, lä ăx^{c}ēdxēs LEq!Exsdē lExē qa^{c}s hang·alisēs lāxēs nEqEmālisē lāxēs g̣ŭyōłElasLē qō ts!ōs^{c}īdLo. Wä, lawēsḷē ăx^{c}ēd-xēs ts!ōyayowē qa^{c}s k!wadzōlisēxēs LEbēg·a^{c}yē łē^{c}wa^{c}ya. Wä,

protecting mat. | Now she works while she is sitting. She pokes down 21
her digging-stick so that | the point is one span deep in the ground. |
Then she pries up the clover | easily, turning down the stick, for she
does not wish to break the ‖ clover-roots, and she pokes it again into 25
the ground so that it stands up, | and she picks out the clover-roots
and throws them into her flat-bottomed basket. When | she has
picked all the clover-roots out of the soil, she | pries up some more
clover with her digging-stick, and she again | puts the digging-stick
standing where she is going to pry up ‖ the roots next time, after she 30
has finished picking out what she has just pried up; | and she con-
tinues to do so. | She does this every day, for sometimes | it takes the
woman five days to work over her | clover-garden when it is large.
In the evening ‖ she takes the mats and pours the clover on several | 35
mats, and covers it with others where she has dug it up; | and in the
morning she takes the mat-covering off and | spreads it out, and
scatters the clover-roots on them so as to get dry, if | it should be a
fine day in the morning; but if it should be a bad day in the ‖ morn- 40
ing, then she does not take off the mat-covering until | the sky clears
up, for it is said that it is not good for the clover | to be dried in the
house. They say that if it is dried in the house, | it shrinks up; but

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la^{e}mē k!wak!wasdēnaqEXS laē ts!EX̣^{u}bEtalisaxēs ts!ōyayowē qa 21
^{e}nEmp!Enk·ēs lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ^{e}wālabEtalidzasasa
ōba^{e}yas ts!ōyayâsēxs laē k!wēt!Eqâlīsaxa ḶEX·sEmē lāxēs k·!ēts!ē-
na^{e}yē ēâłtsīlaxs laē k!wēt!ēdEq qaxs gwaq!Elaaq EEłts!alēda
ḶEX·sEmē. Wä, lä ēt!ēd ts!EX̣^{u}bEtalīsaxēs ts!ōyayowē qa Ḷaēsēsēxs 25
laē mEnx·^{e}īdxa ḶEX·sEmē qa^{e}s ts!Exts!âlēs lāxēs lExaya. Wä, g·îl-
^{e}mēsē ^{e}wīlg·îłk·amEnaxa ḶEX·sEmē lāxa dzEqwaxs laē ēt!ēd
k!wēt!Eqâlisaxa ḶEX·sEmē yîsa ts!ōyayowē. Wä, laxaē ēt!ēd
ts!EX̣^{u}bEtalīsaxēs ts!ōyayowē qa Ḷaēsēs lāx ēt!ēdLē k!wēt!Eqâlē-
dzEmLEs qō lāł g̣wāłL mEnmaqałxēs la āł k!wēt!Eqâlēdzema. 30
Wä, laEmxaē âEm nāqEmg·îłtEwēxēs g·îlx·dē g̣wēg·ilasa. Wä,
âx·sä^{e}mēsē la hë g̣wēg·ilaxs laē ts!ōsaxa ^{e}nē^{e}nāla yîxs ^{e}nāł^{e}nEm-
p!Enaē sEk·!ā̀xsē ^{e}nāläsa tsEdāqē sEnyEnbEndxa ^{e}nāla ts!ōsaxēs
ḶEg·Edzōwaxs lēxEdzâē. Wä, g·îlnax̣wa^{e}mēsē dzāqwaxs laē âEm
ăx^{e}ēdxa łēElwa^{e}yē qa^{e}s lä g̣ŭgEdzōtsa ḶEX·sEmē lāxa waōkwē 35
łēElwa^{e}ya qa^{e}s nax̣ŭyîndēsa waōkwē lāq lāxēs ts!ōyasaq. Wä,
g·îlnax̣wa^{e}mēsē lāxa g̣aāläxs laē ăx^{e}ēdxa nāx̣ŭya^{e}yē łēElwa^{e}ya qa^{e}s
LEp!ālisēq. Wä, lä łEndzōtsa ḶEX·sEmē lāq qa^{e}s x·îł^{e}ālisēqēxs
ëg·îdzâlaēda ^{e}nāläxa g̣aāla. Wä, g·îl^{e}mēsē yax·dElxElēda ^{e}nāläxa
g̣aāläxs laē hewäxa ăxōdEx nāx̣ŭya^{e}yas łēElwa^{e}ya, lālaa lāx 40
ēg·îdōx̣^{e}wīdEx·dEmLasa ^{e}nāla, qaxs k·!ēsaaEl ëk·a ḶEX·sEmaxs
x·îłalēlEmaē lāxa g·ōkwē. G·îl^{e}Em^{e}laē x·îłalēlEm lāxa g·ōkwaxs
laē hëx^{e}idaEm x̣ŭls^{e}ida. Wä, lā^{e}laē k·!ēs x̣ŭlē^{e}nakŭlaxs x·îł^{e}alē-

it does not shrink when it is dried | at the place where it is dug. The
45 soil ‖ is not washed off. If the sky has been clear for two days, | the
roots are dry all over. Then the dirt drops off. | Then the woman
takes her basket, goes to the | pile of clover, and puts (the roots) into
50 the clover-basket. | When all the baskets are full, ‖ the woman takes
dry grass and places it on top of the | clover-baskets. After she has
done so, she takes a | thin cedar-bark rope and ties up the top of the
baskets. | Then she puts them into the canoe and goes home to the
55 winter house, | for they dig clover at another place, for ‖ the best
clover grows at Knight Inlet and at Gwa^{c}yē. Now she arrives at her |
winter house. She does not put down the clover- | basket near the fire
of the house, but she | puts it in a cool corner of the house. Now
she waits for | the winter before cooking the clover-roots. As soon
60 as the people begin the winter ceremonial, then ‖ the people are in-
vited to eat the clover. |

1 **Digging Cinquefoil-Roots.**—The same digging-stick | is used for
digging cinquefoil-roots which is used for clover. Sometimes | the
man who makes the digging-stick makes a smaller digging-stick | for
5 the cinquefoil-roots, for it is thinner and it is one span ‖ shorter than
the clover digging-stick; | and the basket for cinquefoil-roots has | no

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dzEmaē lāxa ts!ōyasaq. Wä, lāxaē k·!ēs ts!ōẋwâlasE^{c}wa dzEx-
45 ^{c}ŭna^{c}yas. Wä, g·îl^{c}mēsē małp!Enẋwa^{c}s ëg·îdzâlēda ^{c}nāläxs laē
lEmlEmẋ^{c}ŭnx·^{c}īda. Wä, hë^{c}mis la q!ŭpâlats dzēdzEx^{c}ŭna^{c}yas.
Wä, hë^{c}mis la ăx^{c}ēdaatsa ts!Edāqaxēs L!āL!Ebatē qa^{c}s läs lāx
mōdzasasa ḷEx·sEmē qa^{c}s lä łExts!âlas lāxa ḷEg·ats!ē L!āL!Ebata.
Wä, g·îl^{c}mēsē ^{c}wī^{c}la la qōqŭt!ēda ḷēḷEg·ats!ē L!āL!EbatExs laēda
50 ts!Edāqē ăx^{c}ēdxa łēłElxLowē k·!ēt!Ema qa^{c}s ts!āk·îyîndalēs lāxa
ḷēḷEg·ats!ē L!āL!Ebata. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa
^{c}wīłEnē mElk^{u} dEnsEn dEnEma qa^{c}s t!Emāk·îyîndalēs lāq. Wä,
laEm mōxsas lāxēs yā^{c}yats!ē qa^{c}s lä nä^{c}nakwa lāxēs ts!EwEnxE-
lasē g·ōkwa qaxs ōgŭ^{c}la^{c}maē ăwīnagwisē ăxāsaxa ḷEx·sEmē yîxs
55 häē Dzāwadē ḷō^{c} Gwa^{c}yē ëk· q!wāxats. Wä, laEm lāg·aa laxēs
ts!EwEnxElasē g·ōkwa. Wä, k·!ēst!a hë mōgwalīłasēs ḷēḷEg·ats!ē
L!āL!Ebata lāxa ^{c}nEẋwāła lāxa lEgwīłasēs g·ōkwē, yîxs häē
mōgwalīłaqē wŭdanēgwīłasēs g·ōkwē. Wä, laEm lālaał lāxa ts!ă-
wŭnx^{c}īdLa qō hamēx·silax·^{c}īdLEq. Wä, g·îl^{c}mēsē ts!ēts!ēx^{c}ēdē
60 g·ōkulōtasēxs laē ḷē^{c}lālasēs ḷEx·sEmē lāq.

1 **Digging cinquefoil-roots** (Ts!ōsaxa t!Ex^{u}sosē).—HëEmxat! ts!ōsE-
laxa t!Ex^{u}sōsē ts!ōyayâxa ḷEx·sEmē. Wä, lāḷa ^{c}nał^{c}nEmp!Enēda
ts!ōyayogwilaēnoxwē ts!ōyayogwilaxa hēk!ŭmg·ilīł^{c}Em qa ts!ōya-
yōxa t!Ex^{u}sōsē, yîxs ^{c}wāwiłalaē. Wä, lāxaē ^{c}nEmp!Enk· lāxEns
5 q!wāq!wax·ts!āna^{c}yēx yîx ts!Ekwagawayanemasa ts!ōyayâxa t!Ex^{u}sō-
sasa ts!ōyayâxa ḷEx·sEmē. Wä, hë^{c}misa ts!ōyats!ē lExa^{c}ya yîxs

flat bottom, as the one that is used for digging clover, for the same | 7
basket that is used for clams is used for cinquefoil-roots; | and the
other cinquefoil-basket is smaller. It is for the lower roots, ‖ for 10
these are very long, and they grow under the curly | cinquefoil-roots.
As soon as the season for digging cinquefoil-roots in the autumn
arrives, then | the woman who owns a cinquefoil-garden takes her
cedar-bark belt and | mat, two cinquefoil digging-baskets, and her |
digging-stick, and goes to the cinquefoil-garden. ‖ When she arrives 15
there, she puts down her baskets | and her digging-stick, and she
spreads the mat on her back. | She takes her woven cedar-bark belt
and puts | it around her body over the mat. After | she has done
so, she sits down on the lower end of the back-protector mat. ‖ Then 20
she takes her digging-stick and pokes the end into the ground in one
corner of her | cinquefoil-garden. The point of the digging-stick does
not go in deep. | Then she pries it up. Then the cinquefoil-roots
show themselves, and | the woman picks out the short, curly |
cinquefoil-roots and puts them into the larger ‖ basket which stands 25
at her right side. She puts down | the smaller basket on the left-hand
side. After | she has picked out the cinquefoil-roots, she takes her
digging-stick again and pushes | the end into the ground at the place
where she dug first, for the small cinquefoil-roots are only four fingers

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k·!ēsaē LEq!Exsda hë gwēx·sē ts!ōyats!äxa ḷEx·sEmē, yîxs yūq!ā- 7
la^{e}maōxda dzēg·ats!äxa g·āwēq!ānEmē ts!ōyats!äxa t!Ex^{u}sōsē. Wä,
lä a^{e}ma^{e}yāłēda ^{e}nEmsgEmē ts!ōyats!ēs qa^{e}s ăxts!âläsxa Laxabâlisē
yîxa g·îlsg·îlstowē t!Ex^{u}sōsa. Wä, q!wāxa lāx ēwaabâlisasa t!Emkwa 10
t!Ex^{u}sōsē. Wä, g·îl^{e}mēsē ts!ōts!Eyînxxa Lâyînxaxs laēda t!Ek·īla-
gwadē ts!Edāq ăx^{e}ēdxēs dEnēdzowē k!EdEk^{u} wŭsēg·anowa ḷE^{e}wa łē-
^{e}wa^{e}yē. Wä, hë^{e}mēsēs małtsEmē ts!ēts!oyats!ē lāElxa^{e}ya ḷEwis
ts!ōyayowaxs laē qās^{e}īd qā^{e}s lä laxēs t!Ek·īlakwe t!Egŭdzōwa.
Wä, g·îl^{e}mēsē lāg·aa laqēxs laē ăxEmg·alisaxēs ts!ēts!oyats!ēLē laEl- 15
xa^{e}ya ḷE^{e}wis ts!ōyayowē. Wä, lä LEbēg·īntsēs LEbēg·a^{e}yē łē^{e}wa^{e}ya.
Wä, lä ăx^{e}ēdxēs dEndzEdzowē k·!îdEk^{u} wŭsēg·anowa qa^{e}s qEk·î-
yîndēs lāxa LEbēg·a^{e}yas łē^{e}wa^{e}yaxs laē wŭsēx·^{e}īts. Wä, g·îl^{e}mēsē
gwāłExs laē k!wadzōdEx bEnba^{e}yasēs LEbēg·a^{e}yē łē^{e}wa^{e}yaxs laē
dax·^{e}īdxēs ts!oyayowē qa^{e}s ts!Eẓ^{u}bEtalisēx ăwŭnxēlisasēs t!Ek·īla- 20
kwē t!Egŭdzowa. Wä, lä k·!ēs wŭngEg·īlē ōba^{e}yasa ts!ōyayo-
waxs laē k!wēt!ēdEq. Wä, hë^{e}mis la nēł^{e}ēdaatsa t!Ex^{u}sōsē. Wä,
hë^{e}mis la mEnx·^{e}idaatsa ts!ōyēnoxwē ts!Edāqxa t!Emt!EmgŭxLowē
ts!Ełts!Eẓ^{u}stowē t!Ex^{u}sōsa qa^{e}s łExts!âlēs lāxa ^{e}wālasagawa^{e}yē ts!ō-
yats!ē lExäxs hanēsaē lāx hëłk·!ōtagawalisas. Wä, hët!a hanēsa 25
ămayagawă^{e}yē lExa^{e}yē gEmxagawalisas. Wä, g·îl^{e}mēsē ^{e}wīlg·El-
qaxa t!Ex^{u}sōsaxs laē ēt!ēd ăx^{e}ēdxēs ts!ōyayowē qa^{e}s ts!Eẓ^{u}bEtalīsas
ōba^{e}yas lāxēs g·îlx·dē ^{e}lāpa^{e}ya qaxs â^{e}maē māłdEnē ^{e}wālabEtalasasa
t!Ex^{u}sōsē lāxEns q!wāq!wax·ts!āna^{e}yēx. Wä, lāḷa mōdEnē ^{e}wāla-

30 deep, | but the long lower roots are four fingers ‖ deeper, if the sand | is good and does not contain pebbles. The reason why there are no long cinquefoil-roots | at Nimkish River is that there are many small pebbles. Gwa^{e}yē | in Knight Inlet is the only place where the long cinquefoil-roots grow, | for the soil in the cinquefoil-gardens is half 35 sand and half light ‖ clay, and therefore the cinquefoil-roots and the | long roots grow well. As I said before, the short cinquefoil-roots are on top, | of the long roots below. Therefore the woman who is digging cinquefoil-roots | pushes down her digging-stick again after she has picked up all the short roots; for the | short roots and the long roots do not keep together, although they belong 40 to one ‖ stem. Now I will stop talking about this, and I | will talk again about the woman who is digging. She | does not pry up the sand quickly, but she digs up the sand and clay slowly, | so that the long cinquefoil-roots do not break and that they come up in long strings | when she is picking them out of the sand; and she puts 45 them into the ‖ basket for the long cinquefoil-roots. She keeps on doing so over the whole garden- | bed, and she only stops digging after she has worked over the whole ground. | In the evening, when it gets dark, the woman who is digging cinquefoil-roots | takes her short roots and puts them on a pile, and covers them over with | mats; 50 and she does the same with the long roots, for ‖ sometimes it takes

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30 bEtalasasa LāxabâlisE lāxEns q!wāq!wax·ts!āna^{e}yēx lāqēxs ë·aēda ëgîsē yîxs k·!eâsaē t!āt!ēdzEma. HëEm lāg·iłas k·!eâs LāxabâlisE Gwānäxs q!ēnEmaēs t!āt!ēdzEmē. Wä, lēx·a^{e}mēsē Gwa^{e}yē, yîx wäsa DzāwadEēnoxwē ëx· q!wāxatsa LāxabâlisE ḶE^{e}wa t!Ex^{u}sōsē qaxs nāxsaap!aēs t!Ek·īlakwē t!Eg̱ŭdzō Ḷō^{e} ëg·îsē ḶE^{e}wa k!ŭsē 35 L!ēq!a. Wä, hë^{e}mis lāg·iłas ëk·ē q!waxēna^{e}yas t!Ex^{u}sōsas ḶE^{e}wis LaxabâlisE. LaxEn laEmx·dē wāłdEmaxs ëk·!ayaēda t!Ex^{u}sōsasa LaxabâlisE. Wä, hë^{e}mis lāg·iłasa ts!ōyēnoxwē ts!Edāq ēt!ēd ts!oẋ^{u}-bEtalisasēs ts!oyayowaxs laē ^{e}wī^{e}lōłxa t!Ex^{u}sōsē qaxs k·!ēsaē Ḷawa-g̱âłēda t!Ex^{u}sōsē ḶE^{e}wa LāxabâlisaxS wāx·^{e}maē ^{e}nEmēs yîsx·Enēxa 40 t!Eg̱wanowē. Wä, la^{e}mEn g̱wāł g̱wāg̱wēx·s^{e}āla lāxēq. Wä, la-^{e}mēsEn ēt!ēdEł g̱wāg̱wēx·s^{e}āla lāxa ts!ōyēnoxwē ts!EdāqExs laē k·!ēs eâłtsīlaxs laē k!wēt!qâlisaxa ëg·isē ḶE^{e}wa k!ŭsē L!ēq!a qa k·!ēsēs ăEłts!ēda LāxabâlisE qaxs sāyEnaaq qa g·îlsg·îlstowēsēxs laē sex·âlaq lāxa ëg·îsē qa^{e}s lä LEx^{u}ts!âlas laxēs sēnats!äxa Lāxa-45 bâlisē lExa^{e}ya. Wä, hëx·säEm g̱wēg·īlax wādzEg̱asasēs t!Ek·ī^{e}lakwē t!Eg̱ŭdzōwa. Wä, ał^{e}mēsē g̱wāl ts!ōsaqēxs laē ^{e}wīlg·îldzowa. Wä, g·îlnaẋwaEm k·!łłto^{e}nakŭlaxa dzāqwäxs laēda ts!oyēnoxwē ts!Edāq ăx^{e}ēdxēs t!Ex^{u}sōsē qa^{e}s q!ap!ēsg̱Emg·alīsēq. Wä, lä nōẋ^{u}sEmtsa łēElwa^{e}yē lāq. Wä, lä hëEmxat! g̱wēx·^{e}īdxa LāxabâlisE qaxs ^{e}nał-50 ^{e}nEmp!Ena^{e}ē mōp!Enẋwa^{e}sē ^{e}nāläsa ts!oyēnoxwē ts!Edāq ts!ōsaxēs

the woman four days to dig over her | cinquefoil-garden. In the 51
morning, when day comes, the | owner of the cinquefoil-garden goes
to the pile of short roots | and of long roots and takes off the mat
covering of the piles | of short and long roots, and spreads the roots
out so that they are close together. ‖ After she has done so, she 55
takes the roots and scatters them, | and she does the same with
the long roots. After she has done so, | she leaves and goes home to
her cinquefoil-digging house. Now | she dries the short roots so that
the sand on them gets dry. When | she arrives at her house, she
takes her cinquefoil-baskets and looks them over, ‖ and she takes 60
them to the place where she left her | short roots and long roots dry-
ing. As soon as she arrives there, she | takes up the short roots and
puts them into the baskets; | and when they are all in, she takes dry
grass and | puts it on top as a cover; and after it has been put on, ‖
she takes cedar-bark split for this purpose one finger | wide and ties 65
up | the cinquefoil-baskets. After she has done so, she gathers |
them together and covers them with mats. Then | she takes cedar-
bark and splits it into narrow strips. ‖ She lays down one of the pieces 70
of split cedar-bark, | takes the long cinquefoil-roots and puts the ends
together, laying them down | on the strip of cedar-bark. When she

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t!Ek·īᵉlakwē t!Eg̣ŭdzowa. Wä, g·îlᵉmēsē ᵉnax·ᵉīdxa g̣aāläxs laēda 51
t!Eg̣wadäsa t!Exᵘsōsē qāsᵉīd qaᵉs lä lax mEx·mEwēdzasēs t!Exᵘsōsē
ḶEᵉwa Lāxabâlisē qaᵉs ăxᵉēdēxa nēnaẋᵘsEmaᵉyē łēElᵉwēsa mEx·mE-
wīsē t!Exᵘsōsa ḶEᵉwa Lāxabâlisē qaᵉs mEmk·âłēxs laē LEp!alīsElaq.
Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa t!Exᵘsōsē qaᵉs łendzodałēs lāq. 55
Wä, laxaē hëEmxat! g̣wēx·ᵉīdxa Lāxabâlisē. Wä, g·îlᵉmēsē g̣wāłExs
laē bâs qaᵉs lä näᵉnakᵘ lāxēs ts!Ewēdzats!ē g·ōkwa. Wä, laEm
x·îłElsaxa t!Exᵘsōsē qa lẹmẋᵉwīdēs ëg·isEnaᵉyas. Wä, g·îlᵉmēsē
lāg·aa lāxēs g·ōkwaxs laē hëx·ᵉidaEm k·!EnEmg·alīłaxēs t!ēt!Eg̣wa-
ts!ēLē L!āL!Ebata qaᵉs lä dālaqēxs laē aēdaaqa lax x·îlēdzasasēs 60
t!Exᵘsōsē ḶEᵉwa Lāxabâlisē. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē hë
g·îl q!ap!ēx·ᵉītsEᵉwĕda t!Exᵘsōsē qaᵉs łExts!âlēs lāxa L!āL!abatē.
Wä, g·îlᵉmēsē ᵉwīlts!âxs laē ăxᵉēd lāxa lEmẋwa k·!ēt!Ema qaᵉs
ts!āk·îyîndālēs lāq. Wä, g·îlᵉmēsē g̣wāł ts!āk·îyîndālaqēxs laē
ăxᵉēdxa hēk!ŭmg·îlīłaᵉyē dzExEkᵘ dEnasaxa ᵉnāłᵉnEmdEnas ăwâ- 65
dzEᵉwas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä t!Emāk·îyîndālas
lāxa t!Eg̣wats!ē L!āL!abata. Wä, g·îlᵉmēsē g̣wāłexs laē q!ap!ēg·a-
lisaq qaᵉs naẋᵘsEmdēsa łēElwaᵉyē lāq. Wä, g·îlᵉmēsē g̣wałExs laē
ăxᵉēdxa dEnasē qaᵉs heloẋᵘsEndē dzEdzExsEndEq qa ᵉwīsᵉwŭla-
dzowē. Wä, lä k·at!ālisaxa ᵉnEmts!aqē dzExEkᵘ dEnasa, wä, lä 70
ăxᵉēdxa Lāxabâlisē qaᵉs ᵉnemabEndālēq qaᵉs lä k·at!ēts lāxa dE-
nasē. Wä, g·îlᵉmēsē hëłts!ēᵉstaaẋᵘsEns q!wāq!wax·ts!anaᵉyēx

73 can put her fingers | around them, she squeezes them together and ties them firmly in the middle. | They are this way when 75 they have been tied: When ‖ this has been done, she does the same with the others, and she only stops | when they are all tied in bundles in the middle. Sometimes | she has more than a hundred bundles of long cinquefoil-roots belonging to one woman who has a good | cinquefoil-garden. After this has been done, she puts the | long cinquefoil-roots into the basket; and when they are all in, she 80 takes ‖ grass and puts it on top, and she ties it down with cedar-bark. | Then in the evening she gathers up | the baskets for long cinquefoil-roots, and she spreads mats over them. | After she has done so, she goes home to her digging-house. | In the morning, when daylight comes, the woman and her husband get 85 ready. ‖ They launch their canoe into the sea, | push down the roof-boards of the digging-house | and place them in the bottom of the canoe. When | the bottom of the canoe is all covered, the baskets with short roots | are placed on the boards in the canoe; and when 90 they are all in, ‖ they take the baskets with long roots and put them | on top of the baskets with short roots; and when they are all in, | they put the bedding and provisions on top. When everything is in, | they take the mats and spread them over the load. | When everything

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73 lāx q!wēdzoyodäq laē qEnōᵉyodEq qas łEk!ŭt!ēdē yîłᵉēdEq. Wä, laEm g·a gwäłēg·axs laē yîḷoyâla (*fig.*). Wä, g·îlᵉmēsē 75 gwāła laē hanał hë gwēg·ilaxa waōkwē. Wä, ālᵉmēsē gwāłExs laē ᵉwīᵉla la qēqEnoᵉyâlēda LāxabâlisE yîxs ᵉnāłᵉnEmp!Enaē g·ēx·-sōgŭg·Eyōxᵘsayōkwa LāxabâlisasA ᵉnEmōkwē ts!Edāqaxa ëk·as t!Ek·īᵉlakwē. Wä, g·îlᵉmesē gwāłExs laē LExᵘts!âlas lāxa LāxA-bats!ē L!āL!Ebata. Wä, g·îlᵉmēsē ᵉwilts!âxs laaxat! ăxᵉēdxa k·!ē-80 t!Emē qaᵉs ts!āk·îyîndēs lāq. Wä, laxaē t!Emak·îyîntsa dEnasē lāq. Wä, g·îlᵉmēsē ᵉwīᵉla la gwāłExs lāaxat! q!ap!ēg·alēsaqēxa dzā-qwaxa LēLaxabats!ē L!āL!Ebata qaᵉs LEpsEmdālēsa łēElᵉwaᵉyē lāq. Wä, g·îlᵉmēsē gwāłExs laē näᵉnakᵘ lāxēs ts!Ewēdzats!ē g·ōkwa. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laē xwānāłᵉīda ts!Ewēsdē ts!Edāqa 85 LEᵉwis łāᵉwŭnEmē qaᵉs wīᵉxᵘstEndēxēs xwāk!ŭna lāxa dEmsx·ē ᵉwāpa. Wä, lä wēqwaxElax sälasēs ts!Ewēdzats!ēx·dē g·ōkwa qaᵉs lä pāxsEla lāxes xwāk!ŭna. Wä, g·îlᵉmēsē hamElxałExs lāx ōxsasa xwāk!ŭnäxs laē hë g·îl mōxdzEma t!Egwats!ē L!āL!Ebata qa māg·îdzâᵉyēs lāxa paxsaxs laē mExEdzEwēq. Wä, g·îlᵉmēsē ᵉwil-90 xsa laē mōxsElaxa LāxabatsE L!āL!Ebata. Wä, laEm mExE-yîndālas lāxa t!Egwats!ē L!āL!Ebāta. Wä, g·îlᵉmēsē ᵉwīlxsasēxs laē mōkŭyîndālasēs mEmwāla lāq. Wä, g·îlᵉmēsē ᵉwīlxsasēxs laē ăxᵉēdxa łēElᵉwaᵉyē qaᵉs LEpEyîndālēs lāx ōkŭyaᵉyasēs mâᵉyē. Wä, g·îlᵉmēsē gwāłExs laē hōgŭxs lāxēs yāᵉyats!ē xwāk!ŭna. Wä, läda

is aboard the canoe, the ‖ man stands in the stern of the canoe, 95
which he steers. | He looks at his clover-digging house and prays to
it.[1] . . . |

As soon as he arrives at the beach of his winter house, | he puts the
stern of his traveling-canoe landward and backs in. | The man gets
out of the traveling-canoe, and ‖ unloads the cargo when the tide is 100
high. If it is low tide, he | ties a long cedar-bark rope to the stern
seat of his | traveling-canoe and carries up the end of the rope to
high-water mark, | where he ties it to a stone which serves as an
anchor. After he has done so, | the (couple) are invited by their
relatives to eat, if it is ‖ low tide when they arrive. If it is high tide, 5
they are only | invited when the cargo has been carried up the beach.
They | put the baskets with the long roots and those with the short
roots in two different places. | The baskets with the long roots are put
on the right-hand side of the | house, and the baskets with the short
roots are placed on the left-hand ‖ side of the house, for these corners 10
are cool. As soon as | all have been carried up, they go to the one
who invited them. . . . As soon as this has been done, | (the man) takes
the baskets with long cinquefoil-roots and puts them across | the
two beams.[2] If there are many baskets with long roots, there may
be four layers, one on top of the other, | from one end of the staging

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bEgwānEme ḷâxḷēxa x̣wāk!ŭna qaxs hë$^{\varepsilon}$maē ḷEnxḷa$^{\varepsilon}$ya. Wä, 95
dōqwałaxēs ts!Ewēdzats!ēx·ē g·ōkwa qa$^{\varepsilon}$s ts!Elwaqēq.[1] . . .

Wä, g·îl$^{\varepsilon}$mēsē lāg·aa lāx L!Ema$^{\varepsilon}$isasēs ts!ăwŭnxElasē g·ōkwa laē
āLaxḷa$^{\varepsilon}$nakŭlaxēs yā$^{\varepsilon}$yats!ē x̣wāk!ŭna qa$^{\varepsilon}$s k·!Ex·$^{\varepsilon}$ālisēxs laē lâł-
tâwēda bEgwānEmē lāxēs yā$^{\varepsilon}$yats!ē x̣wāk!ŭna. Wä, hëx·$^{\varepsilon}$ida$^{\varepsilon}$mēsē
mōłtōdxēs mâyaxs yîxŭlālisaē. Wä, g·îl$^{\varepsilon}$mēsē x·ats!aēsExs laē 100
âEm mōgwanōtsa g·îlt!a dEnEm lāxa ḷEx·Eq!EXḷaya$^{\varepsilon}$yasēs yā$^{\varepsilon}$ya-
ts!ē x̣wāk!ŭna qa$^{\varepsilon}$s lä$^{\varepsilon}$s ōba$^{\varepsilon}$yas lāxa ya$^{\varepsilon}$x̣^{u}motasa yîx̣wa qa$^{\varepsilon}$s
mōx̣$^{\varepsilon}$bEndēsa t!ēsEmē lāq̣ qa q!Elsbēs. Wä, g·îl$^{\varepsilon}$mēse g̣wāł hë
g̣wēx·$^{\varepsilon}$īdqēxs laē LālēlalasōsēS ḷēḷEḷâla qa läs L!Ex̣wa lāq, yîxs
x·ats!aēsaē lāg·alits!Enxas. Wä g·îl$^{\varepsilon}$mēsē yix̣ŭlālisExs lae āł$^{\varepsilon}$Em 5
LālēlalasōxS laē $^{\varepsilon}$wī$^{\varepsilon}$lōsdēsē mEmwāläs. Wä, laEm āłEwīłä
mōgwalīłElasasa LāxabatS!ē L!āL!Ebāta ḷE$^{\varepsilon}$wa t!Egwats!ē, yîxs
$^{\varepsilon}$nał$^{\varepsilon}$nEmp!Enaē hë mōgwālilEma LāxabatS!ēda hëłk·!ōtēwalīłasa
g·ōkwē. Wä, lä hë mōgwalīlEma t!Eg̣wats!ē L!āL!Ebata g̣Emxō-
tēwalīłasa g·ōkwē, yîxs wŭdanēg̣wiłaē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wi$^{\varepsilon}$lōsdē- 10
sExs laē ḷāx̣$^{\varepsilon}$wid lāxa LalēlaläQ.[2] . . . Wä, g·îl$^{\varepsilon}$mēsē g̣wāłExs
laē ăx$^{\varepsilon}$ēdxa LāxabatS!ē L!āL!Ebata qa$^{\varepsilon}$s mExEndalēs lāq, yîxs
g·îl$^{\varepsilon}$maē q!ēnEma LāxabatS!äxs laē mōx̣$^{\varepsilon}$wēdg·ustâla maxo$^{\varepsilon}$nakŭla
hayîmbEndEx ăwâsg̣Emasasa k·!āg̣iłē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wilg·aaLE-

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[1] See page 618.

[2] Then follows the description of the making of a raised platform for keeping provisions (p. 166).

to the other. When they are all on, ‖ he takes mats and spreads them over them, so that the | frost can not get at them, for he does not wish them to freeze. Now | it is called "staging for long cinquefoil-roots," and it is also called | "staging on which long cinquefoil-roots are thrown." After this has been done, | he does the same, putting on the stage the ‖ baskets with short roots; and after this has been done, he spreads | mats over them. Generally he does not put up one | basket of long cinquefoil-roots when the baskets are piled up; | and when there are many people in his tribe, he keeps out four | baskets with short cinquefoil roots to cook them for the people; but ‖ more than one basket of long cinquefoil-roots is never kept out, for only the chiefs | eat the long cinquefoil-roots. The common people | eat the short roots. |

Digging Sea-Milkwort.[1]—When the | plants first begin to grow and the tops begin to sprout, | the woman takes her digging-stick which she uses for clams, | and her small basket, and goes to a place where she has seen ‖ milkwort growing. In the following year there is nothing to be seen in the springtime, | and she just digs for it. She sits down and pushes | the point of her digging-stick into the sand, and she pries up the sand. | Then she picks out the milkwort-roots

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laxs laē ăxᵉēdxa łēElᵉwaᵉyē qaᵉs LEpEyîndālēs lāq qa k·!ēsēs lax·sâwēda g·EwēsmisE lāq, qaxs gwaq!Ełaaq wŭdāła. Wä, laEm ḷēgadEs LāxapdEmił k·!āgīł lāxēq. Wä, lä, ḷēqElēda waōkwas k·!āxdEmīlasasa LāxabatsE!ē L!āL!Ebata lāq. Wä, g·îlᵉmēsē gwāłExs laē âem nEqEmg·îłEwēqēxs laē ăxᵉāliłasa t!ExdEmīlasasa t!ē-t!Egwats!ē L!āL!Ebata. Wä, g·îlᵉmēsē gwāłExs laaxat! LEpEyîntsa łēElᵉwaᵉyē lāq. Wä, lä q!ŭnālaqas k·!ēs lāsa ᵉnEmsgEmē LāxabatsE!ē L!ābat lāxēs la mâlaLEla lāxa LāxapdEmīłē k·!āgīła. Wä, g·îlᵉmēsē q!ēnEmē g·ōkulōtasēxs laē ăxēlaxa mōsgEmē t!et!Egwats!ē L!āL!Ebata qaᵉs t!EqŭlasEᵉwa. Wä, lāḷē k·!ēs hăyāqax ᵉnEmsgEma LāxabatsE!ē L!ābata qaxs lēx·aᵉmaēda g·īg·Egămaᵉyē LELāxapg·Exa LāxabâlisE. Wä, lāḷēda bēbEgwānEmq!alaᵉmē t!Exᵘt!aqᵘxa t!Exᵘsōsē.

Digging Sea-Milkwort[1] (Ts!ōsaxa hōq!walē).—Wä, hëᵉmaaxslaē g·îl q!wāxEnxa laē Elāq tEmx·alisē oxtâᵉyasa q!wāq!wŭxEma laē ăxᵉēdēda ts!Edāqaxēs k·!îlakwēxa dzēg·ayâxa g·āwēq!ānEmē ḷEᵉwēs lālaxamaxs laē qāsᵉīd qaᵉs lä lāxēs q!aētsEᵉwē q!wāxatsa hōq!walāxa ăpsEyînxdē qaxs k·!eâsaē dōgŭł q!wāxaxa q!wāxEnxē qaxs âᵉmaē ts!ōsElaq. Wä, lä k!wāg·alis qaᵉs ts!Exᵘ̣bEtalisēx ōbaᵉyasēs ts!ōsElaxa k·!îlakwē. Wä, lä k!wēt!Eqâlisaxa ëg·isē. Wä, hëᵉmis lā mEnx·ᵉidaatsēxa hōq!walē qaᵉs lä ts!Exts!âlas lāxa

[1] *Glaux maritima*, v. Fernald.

and throws them into | the small basket which stands on the ground in front of her. She continues doing so ‖ while she is digging. When her basket is full, she goes | home, carrying the basket in her hands. |

Digging Bracken[1]-Root.—The woman | takes her back-protecting mat and her cedar-bark belt, | and her digging-stick which she uses for digging clams. Then ‖ she goes to a place where she knows fern is growing and where | the soil is soft. As soon as she arrives, she spreads the mat over her back | and she puts on the woven cedar-bark belt. After | she has done so, she sits down on one end of the mat, holding the | digging-stick, and she pushes the point of the stick into the ground. ‖ Then she digs up the ground; and when she reaches the fern-root, | she follows the whole length of the root, for it is very | long; and when she reaches the soft end, she | breaks it off; and if it is very long, she coils it up. She continues | doing so as she is digging. When she has enough, she takes a ‖ spruce-root and ties it around the middle, and she folds the roots up in a bundle, | which she carries on her back to her house, using her digging-stick as a walking-stick, for the load of fern-roots is really heavy when the old woman finds many. |

Digging Fern[2]-Root.—The woman takes her | yew-wood digging-stick and a large basket, | which she carries on her back. She uses her digging-stick as a cane. Then she walks, | looking for fern-root.

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lālaxamaxs hanēsaē lāx nEqEmālisas. Wä, âx·säᵉmēsē hë gwēg·ilaxs ts!ōsaē. Wä, g·îlᵉmēsē qōt!ē lExEläsēxs laē näᵉnakwa lāxēs g·ōkwē k·ōxk·!ōtElaxēs hōq!walēats!ē lālaxama.

Digging Bracken-Root (Sakwäxa sāgŭmē).—HëEm ăxᵉētsōᵉsa ts!EdāqēS LEbēg·aᵉyē łēᵉwaᵉya ḷEᵉwēs dEnēdzowē wŭsēg·anowa. Wä, hëᵉmēsḷaḷēs k·!îlakwēxēs dzēg·ayowaxa g·āweq!ānEmē. Wä, lä qāsᵉid qaᵉs lä lāxēs q!ātsEwē q!waxatsa sagŭmē, yîxa âEm tElq!ŭts t!Ek·a. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē LEbēg·întsēs łēᵉwaᵉyē qaᵉs qEk·îyîndēsēs dEnēdzowē wŭsēg·anō lāq. Wä, g·îlᵉmēsē gwāła laē k!wadzōdEx ăpsbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya dālaxēs k·!îlākwē. Wä, lä q!ŭmtbEtElsax ōbaᵉyasēs k·!îlākwē qaᵉs ᵉlāp!ēdēxa dzEkwa. Wä, g·îlᵉmēsē lāk·!Endxa sāgŭmaxs laē âEm hegŭłEnē lābEłEnēx ᵉwāsgEmasasa L!ōp!Ek·asa sāgŭmē qaxs âlak·!alaē g·îlsg·îlt!ē L!ōp!Ek·as. Wä, g·îlᵉmēsē lāg·aa lāxa q!wayōts!axs laē ăłts!EndEq qaᵉs q!Elxᵉwīdēqēxs Lōmaē g·îlt!a. Wä, lä hëx·säEm gwēg·ilaxs sākwaē. Wä, g·îlᵉmēsē hēłōLEqēxs laē ăxᵉēd lāxa L!ōp!Ek·asa ălēwasē qaᵉs qEnoyodēs lāqēxs laē gwānaqiᵉlälakwa. Wä, lä ōxLalaqēxs laē näᵉnakᵘ lāxēs g·ōkwē sēk·!aqElaxēs k·!îlakwē qaxs âlak·!alaē gŭnt!ēda sagŭmaxs ōxLaakwaaxs q!EyōḷānEmaasa łaElk!wanaᵉyē.

Digging Fern-Root (Nēsaxa tsak·ōs). — Wä, hëEm ăxᵉētsōᵉsa ts!EdāqēS L!Enq!Ek·!înē k·!îlakwa ḷEᵉwēs ᵉwālasē lExaᵉya. Wä, la ōxLala. Wä, lāḷa sēk·!aqElaxēs k·!îlākwē. Wä, lä qāsᵉid qaᵉs

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[1] *Pteridium aquilinum.* [2] *Dryopteris spinulosa dilatata.*

As soon as she finds large ones, she puts her || basket down on the ground and pokes with her digging-stick under the root of the fern. | She holds with her left hand the top of the digging-stick, and she holds with her | right hand the leaves of the fern, and she pulls at it, and | she pries it up with her digging-stick. As soon as she gets it out, she plucks off the | leaves, and she throws the root into the basket. She continues || doing so, pulling it out, and she only stops when her basket is full. | Then she breaks off some slim hemlock-branches and puts them on top | of the fern-root. After she has done so, she carries her | fern-root basket on her back and goes home. |

Gathering Fern-roots.[1]—Generally the tribes go || to get fern-roots when they are hungry and | they can not go to get other kinds of food; and those who have to camp for a long time in bad weather. | Then they go to gather fern-roots. The | man makes a stick for peeling bark like the stick for peeling hemlock-bark. | It is the same length. It is bent and has a flat point. || Generally it is four spans long. | The woman carries it with her basket and goes to | look for loose moss in which the fern grows. When she finds | many plants of the fern-root growing among the loose moss on rocks, | she sits down and plucks off the moss; || and when she comes to the rock, she takes her peeling-stick and | pushes it along the rock under the moss, and she

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lä äläxa tsāk·osē. Wä, g·îlᵉmēsē q!āxa ăwāwē laē ōxLEg·aElsaxēs lExāᵉyē. Wä, la L!Engabōtsēs k·!îlākwē lāx L!ōp!Ek·asa tsāk·osē. Wä, la dālē gEmxōłts!änäsēx ōxtâᵉyasa k·!îlākwē. Wä, la nēsalē hëłk·!ōtts!änäsēxs yîsx·înasa tsāk·ōsaxs laē nēxᵉēdEq. Wä, la k!wētaxsīlasēs k·!îlākwē lāq. Wä, g·îlᵉmēsē lâLEq laē k!ŭlōdEx yîsx·înas. Wä, la lEx·ts!ōtsa tsāk·usē lāxēs lExaᵉyē. Wä, hëx·sämēsē gwēg·ilaxs nēsaē. Wä, ālᵉmēsē gwāłExs laē q!ōt!ē lExEläs. Wä, la L!Exᵉwīd lāxa wīswŭłEtâyasa q!waxē qaᵉs ts!āk·îyîndēs lāxa ōkŭyaᵉyasa tsāk·usē. Wä, lä gwāłExs laē ōxLEx·īdxēs tsāg·ats!ē lExaᵉya qaᵉs lä näᵉnakwa.

Gathering Fern-roots (ŁEkwäxa łEk!waᵉyē).—HëEm q!ŭnāla łEkwax·dEmxa łEk!waᵉyaxs pâlaēda g·ayōłē lāxa lēlqwälaLaᵉyē yîxa wāyapōłElä lâLElaxa hēᵉmaōmasē ŁEᵉwa yîyāg·îdzānEmasa ᵉnäläxs g·ayag·îlīsElaē. Wä, hëᵉmis lä łEkwaxa łEk!waᵉyē; wä, hëᵉmis äxᵉētsōsa bEgwānEma L!ōk!wayowē hë gwēx·sē L!ōk!wayâxalâqē. Wä, lä hëEmxat! ᵉwāsgEmē lāxēs hänqwałaēnaᵉyē päxbaakwa. Wä, lä q!ŭnāla mōp!Enk·ē ᵉwāsgEmasas lāxEns q!wāq!wax·ts!anaᵉyēx. Wä, hëᵉmis daaẋᵘsa ts!Edāqē ŁEᵉwis lExaᵉyaxs laē qāsᵉīd qaᵉs lä äläx hāsdEẋwa p!ElEms q!wāxatsa łEk!waᵉyē. Wä, g·îlᵉmēsē q!āxa q!ēnEmē yîsx·Ensa łEk!waᵉyē q!wāq!ŭxEgēxa hasdēẋwa p!ElEmsaxs laē hëx·ᵉidaEm k!wāgElōdEq qaᵉs māpElalēxa p!ElEmsē. Wä, g·îlᵉmēsē lag·îla lāxa t!ēsEmaxs laē äxᵉēdxēs L!ōk!wayowē qaᵉs L!EnqElälēs lāx äwābâᵉyasa p!ElEmēsē qaᵉs L!ōk!ŭg·îlōdēq. Wä,

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[1] *Polypodium glycorrhiza* D. C. Eaton.

pries it off the rock. | As soon as it turns over, she pulls the moss apart 27
and pulls out the | fern-roots, which she throws into her basket.
She continues | doing so; and when her basket is full, || she carries it
home. | Then she puts it down by the side of the fire. | 30

Digging Erythronium.—Now I will speak again | about the 1
erythronium, how it is dug; for the | woman takes the same digging-stick that is used for short cinquefoil-roots, and the back-protecting mat, and her | cedar-bark belt, and she takes a small-meshed flat-bottomed || basket; and she goes to the bank of the river, for that is 5
the only place | where the erythronium-plant grows. As soon as she arrives where it grows, | when the leaves first come out of the ground, she carries a large | horse-clam shell. Then she takes her back-protecting mat and | spreads it over her back, and she takes her cedar-bark belt and || puts it on over the mat, putting it around her 10
waist. Then | she takes a large horse-clam shell and her digging-stick, and she | takes her small-meshed flat-bottomed basket and puts it down on her | left-hand side. Then she sits on the end of the | mat and pushes the end of the digging-stick into the ground and pries up the soil. || Then she scrapes the soil with her clam-shell | and picks 15
out the erythronium plants from the soil and throws them | into her

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g·îlᵉmēsē nELElaxs laē bēłᵉīdxa p!ELEmsē. Wä, âᵉmēsē la łEk·âlaxa 27
łEk!waᵉyē qaᵉs lē LEXᵘts!âlas lāxēs lEXEla. Wä, lä hëx·säEm
gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē qōt!ē łEgwats!ēs lExaᵉya laē
k·!oqwalaxēs łEgwats!ē lExaᵉya qaᵉs lä näᵉnakwa lāxēs g·ōkwē. 30
Wä, lä k·!ōgŭnōlisasēs łEgwats!ē lExaᵉya lāx lEgwīłasēs g·ōkwē.

Digging Erythronium.—Wä, laᵉmēsEn ēdzaqwał gwāgwēx·s- 1
ᵉalał łāxa x·aasx·Ent!axs laē ts!ōsasEᵉwa yîxs hëᵉmaē ăxᵉētsōᵉsa
ts!Edāqēs ts!ōyayâxa t!Exᵘsōsē ḷEᵉwis LEbēg·aᵉyē łēᵉwaᵉya ḷEᵉwis
dEnēdzowē wŭsēg·anowa. Wä, hëᵉmisa t!ōłt!EXᵘsEmē LEq!Exsd
lExaᵉya. Wä, lä qāsᵉida lāx ogwäg·îlisasa wīwa qaxs lēx·aᵉmaē 5
q!wāxatsa x·aāsx·Ent!ē. Wä, g·îlᵉmēsē lāg·aa lāx q!āyasaxs g·alaē
q!wāq!ŭxEtōxᵉwidē yîsx·înas, wä, lä dālaxa ᵉwālasē xālaētsōx
mEt!ānaᵉyēx. Wä, hëᵉmis g·îl ăxᵉētsōᵉsēs ḷEbēg·aᵉyē łēᵉwaᵉya qaᵉs
LEbēg·îndēs. Wä, lä ăxᵉēdxēs dEnēdzowē wŭsēg·anowa qaᵉs qEnē-
g·îndēs lāxēs LEbēg·aᵉyē łēᵉwaᵉya. Wä, lä wŭsēg·oyots. Wä, lä 10
ăxᵉēdxa ᵉwālasē xālaētsōx mEt!ānaᵉyēx ḷEᵉwis ts!ōyayowē, laxaē
ăxᵉēdxēs t!ōłt!EXᵘsEmē LEq!Exsd lExaᵉya qaᵉs hăng·alīsēs lāxēs
gEmxōtEmālisē. Wä, lāwisḷē k!wadzōdEx ōbaᵉyasēs LEbēg·aᵉyē
łēᵉwaᵉya, wä, lä L!EnxbEtālisas ōbaᵉyasēs ts!ōyayowē qaᵉs k!wēt!ē-
dēq. Wä, hëᵉmis la xElpElg·ayaatsēsa ᵉwālasē xalaēs lāxa t!Ek·a. 15
Wä, la mEnmaqaxa x·aasx·Ent!ē lāxa t!Ek·a qaᵉs lä ts!Exts!âlas
lāxēs lExEla. Wä, g·îlᵉmēsē wâkwa x·aasx·Ent!äxs laē ᵉnEmālᵉī-

basket. If there are many plants, it is only a short time | before the basket is full; and when | the small-meshed flat-bottomed basket is full, she carries it home in her hand. || After entering the house, she | puts down the basket inside of the door of the house to keep it cool and so that the roots | do not get dry, for they are dirty. |

Digging Lupine-Roots.—In spring, when | the salmon-berries begin to have buds and the olachen first arrives in | Knight Inlet, the season arrives when the tribes are hungry | when they first arrive at Knight Inlet. Then the woman first takes her digging-stick || for clover and her basket and her | woven cedar-bark belt, and goes to the | flats back of the houses of the olachen fishermen. When she finds the | tops of shoots of lupine as they come out of the ground, she puts down her | lupine-basket and her digging-stick. She takes her || narrow back-protector and spreads it on her back, and she sees to it that | it reaches down to her heels. Then she puts a belt | over it and ties it around her waist. When she has finished, | she takes her digging-stick and her lupine-basket and sits down close to the | shoots on the end of her back-protecting mat. || She pushes the point of the digging-stick into the ground close to the | lupine-shoot, and she pries it up. As soon as the roots come out, | she picks them out of the clay and throws them into her | basket; and when she has picked

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dEXs laē qōt!ēs lEXEla. Wä, g·îlᵉmēsē qōt!ē x·aasx·Ent!aats!äs t!ōłt!EX̣ᵘsEm LEq!Exsd lExaᵉya laē k·!ōqŭlaqēxs laē näᵉnakwa laxēs g·ōkwē. Wä, g·îlᵉmēsē laēL lāxēs g·ōkwaxs laē hëx·ᵉīdaEm hănstōlıłas lāx ăwēLEläs t!Ex·îläsēs g·ōkwē qa wŭdasEᵉwēs qa k·!ēsēs lEmlEmX̣ᵘsEmx·ᵉida qaēs dzēdzoxsEmaᵉyas.

Digging Lupine-Roots (Q!ŭnsäxa q!wāᵉnē).—Wä, hëᵉmaaxs laē g·îl bolēX̣ᵉwīdēda q!wāłmîsaxa la q!wāxEnxē yîxs laē g·îl nēłElēsa dzāX̣ŭᵉnē lāx Dzāwadē, yîxs hëᵉmaē pâlaEnxsa lēlqwălaLaᵉyaxs g·ālaē laᵉmēḶēs lāx Dzāwadē; wä, hëᵉmis g·îl ăxᵉētsōsa ts!ēdāq!ayasēs ts!ōyayâxa ḶEX·sEmē, ḶEᵉwis lExaᵉyē, ḶEᵉwîs dEnēdzowē k·!îdEdzEᵉwakᵘ wŭsēg·anowaxs laē qāsᵉid qaᵉs lä ladzōlisaxa ăwādzâlisē lāx āLanâᵉyasa g·ig·ōkwasa dzāwadāla. Wä, g·îlᵉmēsē q!āxa ōxtâᵉyasa q!ŭndzanâxs g·ālaē q!wāq!ŭxEtōX̣ᵉwida laē g·īg·alīsaxēs q!ŭnyats!ēyē lExaᵉya ḶEᵉwa ts!ōyayowē. Wä, lä ăxᵉēdxēs wīladzowē LEbēg·ē łēᵉwaᵉya qaᵉs LEbēg·îndēs. Wä, lä dōqwała qa sEk·!EXḶax·sīdzaᵉyēsēx ōxḶax·sīdzaᵉyasēxs laē qEx·Eyîntsa wŭsēg·anowē lāqēxs laē wŭsēk·!Exsdālaq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs ts!ōyayowē ḶEᵉwis q!ŭnyats!ēyē lExaᵉya qaᵉs k!ŭnxElīsēxa q!ŭndzanowaxs laē k!wādzEwēx ōbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya. Wä, lä ts!EX̣ᵘbEtalisas ōbaᵉyasēs ts!ōyayowē lāx ăwEnxElīsasa q!ŭndzanowē qaᵉs k!wēt!qâlisēq. Wä, g·îlᵉmēsē g·āx LExᵉwalisa q!wāᵉnäxs laē mEnmaqaq lāxa L!ēq!a qaᵉs lä LExᵘts!âlas lāxēs q!ŭnᵉyats!ē lExaᵉya. Wä, g·îlᵉmēsē ᵉwilg·îlqēda Lēq!äxa q!waᵉnäxs

all the roots out of the clay, | she takes her digging-stick again, pushes it into the ground as she ‖ did before, and she picks out the 20 lupine-roots and | puts them into her basket. She continues doing this; | and when her basket is full, she carries it in her one hand. | She takes the digging-stick in the other hand and goes home. | Then she puts down the basket at her place, and ‖ she places the digging- 25 stick upright at one side of the door. | Then she takes a small dish and pours some fresh water into it. | When it is half full, she puts it down by the side of her place. She takes her | basket and places it by the side of the small dish | which contains water. Then she takes some of the lupine-roots and puts them into the ‖ water in the small 30 dish, and she washes them all over, so that the clay | comes off. As soon as all the clay is off, she | begins to eat the roots, with her husband and her children; | and they only stop when they have enough. After eating lupine-root | for some time, they become dizzy, as though they were drunk ‖ after having drunk whisky. After eating lupine- 35 root, | they put away what is left over. When | the woman and her husband eat too much of the lupine-roots, they become really drunk. | Their eyes are heavy, and they can not keep them open, and | their bodies are like dead, and they are really ‖ sleepy. Then they go and 40 lie down in their rooms and | sleep; and when they wake up, they

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laē ēt!ēd ăxᵉēdxēs ts!ōyayowē qaᵉs ts!EẋᵘbEtalīsēs ōbaᵉyas lāxēs g·îlx·dē gwēx·ᵉidaasa. Wä, lāxaē mEnmaqaxa q!waᵉnē qaᵉs lä 20 LExᵘts!âlas lāxēs q!ŭnyats!ē lExaᵉya. Wä, âx·säᵉmēsē hë gwēg·ilaqē. Wä, g·îlᵉmēsē qōt!ē q!ŭnyats!äs lExaᵉya laē k·!ōqwalaxēs q!ŭnyats!ē lExaᵉya. Wä, lä dāk·!ōtElaxēs ts!ōyayowaxs g·āxaē näᵉnakwa. Wä, lä k·!ōxᵉwalīłaxēs q!ŭnyats!ē lExaᵉya lāxēs k!waēlasē. Wä, lāḷa hë ḷag·alīłasēs ts!ōyayowa ăpsōtstâlilas t!Ex·îläsēs g·ōkwē. 25 Wä, lä ăxᵉēdxa łālogŭmē qaᵉs gŭxts!ōdēsa ᵉwEᵉwāp!Emē lāq qa nEgōyoxsdalīsēxs laē hăng·alīłas lāxēs k!waēlasē. Wä, lä ăxᵉēdxēs q!ŭnyats!ē lExaᵉyē qaᵉs hăng·alīłēs lāx māk·ägilīłasa łalōgŭmē ᵉwābEts!âla. Wä, lä ăxᵉēd lāxa q!waᵉnē qaᵉs LExᵘstEndēs lāx ᵉwābEts!âwasa łālogŭmē. Wä, lä ts!ōts!oẋᵉŭnaq qa lāwäᵉyēs L!ē- 30 L!Eq!āk·!Enaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa L!ēL!Eq!ak·!Enaᵉyasēxs laē q!ŭnsq!wasᵉīdxa q!waᵉnē ḷEᵉwis łāᵉwŭnEmē ḷōᵉmēs sāsEmē. Wä, ālᵉmēsē gwāłExs laē pōłᵉida. Wä, g·îlᵉmēsē gagäła gwāł q!ŭns-q!wasaxa q!waᵉnäxs laē k·!EdElxᵉīda hë gwēx·sa wŭnāłaxs laē gwāł nāqaxa nEnq!ēma. Wä, g·îlᵉmēsē gwāł q!ŭnsq!wasaxa q!wa- 35 ᵉnäxs laē g·ēxaxēs ănēx·sâᵉyē. Wä, g·îlᵉmēsē Lōmax·ᵉīd q!ēk·!Esēda ts!Edāqē ḷōᵉmēs łaᵉwŭnEmaxa q!waᵉnäxs laē âlax·ᵉīd la wŭᵉnāła la gŭnsgŭnt!ēs gēgEyagEsē la k·!eâs gwēx·ᵉidaas dEx·āła. Wä, lāxaē łElEmg·it!īdē ōk!winaᵉyas. Wä, lāxaē âlak·!āla la bEq!ŭ-łEla. Wä, hëᵉmis la âEm la kŭlEmg·alīlats lāxēs g·eg·aëlasē qaᵉs 40

41 feel well again, because | they are no longer drunk. That is all about this. |

1 **Digging Carrots.**[1]—The woman takes this (cedar-bark basket), | the yew-wood digging-stick, her back-protecting | mat and her cedar-bark belt. She goes to the | rocks, for carrots generally grow on 5 rocks where there is grass || on the points of land. When she reaches the point where many carrots | were growing the past season (for the woman only goes there if she knows | that there were many of them, for they have not come out yet), she takes her | back-protecting mat and puts it on her back, and she takes her | belt and puts it over it 10 around her waist, then || she ties the mat on her back. She takes her digging-stick | and sits down on the rock. Then she puts her basket down in | front of her, and she peels off the grass and the roots from the rocks with her yew-wood | digging-stick, so that it turns over and the roots show. Then | she picks out the carrots and throws 15 them into her basket. || After she has selected them from among the roots of (other) plants, | she takes her digging stick again (some women call it the | peeling-stick for carrots) and she does | as she did before when she peeled it off from the rock. After filling her carrot-basket, | she puts it on her back. Generally she uses the peeling-stick for 20 carrots as a walking-stick. || She goes home to her house; and when she

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41 mēxᵉēdē. Wä, g·îlᵉmēsē ts!Ex·ᵉīdExs laē ēsᵉEk· la bēbEgwanEma laē gwāł wŭnāła. Wä, laEm gwāł lāxēq.

1 **Digging Carrots** (Ts!ōsäxa xEtEm[1]).—Wä, hëᵉmis ăxᵉētsōsa ts!Edāqē ḷEᵉwis L!Emq!Ek·!Enē ts!ōyayowa. Wä, hëᵉmisēs LEbeg·aᵉyē łēᵉwaᵉya ḷEᵉwis dEnēdzowē wŭsēg·anowa. Wä, lä qāsēL!a lāxa ăwīnak!wa qaxs hëᵉmaē q!ŭnāla q!wāxatsa xEtxEt!ēda k·!ēdEk!wa 5 lāxa ēwaēłbaᵉyē. Wä, g·îlᵉmēsē lāg·aa lāx q!āyasasa xEtxEt!a q!wāxa ăpsEyînx·dē qaxs âᵉmaēda ts!Edāqē hëEm lāgīłExs q!âLElaaqēxs q!ēnEmaē lāq qaxs k·!ēsᵉmaē q!wāxᵉīda. Wä, lä ăxᵉēdxēs LEbēg·aᵉyē łēᵉwaᵉya qaᵉs LEbēg·îndēs. Wä, lä ăxᵉēdxēs dEnēdzowē wŭsēg·anowa qaᵉs qEnēg·îndēs lāqēxs laē wŭsēg·oyōdEs. Wä, laᵉmē 10 qāqak·Enax LEbēg·aᵉyas łēᵉwaᵉya. Wä, lä ăxᵉēdxēs ts!ōyayowē qaᵉs k!wag·aalē. Wä, laEm hăᵉnē xEtxEt!aats!äs L!ābat lāx nEqEmalaäs. Wä, lä L!ōk!ŭg·îlōdxa k·!ēt!Emē yîsēs L!Emq!Ek·!înē ts!ōyayō qa nELElēs qa ᵉnăxwēs nēłᵉēdēda L!ōp!Ek·ē. Wä, lä mEnmaqaxa xEtxEt!a qaᵉs ts!Exts!âlēs lāxa L!ābatē. Wä, 15 g·îlᵉmēsē ᵉwīlg·îlqēda ōgŭq!ēmasē L!ōp!Ek·sa q!wasq!ŭxEläxs laē ēt!ēd dāx·ᵉīdxēs ts!ōyayowē yîxs ḷēqElaēda waōkwē ts!ēdaqas L!ōk!ŭgElayoxa xEtxEt!a lāq. Wä, laxaē âEm nEg·EłtEwēxēs g·îlx·dē gwēx·ᵉidaasa. Wä, g·îłᵉmēsē qōt!ē xEt!asäs L!ābataxs laē ōxLEx·ᵉīdEq. Wä, la q!ŭnāla sEk·!āqElaxēs L!ōk!wayâxa xEtxEt!a.

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[1] Continued from p. 139, line 22.

enters, | she puts down her load and puts it on the floor by the side 21
of the fire. |

Digging Lily-Bulbs.[1]—As soon as (the digging-stick) is finished, (the 1
man) gives it to his wife. | In the morning, when day comes, the
woman arises and | eats before she goes out. After she has finished
eating, | she takes her back-protector and her cedar-bark belt ‖ and 5
her new basket for lily-bulbs and also the | digging-stick for lily-
bulbs. She goes to the flat on the beach, for | there the lily grows and
there is soft sand. When | she reaches the place where there are
many lily-blossoms, she | puts down her new basket for lily-bulbs and
her digging-stick for ‖ lily-bulbs, and she puts the mat on her back. 10
She puts on the | cedar-bark belt, which she ties around her waist.
After doing so, | she sits down on the lower end of the back-protector,
for | the end of it reaches as far as her heels. She puts down her |
new basket for lily-bulbs in front of her. She takes her ‖ flat-edged 15
digging-stick and pushes the point into the sand on one side | of the
lily-plant; and when the point is half way in, she | pulls out her
digging-stick and pushes it into the sand again on one side of the
plant, | in this way: and she pulls it out and pushes it again
into the sand | at the upper side, in this way.[2] She pulls

Wä, lä näᵉnakwa lāxes g·ōkwē. Wä, g·îlᵉmēsē laēL laxēs g·ōkwaxs 20
laē ōxLEg·alīłaq lāxa mag·înwalīsasa lEgwīłasēs g·ōkwē.

Digging Lily-Bulbs.[1]—Wä, g·îlᵉmēsē gwāłExs laē ts!âs lāxēs gEnEmē. 1
Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaäläxs laē ḷaẋᵉwīdēda ts!Edāqē qaᵉs
hëyāsElēxs k·!ēsᵉmaē la qāsᵉida. Wä, g·îlᵉmēsē gwāł hëyāsElaxs
laē ăxᵉēdxēs LEbēg·aᵉyē łēᵉwaᵉya ḷEᵉwis dEnēdzowē wŭsēg·anowa
ḷEᵉwēs ałtsEmē x·ōgwats!ē dEntsEm L!ābata; wä, hëᵉmisḷēs ts!ō- 5
yayâxa x·ōkŭmē. Wä, lä qāsᵉid qaᵉs lä lāxa ăwadzâlisē qaxs
hëᵉmaē ëx· q!waxatsa x·ōkŭmē ḷōxs tElgwēsaē. Wä, g·îlᵉmēsē
lāg·aa lāxa q!ēnEmē gōgŭłEtEᵉwēsa x·ōkŭmaxs laē hëx·ᵉidaEm
g·ig·alisaxēs ałtsEmē x·ōgwats!ē L!ābata ḷEᵉwis ts!ōyayâxa
x·ōkŭmē. Wä, lä LEbēg·întsēs łēᵉwaᵉyē qaᵉs qEk·îyîndēsēs dEnē- 10
dzowē wŭsēg·anowē lāq qaᵉs wŭsēg·oyōdēs. Wä, g·îlᵉmēsē gwāłExs
laē k!wadzōdEx bEnbaᵉyasēs LEbēg·aᵉyē łēᵉwaᵉya qaxs sEk·!EXḷax·-
sīdzēᵉmaax ōxḷax·sīdzaᵉyas g·ōg·Egŭyâs. Wä, lä hăng·alīsaxēs
ālsEmē x·ōgwats!ē L!ābat lāxēs nEqEmālisē. Wä, lä dāx·ᵉīdxēs
pExba ts!ōyayowa. Wä, L!EnxbEtents pExbaᵉyas lāx ăpsānoL!EXḷa- 15
ᵉyasa x·ōgwanowē qa nEgoᵉyowēs tsēgwayobaᵉyas. Wä, lä k·!E-
qŭlisaxēs ts!ōyayowē qaᵉs ēt!ēdē L!EnxbEtalisas lāx ăpsānōL!EX-
ḷaᵉyas g·a gwāłēg·a (*fig.*). Wä, lāxaē k·!Eqŭlisaq qaᵉs ēt!ēdē L!Enx-
bEtalīsas lāxa ăpsānoL!EXḷaᵉyas g·a gwāłeg·a.[2] Wä, lä k·!Eqŭlisaq

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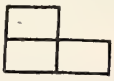
[1] Continued from p. 146, line 33. [2] See figure to left.

it out ‖ and pushes it into the sand again so that the cuts (in the sand) meet. Then she | pries out the lily plant and bulb in this way: | The lily-plant is the black spot in the middle of the square. Then | she breaks the soil and picks out the bulb, and she breaks off the | stem of the lily-bulb and throws it away. Then she throws the ‖ bulb into her bulb-basket. She continues doing this | as long as she is digging lily-bulbs. She digs them up very quickly when she is digging, for | three finger-widths is the width of the | digging-stick for lily-bulbs. As soon as the basket is full, | and when it is a fine day, she goes to get a mat from her house, ‖ and she spreads it out where she is digging. She takes hold of her | basket on each side and pours the bulbs on the mat which has been spread out, and | she goes on digging as she did before. Now, the bulbs that have been poured on the mat are getting dry; | and when the basket has been filled again, | she pours it out again on the mat. When evening comes ‖ and it is fine weather, she gets another | mat from her house and spreads it over the | bulbs that she has dug so that they may not get wet from the night dew. | When day comes, the woman goes back to where she is digging the | bulbs, and she takes along another mat, which she spreads out. ‖ She takes the one that was spread over the bulbs and spreads it out close to | the one on which she poured the bulbs. The three mats are spread in this way: | She scatters over them the bulbs which



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qa^{c}s ēt!ēdē L!ENXBETALISAS LAXA LA LELGEWATS L!ENQA^{c}YASĒXS LAĒ K!WĒT!EQÂLISAXA X·ŌGWANO ḶE^{c}WA X·ŌKŬMĒ LĀXA G·A GWĀŁAG·A (*fig.*). HËEM X·ŌGWANOWĒDA NEXTS!OWĒ TS!ŌŁTSEM TŌPĀŁA. WÄ, Â^{c}MISĒ HËX·^{c}IDAEM WAX·SENDXA DZEQWA QA^{c}S DÂQŌDĒXA X·ŌKŬMĒ QA^{c}S ḳ!ŭLPŌDĒXA X·ŌKŬMĒ LĀXA X·ŌGWANOWĒ QA^{c}S TS!EX^{c}ĒDĒQ. WÄ, LĀḶA TS!EXTS!ŌTSA X·ŌKŬMĒ LĀXĒS X·ŌGWATS!Ē L!ĀBATA. WÄ, ÂX·SÄ^{c}MĒSĒ HË GWĒG·ILAXS TS!OSAAXA X·ŌKŬMĒ. WÄ, LĀḶA HA^{c}NAKWĒLAXS LAĒ TS!ŌSA QAXS YŪDUẋ^{c}DENAĒ LĀXENS Q!WĀQ!WAX·TS!ĀNA^{c}YĒX YÎX ^{c}WĀDZOBAASAS TSĒGWAYOBA^{c}YASA TS!ŌYAYÂXA X·ŌKŬMĒ. WÄ, G·ÎL^{c}MĒSĒ QŌT!Ē X·OGWATS!ÄS L!ĀBATA LAĒ ĂX^{c}ĒDXA ŁĒ^{c}WA^{c}YĒ LĀXĒS G·ŌKWĒ, YÎXS ËG·ÎDZÂLAËDA ^{c}NĀLA QA^{c}S LÄ LEP!ĀLISAS LĀXĒS TS!ŌYASĒ. WÄ, LÄ TËTEGENŌDXĒS X·ŌGWATS!Ē L!ĀBATA QA^{c}S LÄ GŬG̣EDZŌTS LĀXA LEBĒSĒ ŁĒ^{c}WA^{c}YA. WÄ, ẋWĒLAQA^{c}MĒSĒ LA TS!ŌS^{c}ĪDA. QAXS LE^{c}MAAḶAŁ X·ELĒSĒS LA GŬG̣EDZŌYOXA LEBĒSĒ ŁĒ^{c}WA^{c}YA. WÄ, G·ÎL^{c}EMXAÄWISĒ QŌT!Ē X·ŌGWATS!ÄS L!ĀBATAXS LAĒ ĒT!ĒD GŬG̣EDZŌTS LĀXA LEBĒSĒ ŁĒ^{c}WA^{c}YA. WÄ, G·ÎL^{c}MĒSĒ LA DZÄQWAXS YÎXS ËG·ÎDZÂLAËDA DZÄQWA, WÄ Â^{c}MESĒ LA ĂX^{c}ĒDXA ŌGŬ^{c}LA^{c}MAXAT! ŁĒ^{c}WA^{c}YA LĀXĒS G·ŌKWĒ QA^{c}S LÄ LEPSEMLISAS LĀXĒS X·ŌGWĀNEMĒ X·ŌKŬMA QA K·!ĒSĒS ẋWĒLAQA K!ŬNX^{c}ĪD LĀXA G̣ŌSAXELAXA G̣ANULĒ. WÄ, G·ÎL^{c}MĒSĒ ^{c}NĀX·^{c}ĪDXA G̣AÄLÄXS LAĒ ĒT!ĒDĒDA TS!EDÄQĒ LĀXĒS X·ŌGWASAXA X·ŌKŬMĒ QA^{c}S DÄLĒXA ŌGŬ^{c}LA^{c}MAXAT! ŁĒ^{c}WA^{c}YA QA^{c}S LEP!ĀLISĒQ. WÄ, LAXAĒ ĂX^{c}ĒD LEPEYĀLISAXA X·ŌGWĀNEMAS X·ŌKŬMA QA^{c}S LEPENXELĪSĒS LĀX MODZOYAASASA X·ŌKŬMĒ G·A G̣WĀŁĒDA YŪDUẋWĒ ŁĒELWA^{c}YA. (*fig.*). WÄ, LÄ GWĒLDZŌTSĒS X·ŌGWĀNEMĒ X·ŌKŬM LĀQ QA HA^{c}NAKWĒLĒS LEMŌ-

she has dug, so that they may dry quickly. | After doing so, she 43
goes again and digs lily-bulbs; and | when she has filled her basket,
she goes and pours them on the ‖ mat. When it gets dark, she goes 45
and gets more mats | from her house, and spreads them over the
bulbs that she has dug. | When she has many, she stops. When it is
bad weather, in the | evening she takes short boards and makes a
roof over them. | There are four posts for it, and she puts two small ‖
beams over them; and she lays on the short split cedar boards, | that 50
it may be tight if it should rain. If it is a fine day in the | morning,
she takes off the boards of short split cedar-wood and scatters | the
bulbs over the mats. If the weather is fine, it takes more than | six
days to dry the bulbs thoroughly in the sun. Now I will ‖ stop for a 55
short time talking about the woman.[1] . . . |

After[2] the woman has put the rope around the box for lily-bulbs, |
she carries it on her back to where she has dried the | bulbs, and she
puts the bulbs into the box. When | it is full, she takes some lily-
leaves ‖ (some Indians call it lily-plant) and she puts them on top. | 60
Some Indians call this the soft cover for the lily-bulbs. After doing
this, | she puts the cover on. Some Indians call this "putting the |
flat cover on the box for lily-bulbs." When it is a fine morning, |

ᵉnakŭla. Wä, g·îlᵉmēsē gwāłEXS laē ēt!ēd x·ōxᵉwīdxa x·ōkŭmē. Wä, 43
g·îlnaxwaᵉmēsē qōt!ēda x·ōgwats!äs L!ābatEXS laē gŭgEdzōts lāxa
łēᵉwaᵉyē. Wä, g·îlnaxwaᵉmēsē dzāqwaxs laē ăxᵉēdxa łēElᵉwaᵉyē 45
lāxēs g·ōkwē qaᵉs lä LEPEyînts lāxēs xōgwānEmē x·ōkŭma.
g·îlᵉmēsē q!EyōLEXS laē gwāła. Wä, g·îlᵉmēsē yak·!ElxElaxa dzā-
qwäxs laē ăxᵉēdxa ts!āts!aᵉxᵘsEᵉmē qaᵉs lä sēsgEmlisas lāq. Wä,
laEm mōts!aqē ḷēḷāmas. Wä, lä k·āk·EdEtotsa małts!aqē wīswŭł
k·ēk·atēwē lāq. Wä, âᵉmēsē la pāqEmk·!Enaᵉya ts!āts!aᵉxᵘsEmē 50
lāq qa ămxēs qō yogŭx·ᵉīdLō. Wä, g·îlᵉmēsē ëg·îdzolēda ᵉnāläxa
gaāläxs laē sēwayōdEX säläs ts!āts!aᵉxᵘsEma qaᵉs gwēldzōdēsa
x·ōkŭmē lāxa łēElwaᵉyē. Wä, g·îlᵉEm aëg·îsa ᵉnāla laē hăyāqax
q!EL!Exsē ᵉnāläsa x·îläxa x·ōkŭmē lāxa L!ēsEla. Wä, laᵉmEn
yāwasᵉīd gwāł gwāgwēx·sᵉāla laxa ts!Edāqaxs häē.[1] . . . 55

Wä,[2] g·îlᵉmēsē gwāłēda ts!Edāqē wElxsEmdxēs x·ōgwats!ē xEtsEma
laē hëx·ᵉidaEm la ōxLālaxa xEtsEmē qaᵉs lä lāx x·îldzasasēs
x·ōkŭmē. Wä, lä k·!āts!ōtsēs x·ōkŭmē lāxa xEtsEmē. Wä, g·îl-
ᵉmēsē qōt!axs laē ăxᵉēd lāx yîsx·Enasa x·ōkŭmē. Wä, la ᵉnēk·ēda
waōkwē bāk!ŭm x·ōgwanō, qaᵉs ts!āk·îyîndēs. Wä, lāxaē ᵉnēk·ēda 60
waōkwē bāk!ŭm t!āk·Eyîndēs lāxa x·ōkŭm. Wä, g·îlᵉmēsē gwāłExs
laē pāqEmts. Wä, lāxaē ᵉnēk·ēda waōkwē bāk!ŭm yîkŭyîndēsa
yîkŭyaᵉyē lāxa x·ōgwats!ē xEtsEma. Wä, g·îlᵉmēsē ëk·a gaāläxs
laē hëx·ᵉidaEm la mōxsasēs x·īx·ogwats!ē xēxEtsEm lāxēs x·ogŭ-

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[1] Continued on p. 60. [2] Continued from p. 81, line 72.

she puts all the boxes with lily-bulbs aboard the || canoe; and when they are all aboard, they start for home, | going to the winter village. |

When they arrive at their house, they unload the canoe, | if it is high water at the time of their arrival. Then they put down the boxes | in a cool corner of the house, for the lily-bulbs easily dry up || when the boxes are put down where it is warm; therefore they are | put into a cool corner of the house. There the owner of the roots will keep them until the | winter comes and the tribe have a winter ceremonial. |

Picking Elderberries.—You know | the way of making various kinds of baskets. The basket | of those who pick elderberries is a small-meshed basket.[1] . . . | In[2] the morning, when it is fine weather, the woman takes her || hook, her cedar-bark belt, and her small-meshed | large basket, which she carries on her back, and she goes to the place where elderberries are growing, | for elderberries grow only on the banks of rivers. There the | woman goes who picks elderberries. As soon as she reaches the elderberry-bushes, | she puts there her baskets on the ground, for generally she has two || or even three baskets for carrying elderberries. She takes her belt | and puts it round her waist; and after doing so, she takes her | smallest basket for elderberries and hangs it in front of her body. | First she picks off the berries growing

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LEᶜlats!ē ẋwāk!ŭna. Wä, g·îlᶜmēsē ᶜwilxsaxs laē ălēẋᶜŭlēsa. Wä, laᶜmē näᶜnakwa qaᶜs lä lāxēs ts!ăwŭnxElasē g·ōẋᵘdEmsa.

Wä, g·îlᶜmēsē lāg·aa lāxēs g·ōkwaxs laē hëx·ᶜidaEm mōłtōdExs yîxŭlalisaaxs laē lāg·alisa. Wä, lä hë mōgwalīłElasa xēxEtsEma wŭdanēgwīłasēs g·ōkwē qaxs ẋ·Elyak·aēda x·ōkŭmaxs ts!ats!Elqwāłaēs mExēlasa x·īx·ōgwats!ē xēxEtsEma. Wä, hëᶜmis lāg·iłas hë mōgwalēlEma wŭdānēgwīłasa g·ōkwē. Wä, laEm lālaał lāxa ts!ăwŭnxē qō ts!ēts!ēxᶜīdLē g·okulōtasa x·ōgwadäsa x·ōkŭmē.

Picking Elderberries (Ts!ēx·äxa ts!ēx·īna).—Wä, laEmḷas q!âLElax gwēg·ilasasa lExēläxa ōgŭqāła laElxaᶜya. Wä, hëᶜmis lExEläsa ts!ēx·äxa ts!ēx·īnēda t!ōłt!oxsEmē lExaᶜya.[1] . . . Wä,[2] g·îlᶜmēsē ëg·îdzâlaxa gaäläxs laē hëx·ᶜidaᶜma ts!Edāq ăxᶜēdxēs gaḷayowē ḷEᶜwēs dEndzEdzōwē wŭsēg·anowa ḷEᶜwēs t!ōłt!oxsEmē ᶜwālas lExaᶜya. Wä, lä ōxLālaqēxs laē lāxa ts!ēnadäxa ts!ēx·īna, yîxs lēx·aᶜmaē ts!ēnadēda ōgwägaᶜyasa wīwa. Wä, hëᶜmis lālaasa ts!ēᶜnēnoxwē ts!Edāqa. Wä, g·îlᶜmēsē lāg·aa lāxa ts!ēx·mEdzExEkwaläxs laē hănEmg·aElsElaxēs laElxEla qaxs q!ŭnālaē małtsEma ḷōxs yūduẋᵘsEmaē ts!ēnats!ē laElxaᶜya. Wä, lä ăxᶜēdxēs wŭsēg·anowē qaᶜs wŭsēg·ōyodēs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs ămayagaᶜyasēs ts!ēᶜnats!ē lExaᶜya qaᶜs nānayagEmēs. Wä, hët!a g·îl ts!ēx·ᶜītsōᶜsēda banaabâᶜyas. Wä, g·îlᶜmēsē qōt!ē nānayagE-

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[1] Continued on p.155, line 1. [2] Continued from p. 155, line 18.

below; and when the | basket hanging on the front of her body is full, she pours the berries into the large basket; ‖ and after she has picked 15 off from the bushes, all the elderberries growing below | she takes the hook and pulls down the elderberries growing on the upper part of the | bushes, and she picks them off; and when the basket hanging in front of her body is full, | she pours the berries which she has picked into the large | basket for carrying elderberries. She continues doing so with her hook, pulling down ‖ the berries on the upper 20 part of the bushes. After all the | baskets have been filled with elderberries, she ties down the top, for they are | all heaping full. After doing so, she carries one at a time | on her back, and she goes to and fro, carrying them down the river. |

Picking Salal-Berries.—You know the | ways how baskets are made. 1 They use a large small-meshed | basket for picking salal-berries. One basket is large, | and the next one is medium-sized, and the smallest kind of basket is carried in front of the body. ‖ The name of the large 5 basket of the woman is "swallowing-basket," | and the next basket is called "middle-one;" | and "front-basket" is the name of the | smallest one. In the morning, when it is clear, the woman puts | her salal-berry picking baskets one into the other. She takes her belt | and puts it into the baskets, and she takes ‖ goat-tallow and chews it. 10 As soon as she has chewed it, she puts it | into the palm of her right

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masēxa ts!ēx·īnaxs laē gŭqâsasēs ts!ēnānEmē lāxa ᵉwālasē lExaᵉya. Wä, g·îlᵉmēsē ᵉwīlg·ełExLōwa banaabâᵉyasa ts!ēx·mEsaxa ts!ēx·inäs, 15 laē ăxᵉēdxēs gāḷayowē qaᵉs gāLaxElēs lāxa ëk·!āla ts!ēnxLawēsa ts!ēx·mEsē. Wä, hëᵉmis la ts!ēnatsēx. Wä, g·îlᵉEmxaāwisē qōt!ē nānayagEmasēxs laē gŭqâsasēs ts!ēnānEmē lāxa ᵉwālasē ts!ēnats!ēs lExaᵉya. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilasēs g·āḷayowē la gaLāxElas lāxa ëk·!āla ts!ēnxLawēsa ts!ēx·mEsē. Wä, g·îlᵉmēsē ᵉnāx̣wa la 20 qōqŭt!ē ts!ēts!enats!äs laElxaᵉya, laē t!Emāk·Eyîndālaq qaxs ᵉnāx̣waᵉmaē L!ēL!äk·Emāla. Wä, g·îlᵉmēsē gwāła laē ᵉnāłᵉnEmsg·EmEmqaxs laē ōxLālaqēxs laē ōxLātōsElaq lāxa wā.

Picking Salal-Berries (NEkwäxa nEk!ŭłē).—Wä, laEmḷas ᵉnāx̣wa 1 q!âLElax gwēg·ilasasa lExēläxa lExaᵉyē. Wä, la wīlxsd t!ōłt!ōxsEmē lExEläsa nEkwäxa nEk!ŭłē. Wä, hëᵉmisēxs ᵉwālasaēda ᵉnEmsgEmē; wä, lä hëłēda ᵉnEmsgEmē; wä, hëᵉmisa nānaagEmxa ămāyagaᵉyas lExEläs. Wä hëEm ḷēgEmsa ᵉwālēgaᵉyasa lExEläsa ts!Edāqē näg·ē. 5 Wä, lä hēlōmagEmx·Lēda māk·îläq. Wä, la nānaagEmx·Lēda ămāyagaᵉyas. Wä, g·îlᵉmēsē ëg·îdzâlaxa gaāläxs laē k!wāk!ŭsōdalēda ts!Edāqaxēs nEgwats!ēLē laElxaᵉyē. Wä ăxᵉēdxēs wŭsēg·anowē, qaᵉs g·īts!ōdēs lāxēs laElxaᵉyē. Wä, lä ăxᵉēdxa yāsEkwasōx ᵉmElxLōx qaᵉs malēx̣ᵉwidēq. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sExs laē ăxdzōx̣ᵘ- 10 ts!āndEs lāxēs hëłk·!ōts!ānaᵉyē. Wä, dzāk·ōts lāxēs gEmxōłtsā-

13 hand and rubs it with the left | hand. When it is all over her hands, she | rubs it on her face, so that a thick layer of tallow is on her |
15 face, and so that the mosquitoes cannot bite through it. ‖ This is called "tallow sitting on the face." |

After she has done so, she takes her salal-picking cedar-bark hat | and puts it on. On her back she carries the baskets, and | she also takes her paddle and goes down to the beach where her | salal-
20 berrying canoe is. She launches it and goes aboard. ‖ She sits in the stern, and puts the baskets into the canoe. Then | she paddles, going to an island where salal-berries grow, for these are the only | places where salal-berries grow well. When she arrives there, she ties a stone to her | small canoe, carries the baskets on her back, and goes into the woods | to pick salal-berries. When she reaches the edge
25 of the salal-berry patch, ‖ she puts down her baskets, takes her belt | and puts it round her waist. After that she takes her | front-basket, the smallest one of her baskets, and hangs it in front of her chest. She puts her | two baskets upright on the ground, | and she picks off
30 the salal-berries and puts them into the front-basket. ‖ When it is full, she pours them into the swallowing-basket, the largest one | of the salal-berry baskets. She continues picking them into her front-basket. When | it is heaping full, she pours them into the medium-sized basket; and | as soon as it is full, she pours them into the swallowing-

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12 naᶜyē. Wä, g·îlᶜmēsē la hamElgEdzEᶜwē lāx eᶜeyasâsēxs laē dzEdzEk·Emts lāxēs gōgŭmaᶜyē. Wä, laEm wâkwēda yāsEkwē lāx gōgŭmaᶜyas, qa k·!ēsēs lāx·sâwē q!Ek·Eläsa ḷēsḷEna lāq. Wä,
15 hëEm ḷēgadEs k!wāk!ŭx̣ŭmakwasa yāsEkwē.

Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs nEkŭmłē dEntsEm LEtEmła qaᶜs LEtEmdēs. Wä, lä ōxLäg·întsēs nēnEgwats!ē laElxaᶜya. Wä, lä dāg·îlx·ḷālaxēs sēᶜwayowē qaᶜs lä lEnts!ēs lāx hanēdzasasēs nEgwats!ēLē x̣wāx̣wagŭma. Wä, lä wīᶜxᵘstEndEq qaᶜs lä laxsEq.
20 Wä, laEm k!waxḷaqēxs laē hăng·aałExsaxēs laElxaᶜyē. Wä, lä sēx̣ᶜwid qaᶜs lä lāxa nEgwādē lāxa ᶜmak·âla qaxs lēx·amaē ëx· q!wāxatsa łEnEmx·dē. Wä, g·îlᶜmēsē lāg·aaxs laē mōgwanōdxēs x̣wāx̣wagŭmē. Wä, lä ōxLäg·întsēs laElxaᶜyaxs laē ālēᶜsta lāxēs nEgwasLaxa nEk!ŭłē. Wä, g·îlᶜmēsē lEnxEndxa q!ēq!axLâläxa
25 nEk!ŭłaxs laē ōxLEg·aᶜsaxēs laElxaᶜyē. Wä, lä ăxᶜēdxēs wŭsēg·anowē qaᶜs wŭsēx·ᶜīdēs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs nānaagEmēxa ămāyagaᶜyas lExEläs qaᶜs tēk!ŭpElēq. Wä, lä hëłiᶜlälax hanx·hats!ēnaᶜyasa małtsEmē laElxaᶜya qa âlak·!alēs t!et!axEsa. Wä, lä k!ŭlp!īdxa nEk!ŭłē qaᶜs lä k!ŭlpts!âlas laxēs nānaagEmē.
30 Wä, g·îlᶜmēsē qōt!axs laē gŭqâsas lāxēs näg·ēᶜxa ᶜwālēg·aᶜyas nEgwats!äs lExaᶜya. Wä, lä hanāł k!ŭlpts!âlaxēs nānaagEmē. Wä, g·îlnax̣waᶜmēsē qōt!axs laē gŭqEyînts lāxēs näg·aᶜyē. Wä, g·îlᶜmēsē la L!äk·Emālaxs laē ēt!ēd gŭxts!âlaxēs hēlomāgEmē. Wä,

basket; and | when that is also full and the berries are heaped high, she || picks them into her front-basket; and when this is also heaping full, | she puts it on the ground. Then she breaks off good hemlock-branches and | puts them on the opening of the salal-baskets all around; and when | she has put them in standing all around the salal-berry baskets, she | bends down the ends and ties the hemlock-branches down in this way.[1] || After tying them down with cedar-bark rope, which is on the basket, she | puts the swallowing-basket down | into her small canoe, and she goes back and | carries the medium-sized basket, and she hangs the | front-basket over her chest, and she carries one on each side as she || comes out of the woods, and puts them in the bow of the travelling-canoe. As soon as | she has done this, she goes aboard her travelling-canoe and paddles | home to her house. As soon as she arrives on the | beach of her house, she carries the largest | basket on her back and takes it up into her || house. She puts it down at a place not too near the fire. | She goes down again to the other two berry-baskets, and she carries | one on each side as she walks up, in the same way as she had done when she came out of the woods | when she picked the berries on the island, and she puts them down. |

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g·îlᶜEmxaāwisē qōt!axs lāxēs laēnaᶜyaxat! L!äk·Emāla, wä, lāxas k!ŭlpts!ōdxēs nānaagEmē. Wä, g·îlᶜEmxaāwisē L!äk·Emālaxs laē hăng·aElsaqēxs laē L!Exᶜwīdxa ĕk·ē q!waxē q!ēnEma. Wä, lä q!axstEnts lāx ăwēᶜstäs ăwāxstaᶜyasēs nēnEgwats!ē. Wä, g·îlᶜmēsē ᶜwīlala q!wāxtaakwa yūduẋᵘsEmē nēnEẋᵘts!âla laElxaᶜya laē gwāgŭnaxbax·ᶜīdxa ōbaᶜyasa t!āk·EmaᶜyE q!wāxa, yîxs laē gwāł t!Emāk·Eyîntsa nāłamē dEnsEn dEnEma lāq. Wä, g·îlᶜmēsē ᶜwīᶜla la t!Emak·Eyaakŭxs laē ōxLäg·Entsa nEgwats!ē näg·ē qaᶜs lä ōxLEg·aałExsas lāxēs yāᶜyats!ē ẋwāẋwagŭma. Wä, lä ẋwēlaxsag·a qaᶜs lä ōxLäg·Entsa hëlomagEmē nEgwats!ä. Wä, lä tEk!ŭpElaxēs nanaagEmē nEgwats!äxs g·āxaē tētEkwasElaxa małtsEmaxs g·āxaē łâłt!āla qaᶜs hănāg·Eyōdēs lāx âg·iwaᶜyasēs yāᶜyats!ē. Wä, g·îlᶜmēsē gwāłExs laē lāxs lāxēs yāᶜyats!ē. Wä, lä g·āxē sēẋᶜwida qaᶜs g·āxē näᶜnakwa lāxēs g·ōkwē. Wä, g·îlᶜmēsē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaEm ōxLEg·îłExsaxa ᶜwālēgEyas lExEläsxa näg·aᶜyē qaᶜs lä ōxLosdēsElaq qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas lāxa k·!ēsē nEẋwāła lāx lEgwīłas. Wä, lä ētEnts!ēs lāxa małtsEmē nEgwats!ē laElxaᶜya, lāxaē tētEkwasElaqēxs g·āxaē lâsdēsEla lāxēs gwāłaasaqēxs g·āxaē lâłt!alas lāxēs nEgwasdē lāxa mEk·âla. Wä, lāxaē hănEmg·alīłas.

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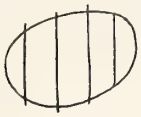
[1] That is, the branches are put in between the berries and the basket, tips up, and are then bent over from all sides toward the middle and tied together so that they cover the berries.

Picking Currants[1] (*q!ēsēna*).—The same baskets | are used by the women to pick currants as are used when picking salal-berries, | and there are three of them. When the woman sees that the weather is fine in the morning, she | takes her baskets and her cedar-bark belt || and her cedar-bark hat, and puts the baskets on her back. | Then she puts on her cedar-bark hat and goes out to the place where | the currant bushes grow. As soon as she gets there, she puts down | her currant-picking baskets. She takes her cedar-bark | belt and puts it around her waist. After doing so, she takes || her front-basket, hangs it in front of her chest, hung from a strap around her neck. | She pinches off the stems of the currants, and | breaks them off and throws them into her front-basket. When it is | full, she pours it into the swallowing-basket. Then she goes on pinching off | more currants at the lower ends of the stems. She pinches them off and throws them into the || front-basket for currant-picking; and when it is full, she goes back and | pours them on top of those which she poured in first. When they are level with the top of the basket, | she stops pouring them into the swallowing-basket. She does the same as she did before with the medium sized basket; | and when it is also level with the top, she stops pouring them in, | and she also fills her front basket; and when this is full, || she gets skunk-cabbage leaves, which she puts as a covering over the | three currant-baskets. When they are all covered with |

Picking Currants[1] (Q!esäxa q!ēsēna).—Wä, hëEmxat! q!ēdzats!ēsa ts!Edāqaxa q!ēsēnēs lExEläxs läx·dē nEkwaxa nEk!ŭła yūduẋ^{u}sEmē laElxa^{c}ya. Wä, g·îl^{c}mēsē ëk·!Edzâlaxa ga̧äläxs laē hëx·^{c}ida^{c}ma ts!Edāqē ăx^{c}ēdxēs laElxa^{c}yē ḷE^{c}wis dEndzEdzowē wŭsēg·anōwa ḷE^{c}wis dEntsEmē LEtEmła. Wä, lä ōxLälaxēs laElxa^{c}yaxs laē LEtEmtsēs dEntsEmē LEtEmłaxs laē qās^{c}id qa^{c}s lä lāx q!wāxasasa q!ēsmEsēs. Wä, g·îl^{c}mēsē lāg·aa lāqēxs laē hăng·aElsaxēs q!ēq!ēdzats!ē laElxa^{c}ya. Wä, lä ăx^{c}ēdxēs dEndzEdzowē wŭsēg·anowa qa^{c}s wŭsēg·oyōdēs. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxēs nanaagEmē lExa^{c}ya qa^{c}s tēk!ŭpElēqēxs laē qEnxâlax aōxLaasas qa^{c}s lä ēp!ExḷAx ōxḷa^{c}yas yîsx·Enasa q!ēsēna qa^{c}s ēpâliqēxs laē ēpts!âlas lāxēs q!ēdzats!ē nānaagEm lExa^{c}ya. Wä, g·îl^{c}mēsē qōt!axs laē gŭxts!ōts lāxēs näg·ē. Wä, lä ẋwēlaqa ēp!ExḷAx·^{c}īdEx ōxḷa^{c}yasa yîsx·Enasa q!ēsēna qa^{c}s ēpâliqēxs laē ēpts!âlas lāxaaxēs q!ēdzats!ē nanaagEm lExa^{c}ya. Wä, g·îl^{c}mēsē qōt!axs laaxat gŭqEyînts lāxēs g·îlx·dē gŭxts!ōyâ. Wä, g·îl^{c}mēsē ^{c}nEmāk·Eyaxs laē gwāł gŭqEyîndālaxa nēg·ä^{c}yē. Wä, lä hëEmxat! gwēx·^{c}īdxa hëlomāgEmē. Wä, g·îl^{c}Emxaāwisē ^{c}nEmāk·Eyaxs laē gwāł gŭqEyîndālaq. Wä, lāxaē qāqŭt!aaxēs nanaägEm lExa^{c}ya. Wä, g·îl^{c}mēsē qōt!axs laē māp!ēd lāxa k·!Ek·!aōk!wa qa^{c}s ts!ak·Eyîndālēs lāx ōkŭya^{c}yasa q!ēq!ēdzats!ē yūduẋ^{u}sEm laElxa^{c}ya. Wä, g·îl^{c}mēsē ^{c}nāẋwa la ts!ē-

[1] *Ribes petiolare* Dougl.

skunk-cabbage leaves, she breaks off straight twigs of huckleberry-bushes, | and pushes four of them through the top of each of the currant- | baskets. They are put across over the skunk-cabbage leaves; || and after she has done so, it is this way:  This represents the mouth of a | currant-basket; and when they are turned on their sides, | none of the currants drop out through the | skunk-cabbage covering, because the huckleberry-twigs that have been pushed through | hold them in tight. First she carries the large basket out on her back || and she carries it into her | house, and she goes and puts it down in a cool corner of the house. Then | she goes back and brings out of the woods the medium-sized currant-basket, | and she takes it into her | house. Then she puts it down next to the large basket. Then || she goes back and brings the currant-basket which is carried in front. She | carries it out of the woods and brings it into her house and puts it down | where the others are. |

Picking Huckleberries.[1]—As soon as this (the hook for picking berries) is finished, (the woman) | gets ready to go and shake off huckleberries | in the morning. . . . In the morning, when day comes, | she arises and eats a light breakfast. After doing so, || she takes her two huckleberry-baskets and her paddle | and her mat to

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ts!ak·ᴇyaaẋᵘsa k·!ᴇk·!aōk!waxs laē ʟ!ᴇxᵉwīdxa naᴇnqᴇla g̣wādᴇmsa qaᵉs lä ʟ!ᴇnqᴇmsâlasa maēmots!aqē lāx ăwāxstaᵉyasa q!ēq!ēdzats!ē laᴇlxaᵉya. Wä, laᴇm ëk·!adzᴇndālaxa ts!ēts!ak·ᴇmaᵉyē k·!ᴇk·!aōk!wa. Wä, lä g·a g̣wäłaxs laē g̣wāła (*fig.*). Wä, hëbōłaᴇm la ăwāxstēsa q!ēq!ēdzats!ē laᴇlxaᵉya. Wä, g·îlᵉmēsē la wāx·ᴇm la qōxᵉwitsa q!ēq!ēdzats!ē laᴇlxaᵉya qaxs k·!eâsaē la g̣wēx·ᵉīdaas la lawäyē ts!ēts!ak·ᴇyaᵉyas k·!ᴇk·!aōk!wa qaēda la ᴇlāłayosēda lā ʟ!ᴇnqᴇmx·sâla naᴇnqᴇla g̣wādᴇmᴇsa. Wä, lä hëᴇm g·îl ōxʟᴇx·ᵉītsōᵉsēda q!ēdzats!ē näg·ē lᴇxaᵉya, qaᵉs g·āxē ōxʟōłt!alaq qaᵉs lä ōxʟaēʟᴇlaq lāxēs g·ōkwē, qaᵉs lä ōxʟᴇg·alīłaq lāx wŭdanēg̣wīłasēs g·ōkwē. Wä, lä x̣wēlaxsag·a qaᵉs läxat! ōxʟᴇx·ᵉīdxa hëlōmag̣ᴇmē q!ēdzats!ē lᴇxaᵉya, qaᵉs g·āxēxat! ōxʟōłt!alaq, qaᵉs lä ōxʟaēʟᴇlaq lāxēs g·ōkwē, qaᵉs lä ōxʟᴇg·alīłas lāx lā hănēlatsēs näg·aᵉyē. Wä, lä x̣wēlaxsag·a, qaᵉs lä ōxʟᴇx·ᵉīdxa nanaag̣ᴇmē q!ēdzats!ä, qaᵉs g·āxē ōxʟōłt!ālaq, qaᵉs lä ōxʟaēʟᴇlaq lāxēs g·ōkwē. Wä, la ōxʟᴇg·alīłaq lāx hăx·hanēlasasēs g·îlx·dē hănᴇmg·alīlᴇma.

Picking Huckleberries.[1]—Wä, g·îlᵉmēsē g̣wāłamasqēxs laē hëx·ᵉidaᴇm xwānałᵉīda, qaᵉs lālag·īł k!·ᴇłāł lāxa k·!ᴇlādaxa g̣wādᴇmē, qōᵉnāx·ᵉīdᴇłxa g̣aāla . . . Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa g̣aāläxs laē g̣ag·ustâ, qaxs xāʟ!ᴇx·ᵉīdē g̣aaxstālax·ᵉīda. Wä, g·îlᵉmēsē g̣wāłᴇxs laē dāx·ᵉīdxēs małtsᴇmē k·!ēk·!ᴇlats!ē laᴇlxaᵉya ʟᴇᵉwis sēᵉwayowē; wä, hëᵉmisēs k!wayē łēᵉwaᵉya; ʟᴇᵉwis dᴇntsᴇmē ʟᴇtᴇmła, ʟᴇᵉwis

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[1] Continued from p. 140, line 16.

7 sit on, her cedar-bark hat and her | cedar-bark belt. She carries them all as she is going down to the | beach to the place where she left her canoe that she is to use when she goes huckleberrying. | She goes aboard, sits down in the stern, and paddles, and she goes to the ‖ 10 huckleberry-patch on an island, for that is where huckleberries grow, | that are good to be picked, and the women go there for picking | huckleberries. As soon as she arrives there, she puts out the anchor-line | of her canoe. She takes her belt | and puts it around her waist, over 15 her blanket; ‖ and after doing so, she takes her two | baskets and puts the smaller basket into the | larger one. She carries them on her back, | placing the forehead-strap over her forehead. She puts on 20 her | hat, and, after doing so, she goes out of her ‖ canoe into the thicket, for there are always many | salal-berry-bushes outside of the huckleberry-bushes. When | she reaches the huckleberry-bushes, she puts down her | baskets and hangs the medium-sized basket | on her 25 chest, and she goes to the place where she sees many ‖ huckleberries on the bushes. She stands under them and bends them down into the | basket and shakes off the | huckleberries into it. As soon as the huckleberries fall into the basket, | she strikes the bushes with the right hand, and all the | huckleberries fall off into the basket.

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7 dEnēdzōwē wŭsēg·anowa. Wä, lä ᵉwīᵉlEnkŭlaqēxs laē lEnts!ēs lāxa L!Emaᵉisē lāx hănēdzasasēs k·!EłEt!aats!äxa gwādEmē ẋwāẋwagŭma. Wä, lä lāxs lāqēxs laē k!waxLEndqēxs laē sēẋᵉwida, qaᵉs lä lāxēs 10 k·!Elādäxa gwādEmē lāxa ᵉmEk·âla qaxs hëmEnāłāᵉmaē hēladxa k·!ēk·!EłdEmsaxa gwādEmē. Wä, hëᵉmis lalaasa ts!Edāqēxēs k·!Ełdemsaxa gwādEmē. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē q!Eldzanōdxēs k·!EłEt!aats!äxa gwādEmē ẋwāẋwagŭma. Wä, lä dāx·ᵉīdxēs wŭsēg·anowē qaᵉs qEnōyōdēs lāxēs qEnasē lāx ōkŭyaᵉyasēs nEẋᵉŭnaᵉyē. 15 Wä, g·îlᵉmēsē gwāłExs laē dāx·ᵉīdxēs małtsEmē k·!ēk·!Elats!ē laElxaᵉya qaᵉs hăntsłōdēsēs hëlomagEmē k·!Elats!ē lExä lāxa ᵉwālasē näg·ē k·!Elats!ē lExaᵉya. Wä, lä ōxLEx·ᵉīdqēxs laē qEx·īwalaxa q!āłEyowē. Wä, lä LEtEmtsēs k·!EłEmłaxa gwādEmē LEtEmła. Wä, g·îlᵉmēsē gwāłExs laē lâłtâ lāxēs k·!EłEt!aats!ē 20 ẋwāẋwagŭma, qaᵉs lä lālaqa lāxa q!waxōlkwāla, qaxs hëmEnāłaᵉmaē łēnokŭlē L!āsalaasa k·!EłdEmsaxa gwādEmē. Wä, g·îlᵉmēsē lāg·aa lāxa gwādEmdzExekŭläxs, laē hăng·aElsaxēs k·!ēk·!Elats!ē laElxaᵉya. Wä, lä ăxᵉwŭłts!ōdxa hëlomagEmē lExaᵉya, qaᵉs tēkłŭbōdēsēxs laē qāsᵉida qaᵉs lä lāxēs lā dōgŭł q!ēxLâlaxa gwā- 25 dEmē. Wä, lä LâxLElsaqēxs laē gElēẋᵉwīdEq, qaᵉs lä gElēẋᵘts!ōts lāxēs k·!Elats!ē hëlomāgEmē lExaᵉya. Wä, hëᵉmis lä k·!Elâlatsēxa gwādEmē. Wä, g·îlᵉmēsē gwāł tēxts!âlēda gwādEmaxs laē LEqElgēsēs hëłk·!ōłts!ānaᵉyē lāxa gwādEmsē. Wä, g·îlᵉmēsē ᵉwīᵉlaxałts!âwa gwādEmē lāxa k·!Elats!ē hëlomāgEmē lExaᵉya laē mExᵉēdxa

Then she lets go of the ‖ huckleberry-bush, as there are no more berries on it. She goes to another bush with | many huckleberries, and she does as she did with the | first one. When the small basket is full, she | pours the huckleberries that have been shaken off into her larger | basket, and she does as she did before to the other one, ‖ and she shakes off the huckleberries into her small basket; and when | the large basket is all full and also the small one, | she takes skunk-cabbage leaves and spreads them over the two | baskets. She ties down the top, and | after doing so, she carries the larger basket on her back and ‖ the small one in front of her body. Then she goes home. |

Picking Salmon-Berries.—When | the salmon-berries ripen, and when the man wants to give a | salmon-berry feast, he engages many | women to go picking salmon-berries. Then they all take their ‖ hooked salmon-berry picking boxes and their front- | baskets to pick the berries in, which are used besides the hooked boxes for holding the picked berries.[1] . . . |

Now[2] the hired women take the front- | baskets and the hooked boxes along, for each of them has besides (a box) | a basket. They also take their paddles and go down ‖ to the beach in front of their houses. Then they go into their | small canoes, and generally there

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g̣wādEmEsaxs laē lōbExLâla, qaᶜs lä Lēxᶜwid lāxa ōgŭᶜlamaxat! q!ēxLâläxa g̣wādEmē. Wä, lä âEmxaāwisē naqEmg·îłtowēxēs g·îlx·dē g̣wēg·ilasa. Wä, g·îlᶜmēsē qōt!ē hëlomag̣Emasēxs laē gŭqōsasēs k·!ElānEmē g̣wādEm lāxēs ᶜwālasē näg·ē k·!Elats!ē lExaᶜya. Wä, lāxaē ēt!ēd âEm naqEmg·îłtoxēs g·ālē g̣wēg·ilasaxs laē ēt!ēd k·!Ełts!ōdxēs hëlomag̣Emē k·!Elats!ē lExaᶜya. Wä, g·îlᶜmēsē ᶜnāx̣wa qōqŭt!ē ᶜwālasē näg·ē lExäs ḷEᶜwa hëłomag̣Emaxs laē ăxᶜēd lāxa k·!îk·!aōk!wa qaᶜs LEpEyîndēs lāxēs māłtsEmē g̣wēg̣wadats!ē laElxaᶜya. Wä, lä t!Emāk·EyîndEq. Wä, g·îlᶜmēsē g̣wāłExs laē ōxLäg·întsa ᶜwālasag̣awaᶜyē g̣wadats!ä. Wä, lāLa tēk!ŭpElaxa ămāyag̣awaᶜyē g̣wādats!ē lExaᶜyaxs g·āxaē näᶜnakwa.

Picking Salmon-Berries (Hămsäxa q!EmdzEkwē).—Wä, hëᶜmaaxs laē L!ōL!Ep!Enxsa q!EmdzEkwē; wä, g·îlᶜmēsē q!EmdzEkwēlaēxsdēda bEgwānEmaxa q!EmdzEkwē, yîxs hëłaē. Wä, lä hëłaxa q!Eyōkwē ts!Edāqa qa läs hămsaq. Wä, hëx·ᶜidaᶜmēsē ᶜnāx̣wa ăxᶜēdxēs g̣eg̣āḷEkwē hēhEmyats!äxa q!EmdzEkwē. Wä, hëᶜmisa nanaag̣Emē lExaᶜya. Wä, hëEm hănōdzēsa g̣āḷEkwē hămyats!ēs. . .[1]

Wä,[2] laᶜmē ᶜnāx̣waᶜma hëᶜlānEmē tsēdāq dāg·îlxḷālaxēs nānaag̣Emē lExaᶜya ḷEᶜwis g̣āḷEkwēxa ᶜnāłᶜnEmsg̣Emē, yîxs âᶜmaē hănōsElaxa nānaag̣Emē lExaᶜya; wä, hëᶜmisēs sēsEᶜwayowē, qaᶜs lä hōqŭnts!ēs lāx L!Emaᶜisasēs g·ig·ōkwē, qaᶜs lä hōg̣ŭxsEla lāxēs hēhEmyats!ēLaxa q!EmdzEkwē x̣wāx̣ŭx̣wagŭma. Wä, lä q!ŭnāla mēmēmaᶜł-

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[1] Here follows the description of the berrying-box, p. 140, line 17, to p. 141, line 43.

[2] Continued from p. 141, line 34.

are | two in each canoe paddling; and they are going with the bow ahead to where they know | many salmon-berry bushes grow. They do not all wish to keep together,— | the whole number (of women). As soon as they come to a place where they are going to pick salmon berries, ‖ they go ashore out of their small canoes, and | take their baskets and hooked boxes along. | The hooked box is carried on the back, and in front of their bodies hang | the baskets. They have tied the small canoes | ashore by means of the anchor-line. After this has been done, they go back to the place where the ‖ salmon-berry bushes grow; and when they come to a place where there are many salmon-berries | on the bushes, they put down the hooked box so that it stands upright, | and they begin to pick. They put the berries into the | front-basket; and when it is full, they pour the salmon-berries which they have | picked into the hooked box. They do so every time ‖ when they fill the front-basket. When the box is full, | they fill the front-basket too; and as soon as it | is full, they carry it on their backs to the hooked boxes. Then they | put them into the small canoe, they go | aboard, and go home to their houses. As soon as they arrive ‖ at the beach of the house, they hang the front-| basket in front of the body. The man who engaged them goes down to the beach | and carries up the hooked boxes, and he pours the | berries into an empty oil box. |

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ts!âlaxs laē sēx̣ᶜwida. Wä, laᶜmē hëEm g̣wämag·iwałēs q!āłē q!ēq!ädEx q!wāłmEsē lāxēs k·!ēts!ēnaᶜyē hëłq!ala q!ap!äla lāxēs ᶜwāxaasē. Wä, g·îlᶜmēsē lāg·aa lāxēs hēhEmyasLaxa q!EmdzEkwaxs laē hōxᶜwŭłtâx·daᶜxwa lāxēs hēhEmdzELalats!ē x̣wāx̣ŭx̣wagŭma, qaᶜs dēdag·îlxḶalēxēs nānaag̣Emē lExaᶜya ḶEᶜwis g̣āḶEkwē hămyats!ēxa q!EmdzEkwē. Wä, lä ōxLālaxa g̣āḶEkwē yîxs lāaḶāł tetek!ŭpElaxēs nānaag̣Emē lExaᶜyaxs laē mōgwanōdxēs hēhEmdzELālats!ē x̣wāx̣ŭ-x̣wagŭma. Wä, g·îlᶜmēsē g̣wāłExs laē āLēᶜsta lāxa q!wāłmEdzE-xEkŭla. Wä, g·îlᶜmēsē lāqa laxa q!ēq!axLâläxa q!EmdzEkwē q!wāłmEsa, laē ōxLEg·aElsaxēs g̣āḶEkwē. Wä, âᶜmisē la nEng̣atōls hănsaxs laē hămsᶜīda. Wä, laᶜmē hămts!âlasa q!EmdzEkwē lāxēs nānaag̣Emē lExaᶜya. Wä, g·îlᶜmēsē qōt!axs laē gŭxts!ōtsēs hăm-yānEmē q!EmdzEkᵘ lāxa g̣āḶEkwē. Wä, lä hëx·säEm g̣wēg·ilaxs lanax̣waē qōt!ēs nānaag̣Emē lExaᶜya. Wä, g·îlᶜmēsē qōt!ē g̣āḶE-kwasēxs laē qaqōt!aaxēs nānaag̣Emē lExaᶜya. Wä, g·îlᶜmēsē qōt!axs laē ōxLEg·îlsaxēs q!EmdzEgwats!ē g̣āḶEkwa, qaᶜs g·āxē ōxLEg·aałExsas lāxēs hămdzELalats!ē x̣wāx̣wagŭmē. Wä, lāx·daᶜxwē lāxs lāqēxs g·āxaē näᶜnakᵘ lāxēs g·ōkwē. Wä, g·îlᶜmēsē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē lēx·aEm tek!ŭbâyēs nānaag̣Emē lExaᶜya, qaᶜs aōk!ŭnaaq. Wä, läda hëlānEmaq lEnts!ēs lāxa L!Ema-ᶜisē, qaᶜs lä ōxLōsdēsaxa q!EmdzEx̣ᵘts!âla g̣āḶEkwa, qaᶜs lä gŭxts!ōtsa q!EmdzEkwē lāxa dEngwats!Emōtē.

Picking Crabapples.—The same kind | of large swallowing-basket 1
and the medium-sized basket | and the front-basket are used by the
woman for picking | crabapples, when she goes to pick them at
Knight Inlet and Gwa$^{\varepsilon}$yē$^{\varepsilon}$, for these are the only places where large ‖
crabapples grow that are not rotten. They are not rotten inside, | 5
and therefore the women who pick crabapples go to these places, for
they are not | like the crabapples of the islands, which are rotten
outside | and inside. They only become harder when | the women
boil them. Therefore they pick the crabapples ‖ that I have men- 10
tioned. The season for picking crabapples is | when they are still
green. The woman who works on crabapples watches | until they
are large enough. When they are large enough, | the woman gets
ready, takes the | three baskets which I have named, ‖ the paddle, 15
and the punting-pole, her cedar-bark belt, | and her cedar-bark hat,
and goes aboard her small | canoe. She puts her baskets aboard,
and | the belt around her waist. She wears her | cedar-bark hat;
and when she is ready, she stands in the ‖ bow of the small canoe, 20
takes the punting-pole | and punts up river stern first, when she is
poling up the river at Knight Inlet. | When she comes to a place
where there are many crabapple trees, she puts ashore | and steps

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Picking Crabapples (TsElẋwäxa tsElẋwē).—Yîxs h$^{\varepsilon}$ëmaaxat! tsEl- 1
$^{\varepsilon}$wats!ēda $^{\varepsilon}$wālasē näg·ē lExa$^{\varepsilon}$ya ḷE$^{\varepsilon}$wa hëlōmaǫEmē lExa$^{\varepsilon}$ya. Wä,
hë$^{\varepsilon}$misḷēda nānaaǫEmē lExa$^{\varepsilon}$ya, yîsa ts!Edāqaxs laē tsElẋwaxa
tsElẋwē lāx Dzāwadē ḷō$^{\varepsilon}$ Gwa$^{\varepsilon}$yē, qaxs lEx·a$^{\varepsilon}$maē ăwāwadxōx
tsElẋwēx ḷōxs k·!ēsaē q!ŭlqŭltsEma. Wä, lāxaē k·!ēs q!ŭlq!ŭlēqa; 5
wä, lāg·iłas $^{\varepsilon}$nEmēyastâyaatsa tsētsEl$^{\varepsilon}$wēnoxwē ts!ēdaqa, yîxs k·!ēsaē
hë gwēx·sē tsElẋwasē tsElẋwasōxda $^{\varepsilon}$maEmk·âläxs q!wēq!ŭlq!ŭltsE-
maē ḷōxs q!wēq!ŭlq!ulēqaē. Wä, lä âEm p!ēp!EtsEmx·$^{\varepsilon}$īdExs
wāx·aēda ts!Edāqe q!ōłaq. Wä, hë$^{\varepsilon}$mis lāg·iłas lēx·aEm tsEl$^{\varepsilon}$wasEn
lāx·dē ḷēḷEqElasE$^{\varepsilon}$wa, yîxs hë$^{\varepsilon}$maaxat! tsElẋwax·dEmxa tsElẋwaxs 10
hë$^{\varepsilon}$maē ālēs łEnłEnxsEma. Wä lēx·a$^{\varepsilon}$mēs âEm dōqwałasō$^{\varepsilon}$sa tsEl-
tsEl$^{\varepsilon}$wēnoxwē tsēdaq, qa ăwōẋ$^{\varepsilon}$wīdēsa tsElẋw$^{\varepsilon}$ē. Wä, g·îl$^{\varepsilon}$mēsē ăwōẋ-
$^{\varepsilon}$wīdExs laēda ts!Edāq hëx·$^{\varepsilon}$idaEm xwānał$^{\varepsilon}$īda. Wä, la$^{\varepsilon}$mē ăx$^{\varepsilon}$ēdxa
yŭduẋ^{u}sEmē laElxa$^{\varepsilon}$yaxEn lāx·dē ḷēḷEqElasE$^{\varepsilon}$wa. Wä, hë$^{\varepsilon}$misa
sē$^{\varepsilon}$wayowē ḷE$^{\varepsilon}$wa dzomēg·ałē. Wä, hë$^{\varepsilon}$misēs wŭsēg·anowē dEndzE- 15
dzowa ḷE$^{\varepsilon}$wis dEntsEmē lEtEmła. Wä, lä lāxs lāxēs tsElẋŭlElats!ē
ẋwāẋwagŭma. Wä, ăx$^{\varepsilon}$āłExsaxēs laElxa$^{\varepsilon}$yē, qa$^{\varepsilon}$s wŭsēx·$^{\varepsilon}$īdēsēs
dEndzEdzōwē wŭsēg·anowa lāxēs ǫwāłElaēnē$^{\varepsilon}$mē lEtEmālaxēs
dEntsEmē lEtEmła. Wä, g·îl$^{\varepsilon}$mēsē ǫwāłExs laē ḷāẋŭg·īwēx âg·i-
wa$^{\varepsilon}$yasēs tsElẋŭlElats!ē ẋwāẋwagŭmaxs laē dāx·$^{\varepsilon}$īdxēs dzomēg·ałē, 20
qa$^{\varepsilon}$s tēnoẋ$^{\varepsilon}$widē hE$^{\varepsilon}$x^{u}dzEǫEmāłaxs laē tēnostāla lāx wäs Dzāwadē.
Wä, g·îl$^{\varepsilon}$mēsē lāg·aa lāx tsElẋ^{u}mEdzExEkŭläxs laē t!ēnogwaElsaxēs
tsElẋŭlElats!ē ẋwāẋwagŭmaxs laē lâłtâwa, qa$^{\varepsilon}$s mōẋŭlsēx ōba$^{\varepsilon}$yasēs

out of the canoe. She ties up the end of her | anchor-line (some Indians call it the tying line). || After she has done so, she carries the three | baskets on her back, one inside the other; and she carries them along, looking for a tree | with many crabapples. Then she puts down her | large basket and takes out the second basket, | which she also puts down, and takes out the front-basket. || This she hangs in front of her body and picks crab-apples, | picking them off in bunches. She puts them into her | front-basket; and when that is full, she pours it | into the large basket. Then she goes back and picks off more | crabapples into her front-basket; and when it is full, || she pours them again into the large basket. She continues | doing this; and when the large basket is full, | she does the same with the medium-sized basket; and when that also is full, | she picks into her front-basket; and when that is also full, | she carries the large basket on her back, and pours its contents || into the small canoe, in case there are many crabapples | on the trees; and she also pours the other basket into the canoe, | and she goes on picking apples into her front-basket, and | she does as she was doing before. When | the three baskets are full, she carries the || large basket on her back into the | small canoe. She goes back and carries the medium-sized |

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q!ᴇldzanâᶜyē, yîxs ḷēqalaēda waōkwē bāk!ŭmas mōgwanâᶜyē, lāxa q!ᴇldzanâᶜyē. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ōxʟᴇx·ᶜīdxēs yūduẋᵘsᴇmē laᴇlxēxs k!wāk!ŭsâłaē, qaᶜs lä ōxʟayāk·ᴇlaq, qaᶜs lä āläxa âlak·!alä lā q!ēxʟâlaxa tsᴇlẋwē tsᴇlẋᵘmᴇsa. Wä, ëx·ᶜmēsē hăng·aᴇlsaxēs näg·aē ᶜwālas lᴇxaᶜya, qaᶜs hănōłts!ōdēxa hëlomāg̣ᴇmē lᴇxaᶜya. Wä, lāxaē hăng·aᴇlsaqēxs lāaxat! hănōłts!ōdxa nānaag̣ᴇmē lᴇxaᶜya. Wä, hëᶜmis la tēk!ŭbōyosēxs laē tsᴇlẋᶜwīdxa tsᴇlẋwē. Wä, laᴇmxaē ēp!ᴇxḷax ᶜnāłᶜnᴇmxḷāłaēnaᶜyas, qaᶜs lä ēpts!âlas lāxēs tsᴇlᶜwats!ē nānaag̣ᴇm lᴇxaᶜya. Wä, g·îlᶜmēsē qōt!axs laē gŭxts!ōts lāxēs ᶜwālasē näg·ē lᴇxaᶜya. Wä, lä ēt!ēd lā ēpts!âlax·ᶜīdaxaasa tsᴇlẋwē lāq lāxēs nānaag̣ᴇmē lᴇxaᶜya. Wä, g·îlᶜẹmxaāwisē qōt!axs lāaxat! ēt!ēd gŭqâsas lāxēs ᶜwālasē näg·ē lᴇxaᶜya. Wä, âx·säᶜmēsē hë g̣wēg·ilaq. Wä, g·îlᶜmēsē qōt!ēda ᶜwālasē näg·ē lᴇxäsēxs laē hëᴇmxat! g̣wēx·ᶜīdxa hëlomāg̣ᴇmē lᴇxaᶜya. Wä, g·îlᶜmēsē qōt!axaaxs laē ēpts!âlaxēs nānaag̣ᴇmē lᴇxaᶜya. Wä, g·îlᶜmēsē qōt!axaaxs laē ōxʟᴇx·ᶜīdxēs ᶜwālasē näg·ē lᴇxaᶜya, qaᶜs lä gŭxᶜāłᴇxsaq lāxēs tsᴇlẋŭʟᴇlats!ē ẋwāẋwagŭma, yîxs q!ēnᴇmaē tsᴇltsᴇlẋŭxʟawaᶜyasa tsētsᴇlẋᵘmᴇsē. Wä, lä ᶜnāẋwaᴇm gŭxᶜāłᴇxsᴇlaxa waōkwē laᴇlxaᶜya. Wä, lāxaē ēt!ēd ēpts!âlax·ᶜīdxēs nānaag̣ᴇmē lᴇxaᶜya. Wä, laᴇmxaē âᴇm naqᴇmg·iłtᴇwēxēs g·îlx·dē g̣wēg·ilasa. Wä, g·îlᶜᴇmxaāwisē ᶜnāẋwa qōqŭt!ē yūduẋᵘsᴇmē laᴇlxēsēxs laē ōxʟᴇx·ᶜīdxēs ᶜwālasē näg·ē lᴇxäs, qaᶜs g·āxē ōxʟᴇg·aałᴇxsaq lāxēs tsᴇlẋŭʟᴇlats!ē ẋwāẋwagŭma. Wä, lāxaē aēdaaqa ōxʟᴇx·ᶜīdxēs hëlomag̣ᴇmē

basket, while she is carrying the front-basket in front of her body. 47
When | all the baskets have been put into the canoe, she steps into
the | bow of the small canoe, takes the paddle, ‖ pushes the canoe 50
off shore, and paddles. She goes down stern first, | drifting down the
river. As soon as she arrives in front of her | house, she goes ashore,
and then her | husband goes to meet her, and carries on his back the
large | basket with crabapples up the beach and into his house. ‖
Then he puts it down. He spreads out a new mat; and when | that 55
is done, he pours the crabapples on to it. When the basket is |
emptied, he goes back, carrying it down on his back, and he gives it
to his wife; | and he carries up the medium-sized basket, which he
also | carries on his back, going up the beach, and he goes and car-
ries it into his house. Then ‖ he pours the crabapples on the mat at 60
the place to which he had carried the first | crabapples; and when
this is done, he goes down again, | carrying the empty basket on his
back. He gives it | to his wife, who fills it with crabapples, and also
the large | basket. The large basket has already been filled in the
canoe ‖ when he arrives. Then he | carries it on his back up the 65
beach into the house, and | he puts it down. Then he carries on his
back the medium-sized | basket, he carries it up and puts it down |

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lExaᶜyē lāxēs tēk!ŭpElaēnaᶜyaxēs nānaagEmē lExaᶜya. Wä, g·îlᶜmēsē 47
ᶜwīlg·aałExs lāx tsElxŭLElats!äs xwaxwagŭmxsēxs laē lāxsa lāx
âgiᶜwaᶜyasēs tsElxŭLEᶜlats!ē xwāxwagŭmaxs laē dāx·ᶜīdxēs sēᶜwa-
yowē, qaᶜs q!ōtElsēsēxs laē sēxᶜwīda. Wä, laᶜmē hEᶜxᵘdzEgEmāłas 50
g·āxaē yōlāla lāxa wā. Wä, g·îlᶜmēsē lāg·aa lāx nEgEt!äses
g·ōkwaxs laē ᶜnEmsalisa. Wä, g·îlᶜmēsē ᶜnEmsālisExs laē łāᶜwŭ-
nEms lālalaq, qaᶜs ōxLEg·iłExsēxa ᶜwālasē näg·e tsElᶜwats!ē
lExaᶜya, qaᶜs lä ōxLosdēsElaq, qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē.
Wä, lä ōxLEg·aᶜliłas. Wä, lä LEp!ālīłasa Eldzowē łēᶜwaᶜya. Wä, 55
g·îlᶜmēsē gwałExs laē gŭgEdzōtsa tsElxwē lāq. Wä, g·îlᶜmēsē la
lōpts!âxs laē xwēlaqa ōxLEnt!sēsElaq, qaᶜs ts!âwēs lāxēs gEnEmē.
Wä, lä ōxLEx·ᶜīdxa hëlomagEmē tsElᶜwats!ē lExaᶜya, qaᶜs läxat!
ōxLalaqēxs laē lâsdēsEla, qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē. Wä,
lāxaē gŭgEdzōtsa tsElxwē lāxa łēᶜwaᶜyē, yîx la gŭgEdzâᶜlīlats g·ālē 60
lā ōxLaēlEms tsElxwa. Wä, g·îlᶜmēsē gwālExs laē xwēlaqa ōxLEn-
ts!ēsElaq lāxa lōpts!Ewē hëlomagEmē lExaᶜya, qaᶜs läxat! ts!âs
lāxēs gEnEmē, qa k·!āts!ōdēsēsa wŭłExsē tsElxᵘ lāq lEᶜwa ᶜwālasē
näg·ē lExaᶜya. Wä, laᶜmēs qōt!alałExsa ᶜwālasē tsElᶜwats!ē näg·ē
lExaᶜyaxs laē lāg·aa. Wä, hëx·ᶜidaEmxaāwisē ōxLEx·ᶜīdEq, qaᶜs lä 65
ōxLōsdēsElaq, qaᶜs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, âᶜmēsē
hăng·alīłasēxs laē ētEnts!ēsa, qaᶜs lä ōxLEx·ᶜīdxa hëlomagEmē
lExaᶜya. Wä, g·āxᶜEmxaē ōxLōsdēsElaq qaᶜs g·āxē ōxLEg·alīłas

70 where the other baskets are. Finally his wife ‖ comes up, carrying the front-basket. She goes up the beach and | puts it down with the other baskets containing crabapples. Then she | eats a little food. After doing so, she asks her husband to | help her clean off the stems of the crabapples. |

1 **Picking Viburnum-Berries.**—The | season for picking viburnum-berries is towards the end of summer, when it is nearly autumn.[1] . . . | As soon as the viburnum-berries are nearly ripe, when they are still green, |
5 the woman gets ready to pick them. She takes her ‖ three baskets,—the large swallowing basket, the medium-sized swallowing-basket, | and the small front-basket. These are the same as the baskets into which huckleberries and | salal-berries are picked. She carries the baskets on her back, | and goes down in the morning to the beach in front of her house, where her | small canoe is. She puts the basket
10 aboard the canoe and ‖ goes in. Then she takes her punting-pole of hemlock and | punts up the river of Knight Inlet, for that is the only place where viburnum-berries grow. | As soon as she reaches the place where viburnum-berries grow, she backs the stern | of the small canoe towards the shore, and she leaves the canoe. She | takes out the anchor-line and ties it to the end of a stake. After doing so, ‖
15 she takes her baskets, carries them on her back, and puts them | down to where she sees many viburnum-berries on the trees. She only | takes her front-basket, which she carries in front of her body, and

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lāxēs hăᵉnākŭlasaxa waōkwē laElxaᵉya. Wā, laᵉmē hëᵉmē gEnEmas
70 tēk!ŭpElaxa nānaagEmaxs g·āxaē lâsdēsEla. Wä, lä hëEmxat! la hănqasēda waōkwē tsētsElᵉwats!ē laElxaᵉya. Wä, laᵉmē xāL!Ex·ᵉīd L!EẋWa lāxēq. Wä, g·îlᵉmēsē gwāłExs laē hēlaxēs łāᵉwŭnEmē qa läs g·iwālaq qō k·întâlaLEX tsEltsElẋᵘmEts!ExLaᵉyas.

1 **Picking Viburnum-Berries** (T!Elsäxa t!Elsē).—Wä, hëᵉmaaxs laē Elāq t!Elt!ElyEnxa lā gwābEndxa hēEnxē, yîxs laē ēx·āla łâyEnxa. . .[1] Wä, g·îlᵉmēsē Elāq L!obExLōdēda t!Elsaxs hëᵉmaē āłēs łEnłEnxsEmē, laas xwānałᵉīdēda t!Elts!ELElaLē ts!Edāqa. Wä, laEm ăxᵉēdxēs
5 yūduẋᵘsEmē laElxaᵉyaxa ᵉwālasē nāg·ē LEᵉwa hëlomagEmē. Wä, hëᵉmisēs nānaagEmē, yîx k·!Elāts!äsēxa gwādEmē, LōXs nEkwaaxa nEk!ŭłē hëx·samēs lExElasē. Wä, lä ōxLEX·ᵉīdxēs laElxaᵉyaxa gaāla; qaᵉs lä lEnts!ēs lāxa L!Emaᵉisasēs g·ōkwē lāx hănēdzasasēs t!ElDzELElats!ēLē ẋwāẋwagŭma. Wä, lä ōxLEg·aałExsasēs laElxaᵉyē
10 lāqēxs laē lāxsa. Wä, lä dāx·ᵉīdxēs dzōmēg·ałe q!wāxasEna qaᵉs tēnōẋᵉwīdē lāx wäs Dzāwadē, qaxs lēx·aᵉmaē ëx· q!wāxatsa t!Elsē. Wä, g·îlᵉmēsē lag·aa lāxa t!ElsmEdzExEkŭläxs laē k·!āx·Elsa ōxLa-ᵉyasēs t!ElDzELElats!ē ẋwāẋwagŭma, qaᵉs lä lâltâ. Wä, lä dāg·î-łExsax mōgwanâᵉyas, qaᵉs mōẋᵉwalisēx ōbaᵉyas. Wä g·îlᵉmēsē gwā-
15 łExs laē ăxᵉēdxēs laElxaᵉyē, qaᵉs ōxLEX·ᵉīdēq, qaᵉs lä ōxLEg·aElsas lāxēs la dōgŭł q!ēxLâla t!Els lāxa t!ElsmEsē. Wä, lēx·aᵉmēs ăxᵉē-tsōᵉsēs nānaagEmē lExaᵉya, qaᵉs lä tēk!ŭbōtsēx laē LōxLElsaxa

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[1] Continued on p. 118.

stands under | the tree that has many berries. She plucks off 18
a bunch at a time | and puts them into her front basket. It does not
take || long before the front-basket is filled; and when it is full, she 20
goes | and pours the berries into the large swallowing-basket.
Then | she picks some more into the front-basket; and when that is
full again, | she goes back and pours them into the large swallowing-
basket; and when her | large basket is full, she does the same with
the second medium-sized basket. || When there are very many ber- 25
ries, | she spreads her blanket in the bow of the canoe, | and carries
the large swallowing-basket to the canoe and | pours out the viburnum-
berries that are in the swallowing-basket on the blanket; | and she
does the same with the medium-sized basket. Then || she goes back 30
to the place where she was picking berries, and tries to fill the |
three baskets again. When they are full, | she carries them on her
back and puts them aboard the canoe; and when | they are all aboard,
she unties the anchor-line from the stake, | goes aboard, and drifts
downstream. || Then she goes home. As soon as she arrives at the 35
beach | in front of the house, her husband comes down to meet her,
and he carries on his back | the large swallowing-basket. He carries
it up the beach, | and puts it down at a cool place in the house. Then
he goes down again, | and carries on his back the medium-sized basket,

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q!ēxLâla t!ElsmEsaxa t!Elsē, qa$^{\epsilon}$s k!ŭlp!ēdēx $^{\epsilon}$nāł$^{\epsilon}$nEmxḷāłaēna$^{\epsilon}$yasa 18
t!Elsē, qa$^{\epsilon}$s lä k!ŭlpts!âlas lāxēs nānaaǫEmē lExa$^{\epsilon}$ya. Wä, k·!ēst!a
ǫäłaxs laē qōt!ē nānaaǫEmē lExäs. Wä, g·îl$^{\epsilon}$mēsē qōt!axs laē 20
qEpâsasēs t!ElyānEmē lāxa $^{\epsilon}$wālasē näg·ē lExa$^{\epsilon}$ya. Wä, lāxaē ēt!ēd
k!ŭlpts!âlaxēs nānaaǫEmē lExa$^{\epsilon}$ya. Wä, g·îl$^{\epsilon}$Emxaāwisē qōt!axs
laē qEpâsas lāxa $^{\epsilon}$wālasē näg·ē lExa$^{\epsilon}$ya. Wä, g·îl$^{\epsilon}$mēsē qōt!ēda
$^{\epsilon}$wālasē näg·ē lExäxs laē hëEmxat! gwēx·$^{\epsilon}$īdxa hëlōmaǫEmē lExa$^{\epsilon}$ya-
Wä, g·îl$^{\epsilon}$mēsē âlak·!āla q!ēnEma t!Elsē laē ăx$^{\epsilon}$ēdxēs $^{\epsilon}$nEx̣$^{\epsilon}$ŭna$^{\epsilon}$yē, 25
qa$^{\epsilon}$s lä LEp!āłExsas lāx âg·iwa$^{\epsilon}$yasēs t!ElDzELElats!ē x̣wax̣wagŭma
Wä, lä ōxLEx·$^{\epsilon}$īdxēs t!Eldzats!ē $^{\epsilon}$wālas näg·ē lExa$^{\epsilon}$ya, qa$^{\epsilon}$s lä
qEbEdzōtsa t!Elts!âx·däsa $^{\epsilon}$wālasē näg·ē lExä lāxa LEbExsē $^{\epsilon}$nEx̣$^{\epsilon}$ŭ
näs. Wä, lāxaē hëEm gwēx·$^{\epsilon}$īdxa nānaaǫEmē lExa$^{\epsilon}$ya. Wä, lä
aēdaaqa lāxēs t!Elyasaxa t!Elsē, qa$^{\epsilon}$s lä qāqot!aa $^{\epsilon}$nax̣waxēs 30
yūdux̣^{u}sEmē laElxa$^{\epsilon}$ya. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$nāx̣wa qōqŭt!axs laē ōxLE-
g·aałExsElaq lāxēs t!ElDzELElats!ē x̣wāx̣wagŭma. Wä, g·îl$^{\epsilon}$mēsē
$^{\epsilon}$wīlg·aałExsExs laē qwēłōdEx mōk!wäsas mōgwanâ$^{\epsilon}$yasēs t!ElDzELE-
lats!ē x̣wāx̣wagŭma. Wä, lä lāxs lāqēxs g·āxaē yōlx·$^{\epsilon}$īda. Wä,
g·āx$^{\epsilon}$Em nä$^{\epsilon}$nak^{u} lāxēs g·ōkwē. Wä, g·îl$^{\epsilon}$mēsē g·āx$^{\epsilon}$alis lāx L!Ema$^{\epsilon}$i- 35
sasēs g·ōkwaxs laē lālalē łā$^{\epsilon}$wŭnEmasēq. Wä, hëx·$^{\epsilon}$ida$^{\epsilon}$mēsē ōxLE-
g·îłExsaxa $^{\epsilon}$wālasē näg·ē t!Elyats!âla lExa$^{\epsilon}$ya, qa$^{\epsilon}$s lä ōxLōsdēsElaq
qa$^{\epsilon}$s lä ōxLEg·îlīłas lāxa wŭdānēgwīłasēs g·ōkwē. Wä, lāxaē ētEn-
ts!ēsa, qa$^{\epsilon}$s lä ōxLEg·îłExsaxa nānaaǫEmē t!Elyats!âla lExa$^{\epsilon}$ya, qa$^{\epsilon}$s

and ‖ carries it up the beach to his house, and he | puts it down at the same place where he put the large basket. | Then he goes down again, and takes hold of each corner of the blanket containing the berries, | and he carries them up into his house | and puts them down where the berry baskets stand. |

Picking Qot!xolē.—When the | qot!xolē are nearly ripe, when it is nearly winter, | the woman takes a flat-bottomed basket. Sometimes there are | three or even four flat-bottomed baskets. This is also on the ‖ upper course of the Knight Inlet River. It is named by the Denax·da^{e}x^{u} | *L!äk!um,* what is called by the Kwakiutl *qot!xolē.* They call the man who has them "owner of qot!xolē," | and they call the picking *qotaxE.* The Denax·da^{e}x^{u} | call the picking *L!äkwa.* |

I will speak of this as the Kwakiutl speak. ‖ The woman takes her baskets, as she goes down to the beach carrying the | baskets on her back, one inside of the other. She goes aboard her small canoe, and | she puts the baskets into the canoe. Then she takes the punting-pole, | stands up in the bow of the small canoe, and | poles up the river. She goes stern first, poling up the river ‖ of Knight Inlet. As soon as she arrives at the place where the berries grow, she goes ashore. | First she takes the anchor-line of her small canoe | and ties

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läxat! ōxLōsdēsElaq, qa^{e}s lä ōxLaēLElaq lāxēs g·ōkwē, qa^{e}s lä oxLEg·alīłas lāx hănē^{e}lasasa ^{e}wālasē näg·ē t!Elyats!âla lExa^{e}ya. Wä, lä ētEnts!ēsa, qa^{e}s lä dādEnxEndxa t!EldzEdzâla ^{e}nEx^{e}ŭnēs, qa^{e}s g·āxē q!Enēp^{e}wŭsdēsElaq, qa^{e}s lä q!Enēbēlelaq lāxēs g·ōkwē, qa^{e}s lä q!Enēp!ālīłas lāx hăx·hanē^{e}lasasa t!ēt!Elts!âla laElxa^{e}ya.

Picking Qot!xolē (Qōtäxa qot!xolē).—Wä, hë^{e}maaxs laē L!ōpēda qōt!xolăxa la Elāq ts!ăwŭnxa. Wä, hë^{e}mis la ăx^{e}ēdaatsa ts!Edāqaxa LēLEq!Exsdē laElxa^{e}ya, yîxs ^{e}nāł^{e}nEmp!Enaē yūduẋ^{u}-sEma ḷōxs mōsgEmaē laElxa^{e}yas LēLEq!Exsdex·sä, yîxs hë^{e}maaxat! lä nEldzä Dzāwadēxa gwE^{e}yâsa Denax·da^{e}xwē L!ēgwada, qaxs L!äk!ŭmx·Laēda gwE^{e}yōwasa Kwāg·ułe qot!xolē. Wä, lä qōdEdxE-lax g·āyasas, wä, lä qōtaxElaxa mEnäq. Wä, laḷēda Denax·da-^{e}xwē L!äkwaxElaxa mEnäq.

Wä, hët!aLEn yāq!EndasLē gwēk·!ālasasa Kwāg·ułē. Wä, la-^{e}mēs ăx^{e}ēdēda ts!Edāqaxēs laElxa^{e}yē, qa^{e}s lä lents!ēs ōxLālaxēs laElxa^{e}yaxs laē k!wāk!ŭsâła, qa^{e}s lä laxs lāxa ẋwāẋwagŭmē. Wä, lä ōxLEg·aałExsaxēs laElxa^{e}yaxs laē dāx·^{e}īdxa dzōmēg·ałē, qa^{e}s ḷāẋŭg·ēwa^{e}yē lāx âg·iwa^{e}yasēs qōdELElats!ēLē ẋwāẋwagŭmaxs laē tēnōẋ^{e}wida. Wä, la^{e}mē hE^{e}x^{u}ts!EgEmāłaxs laē tēnōstala lāxa wäs Dzāwadē. Wä, g·îl^{e}mēsē lāg·aa lāxa qōdadäxs laē nEmsElsa. Wä, hë^{e}mis g·îl ăx^{e}ētsō^{e}sēda mōgwanâyasēs qōdELElats!ē ẋwāẋwagŭma, qa^{e}s lä mōẋ^{e}wits ōba^{e}yas lāxa ḷāg·ägelīsaxa wā. Wä,

the end to a tree standing on the bank of the river. | After doing so, 18
she carries the baskets on her back | to the place where she knows
many berries are growing; and when ‖ she comes to where they are 20
thickest, she puts down her baskets, | puts the cedar-bark belt
around her waist, and, | after doing so, she puts on her cedar-bark
hat. Then | she places the baskets apart, one in each place among
the | plants, and she picks off the berries and puts them into the ‖
nearest basket. She is sitting between the baskets. | Therefore she 25
puts them into the nearest one, and therefore she puts them | into
every basket that has been put down all around the woman. As |
soon as all the baskets are full, she does not carry them on her back, |
but she takes hold of each side with her hands ‖ and carries them out 30
of the woods, taking them to her | small canoe. She puts them down
in the bow of the | canoe; and when they are all in, she | goes into
the bow of the canoe, after having untied the anchor-line. | Then she
takes her paddle and pushes off her small ‖ canoe, and she paddles. 35
She drifts down the river; | and as soon as she reaches the front of the
house, she goes ashore. | When she arrives, she takes hold of the
baskets on each side | with her hands, and carries them up the
beach. | After they have all been taken up, she eats a little. |

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g·îlᵉmēsē gwāła laē ōxLEg·EłExsaxēs qēqōdats!ēLē laElxaᵉya qaᵉs 18
lä ōxLayak·Elāq lāxēs q!āłē q!ēq!ädxa qot!xōlē. Wä, g·îlᵉmēsē
lāg·aa lāx wâgwasasēxs laē ōxLEg·aEłsaxēs qēqōdats!ēLē laElxaᵉya. 20
Wä, laᵉmē wŭsēx·ᵉītsēs dEndzEdzōwē wŭsēg·anowa. Wä, g·îlᵉmēsē
gwāłExs lāaxat! LEtEmtsēs dEntsEmē LEtEmła. Wä, g·îlᵉmēsē
ǫwāłExs laē gwēłElsaxēs laElxaᵉyē, qa ᵉnāłᵉnEmsǫEmēsēs hēhEngēxa
qotmEsē. Wä, lä mEnx·ᵉīdxa qōt!xōlē, qaᵉs lä gŭxts!âlas lāxa
nEẋwāła lExä lāq laxēs âēneᵉmē nEq!Egīlēsxēs laElxaᵉyē. Wä, 25
hëᵉmis la gŭxts!ōtsōsēs ēx·ax·īdaasa, lāg·iła ᵉnāẋwaEm gŭxts!â-
laq lāxēs ᵉwāxaasasa laElxaᵉyaxs hēhEnēᵉstalaaxa ts!Edāqē. Wä,
g·îlᵉmēsē ᵉnāẋwa qōqŭt!ē qēqōdats!äs laElxaᵉya, laē k·!ēs ōxLālaq,
yîxs âᵉmaē dādanowēsēs wāx·sōłts!ānaᵉyē lāx wāx·sanâᵉyasēs
qōdats!ē lExaᵉyaxs laē dâłt!ālaq, qaᵉs lä dāg·aałExsElaq lāxēs 30
qōdELElats!ē ẋwāẋwagŭma, qaᵉs lä hăng·aałExsaq lāxa âg·iwaᵉyasēs
qōdELElats!ē ẋwāẋwagŭma. Wä, g·îlᵉmēsē ᵉwīlg·aałExsExs laē
laxsa lāxa ōxLaᵉyē lāxēs laēnēEmx·dē qwēłElsaxa mōgwanâya.
Wä, lä dāx·ᵉīdxēs sēᵉwayowē qaᵉs q!ōdEt!ōdēxēs qōdELElats!ē
ẋwāẋwagŭma. Wä, laᵉmē sēẋᵉwida, qaᵉs g·āxē yōlala lāxa wā. 35
Wä, g·îlᵉmēsē lāg·aa lāx nEgEt!äsēs g·ōkwaxs laē nEmsalis·lāx
L!Emaᵉisas. Wä, g·îlᵉmēsē lāg·aaxs laē âEmxat! dādanowēsēs
wāx·sołts!ānaᵉyē eᵉeyasō lāx wāx·sanâᵉyasēs qōdats!ē lExäxs g·āxaē
lâsdēsEla. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsaxs laē xāL!Ex·ᵉīd L!Eẋwa.

1 **Picking Dogwood-Berries.**— | The women use the same large basket and medium-sized basket | and front-basket. When the man thinks | they will give a feast of dogwood-berries, he engages many old ‖ 5 women to go and pick the berries. They each carry on the back their | three baskets, one inside the other; and when | they come to a place where there are many of them, they put down the baskets, take out the | front-basket and hang it in front of the body, and begin to pick. | They pick the berries very fast, and some people call the 10 picking *qEk·a*. ‖ As soon as the women fill the front-basket, | they pour (the berries) into the large basket and go on | picking as before; and when the front-basket is filled, | again they pour the contents into the large basket. They continue | doing this while 15 they are picking; and as soon as the three ‖ baskets are filled with berries, they carry them on their backs,—the | large baskets,—and hang the front-baskets in front of the body, | and then they go home to the house of the man who engaged them. As soon | as they go in, they put down the large baskets, and | the man takes an empty oil-box 20 and pours the berries ‖ into it. When the large basket is empty, he gives it back to the | owner, and then the women who picked the berries go | home. They take for themselves the berries in the front-

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1 **Picking Dogwood-Berries.**—QEk·äxa qEk·!aalē[1] yîxs hë^{e}maē lā qEg·ats!ēsa ts!EdāqēS näg·a^{e}yē ^{e}wālas lExa^{e}ya ḷE^{e}wa hëlomaǫEmē lExa^{e}ya ḷō^{e}mēs nānaaǫEmē lExa^{e}ya, yîxs g·îl^{e}maē nēnk·!ēqElēda bEgwānEmē, qa^{e}s qEk·ēlēxa qEk·!aaläxs laē hēlaxa q!Eyōkwē łāEl- 5 k!ŭna^{e}ya, qa läs qEk·axa qEk·!aālē. Wä, lä ^{e}nāx̣waEm ōxLālaxēs yaēyūdūx̣^{u}sEmē laElxa^{e}yaxs k!wāk!ŭsâłaē. Wä, g·îl^{e}mēsē lāg·aa lāx q!ayāsas, laē ōxLEg·aElsaxēs laElxa^{e}yē. Wä, lä ăx^{e}wułts!ōdxa nānaaǫEmē lExa^{e}ya, qa^{e}s lä tēk!ŭpElaqēxs laē hăms^{e}īda. Wä, lä Lōmax·^{e}īd hālabalēda hămsaxa qEk·!aalē, yîxs qEk·axElaēda waō- 10 kwē ts!ēdaqxa hămsaq. Wä, g·îl^{e}mēsē qōt!ē nānaaǫEmē lExäsēxs laē gŭxts!ōts lāxēs näg·ē ^{e}wālas lExa^{e}ya. Wä, lä ēt!ēd hămms^{e}īdaxat!. Wä, g·îl^{e}Emxaāwisē qōt!ē nānaaǫEmas lExäxs laē ēt!ēd gŭxts!ōts lāxaaxēs näg·ē ^{e}wālas lExa^{e}ya. Wä, lä hëx·sä gwēg·ilaxs hămsaē. Wä, g·îl^{e}mēsē ^{e}nāx̣wa qōqŭt!ē yūdux̣^{u}sEmē 15 qēqEg·ats!ēs laElxa^{e}yaxs, g·āxaē ōxLołt!ālaxēs qEg·ats!ē näg·ē ^{e}wālas lExa^{e}ya. Wä, lä tek!ŭpElaxēs qEg·ats!ē nānaaǫEmē lExa- ^{e}yaxs g·āxaē nä^{e}nakwa lāxa g·ōkwas hēlānEmäq. Wä, g·îl^{e}mēsē laēLExs laē ōxLEg·alīlasa qEg·ats!ē ^{e}wālas lExa^{e}ya. Wä, lēda bEgwānEmē ăx^{e}ēdxa dEngwats!ēmotē, qa^{e}s lä gŭxts!ōtsa qEk·!aālē 20 lāq. Wä, g·îl^{e}mēsē lā łopts!âwēda näg·ē ^{e}wālas lExäxs laē ts!âs lāx ăxnōgwadäs. Wä, hë^{e}mis la nä^{e}nagwatsa ts!Edāqē qEk·îlg·îs lāxēs g·ōkwē. Wä, la^{e}mē aōk!ŭnaxa qEg·ats!ē nānaaǫEm lExa^{e}ya. Wä,

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[1] *Cornus canadensis* L.

basket, | and they tell the man where they left the medium-sized | basket. Then he engages some young men of his own ‖ numaym[1] to 25 bring them out of the woods. Then they pour them | into the empty oil-box. |

Picking Gooseberries.—These | are taken by the women by shaking 1 them off on a new large | mat. They also use the large basket and the cedar-bark | belt and cedar-bark hat and a short ‖ piece of a 5 punting-pole. The woman goes to a gooseberry- | patch while the gooseberries are still green. | The woman looks for large ones; and when she sees them, she | puts down her basket. She takes her belt, | puts it over her blanket around her waist. ‖ After doing so, 10 she takes her cedar-bark hat; and | when this is done, she takes her large mat and | spreads it under the gooseberry-bush which has many gooseberries on it. When | this is done, she takes the broken pole and with it strikes | the gooseberry-bush, striking off the gooseberries ‖ so that they all fall on the mat. | When the gooseberries are 15 all off from the bushes, | the woman takes her large basket and puts it down next | to the mat on which the gooseberries have fallen. She lifts the mat by two corners | and pours the gooseberries into

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hë^{e}misēxs nēłaaxa bEgwānEmas hăndzasasa qEg·ats!ē hëlomagEm 23 lExa^{e}ya. Wä, hë^{e}mis hēlag·iłtsēxa hă^{e}yāł^{e}a g·ayōł lāxēs ^{e}nE^{e}mē-motē, qa läs ōxLōłt!endEq. Wä, la^{e}mē ^{e}wī^{e}laEm lā gŭxts!ōyo 25 lāxa dEngwats!ēmōtē.

Picking Gooseberries (T!Emẋwaxa t!Emẋwalē).—Wä, hëEm 1 ăx^{e}ētsōsa ts!Edāqēs k·!Eldzowaxa t!Emẋwalēs Eldzowē ^{e}wālas łē-^{e}wa^{e}ya, wä, hë^{e}misḶēs näg·ē ^{e}wālas lExa^{e}ya ḶE^{e}wis dEndzowē wŭsēg·anowa, ḶE^{e}wis dEntsEmē LEtEmła; wä, hë^{e}misa ts!Eẋ^{u}stowē k·ōq!Ewē dzomēg·ała. Wä, lä qās^{e}īda, qā^{e}s lä lāxa t!Emẋ^{u}mEdzE- 5 xEkŭla, yîxs hë^{e}maē āłēs łEnłEnxsEma t!Emẋwalē. Wä, lēx·a^{e}mēs dōqwałasōsa ts!Edāqa ăwāwē. Wä, g·îl^{e}mēsē dōx^{e}waLElaqēxs laē ōxLEg·alisaxēs lExa^{e}yē. Wä, lä ăx^{e}ēdxēs dEndzEdzowē wŭsēg·a-nōwa, qa^{e}s qEk·îyîndēs lāxēs ^{e}nEẋ^{e}ŭnā^{e}yē lāxēs qEnasē. Wä, g·îl^{e}mēsē gwāłExs laē łEtEmtsēs dEntsEmē LEtEmła. Wä, g·îl- 10 ^{e}mēsē gwāłExs laē ăx^{e}ēdxēs k·!Eldzowe Eldzowē łē^{e}wa^{e}ya qa^{e}s lä LEbabōts lāxa t!Emẋ^{u}mEsē q!ēxLâlaxa t!Emẋwalē. Wä, g·îl^{e}mēse gwāł^{e}alīsExs laē ăx^{e}ēdxa k·ōq!â^{e}yē dzōmeg·ała, qa^{e}s kwēxEłExLa-wa^{e}yēs lāxa t!Emẋ^{u}mEsē. Wä, la^{e}mē kwēxāxElaxa t!Emẋwalē, qa läs qŭbEdzōdālaxa q!ŭbEdzōwasa t!Emẋwalē łē^{e}wa^{e}ya. Wä, 15 g·îl^{e}mēsē ^{e}wīlg·EłExLowa t!Emẋ^{u}mEsaxēs t!EmẋŭxLawīx·däxs laē ăx^{e}ēdēda ts!Edāqaxa näg·a^{e}yē ^{e}wālas lExa^{e}ya, qa^{e}s lä hănEnxEnts lāxa q!ŭbEdzōwasa t!Emẋwalē łē^{e}wa^{e}ya. Wä, lä dādEnxEndxa łē^{e}wa^{e}yē, qa^{e}s lä łaāts!ōtsa t!Emẋwalē lāxa näg·a^{e}yē ^{e}wālas

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[1] The subdivision of the tribe to which he belongs. See p. 795 et seq.

20 the large ‖ basket. Sometimes she spreads her mat three times | under the gooseberry-bushes. Then her large basket is full. | When it is full, she folds up her mat, puts it on top | of the gooseberries in the basket, and carries the basket on her back | home to her house and puts it down. ‖

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20 lExa$^{\varepsilon}$ya. Wä, lä $^{\varepsilon}$nał$^{\varepsilon}$nEmp!Ena yūduẋ^{u}p!EnaEm LEbābōtsēs łē$^{\varepsilon}$wa$^{\varepsilon}$yē lāxa t!Emẋ^{u}mEsaxs laē qōt!ēs näg·a$^{\varepsilon}$yē $^{\varepsilon}$wālas lExa$^{\varepsilon}$ya. Wä, g·îl$^{\varepsilon}$mēsē qōt!axs laē k·!ōx$^{\varepsilon}$wīdxēs łē$^{\varepsilon}$wa$^{\varepsilon}$yē, qa$^{\varepsilon}$s LEpEyîndēs lāxēs t!Em$^{\varepsilon}$wats!ē näg·ē $^{\varepsilon}$wālas lExa$^{\varepsilon}$ya. Wä, lä ōxLEx·$^{\varepsilon}$īdqēxs g·āxaē nä$^{\varepsilon}$nakwa lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas.

III. PRESERVATION OF FOOD

Cutting Dog-Salmon.[1]—When | a woman cuts dog-salmon, she takes off its gills; | then she cuts off the head and takes it off; then she cuts the | back of the dog-salmon along the upper side of the dorsal fin, beginning at the ‖ back of the neck, and down to four fingers-width from the meat of the tail. | Then she turns the salmon round and turns it over, and | she cuts from the salmon-tail up to the | back of the neck, and the meat on the | backbone is half thick and half thin (medium thickness). As soon as she has taken it off, she puts away the ‖ outer side that is going to be made into preserved salmon.[2] |

Roasted Old Salmon (Those that have finished spawning | in the upper part of the river).—Now we will talk about the Nimkish | when they go to catch salmon at Prairie, above Gwanē, | when they | want to get dog-salmon that is not fat when it arrives at Prairie. ‖ As soon as it is evening, the river people get ready to | catch salmon at the place for tying up the canoe that belonged to his ancestors; for they have traditional places for tying | up their canoes when catching dog-salmon with hooks at night. As soon as | a man discovers any one who has tied his canoe there, the owner begins to fight with

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Cutting Dog-Salmon[1] (T!ełalas xāk·!adzō).—Wä, hëᵉmaaxs laē xwāłᵉīdēda ts!Edāqaxa gwāᵉxnisē; wä, laEm ăxōdEx q!ōsnaᵉyas Wä, la qāx·ᵉīdEq qa lāwäs hëx·t!aᵉyas. Wä, la xwāłᵉīdEx ăᵉwē-g·aᵉyasa gwāᵉxnisē ëk·!ōt!Endālax k·!îdēg·aᵉyas g·äx·ᵉīd lāx ōxḷa-atâᵉyas lāg·aa lāxa mōdEnē lāx q!EmElxsdaᵉyasa ts!āsnaᵉyas. Wä, la ẋwēłᵉīdxa k·!ōtEla qas lēx·ᵉīdēq. Wä, laEmxaāwisē xwāłᵉīda, g·äx·ᵉīd lax wŭlxwaxsdaᵉyasa k·!ōtEla la ëk·!ōłEla lāx ōxḷaatâᵉyas. Wä, laEm ᵉnaxsaāp! ḷōᵉ wâkwa q!EmEldzōᵉyasa xāk·adzō ḷōᵉ pEl. Wä, g·îlᵉmēsē lawämasqēxs laē g·ēxaxa wŭdzE-kwēxēs xEmsīlasōᵉLē.[2]

Roasted Old Salmon (Ts!Elak· L!ōbEkᵘ; yîxa la gwāł xwēlaᵉwa lāx ᵉnEldzäsa wīwa).—Wä, laᵉmēsEn gwāgwēx·sᵉālał lāxa ᵉnEmgē-saxs laē lāxēs wīwamēts!asē Ōdzâlasē, lāx ᵉnEldzä Gwanē qaxs ăxᵉ-ēxsdaaxa gwaᵉxnīsaxs laē gwāł tsEnxwaxs laē lāg·aa lāx Odzâlase. Wä, g·îlᵉEm dzāqwaxs laēda wīwamēts!ēnoxwē xwānałᵉīda qaᵉs lē nēgwēsa lāx mōkwaᵉyasēs g·ālē, qaxs nēnuyamts!ēsᵉmaē mōkwa-ᵉyasxēs gaḷāᵉyaxa gwāᵉxnisaxa gānuLē. Wä, g·îlᵉmēsē nEgELā-yōdxa la mōkwała lāqēxs laē xōmałᵉīdē ăxnōgwadäs ḷEᵉwa la

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[1] See also p. 302. [2] Continued on p. 226, line 17.

him who goes to | steal salmon with the hook. Therefore the
20 Nimkish always || disappear at night, for they club one another when |
one does not give in to the owner (of such a place). Therefore they
just | club one another with their punting-poles. (I just wish to |
talk about this.) As soon as evening comes, the | river people start,
25 and tie their canoes to the tying-places || where the salmon go to
spawn. When it gets dark, (the man) feels about with his hook tied
to a long shaft. When there are many | salmon, it does not take
long before he fills (his canoe). When it is full, | he goes home. As
soon as day comes, his wife takes an | old mat, spreads it over her
30 back, and then she takes her || belt and puts it over the old mat on
her back. | As soon as she has done so, she takes her carrying-basket, |
puts it on her back, and goes down to the place where the salmon-
canoe of her husband is. | Then she first takes up the best of the dog-
salmon, whose skin is not white. | Of this she makes preserved sal-
35 mon. Afterwards she carries up those whose skin is white; || and
when all the best salmon have been taken up from the beach, | the
one with white skin is first cut open. She does the same | as she
does with the one about which I spoke first,[1]—namely, the salmon
speared at the mouth of the river,— | when it is cut open. The only
point that is different is when | it is roasted, for the salmon with

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g·ilōLa gaLa lāq. Wä, hëEm lāg·iłdäsēda ᵉnEmgēsē q!ŭnāla
20 x·îsaxōx gānuLEx, qaᵉs kwēxap!Ex·ᵉīdaᵉmaaxs yäx·stōsaēda ᵉnE-
mōkwaq g·āxa ăxnōgwadäs. Wä, hëᵉmis lāg·iłas âEm la
kwēxap!Ex·ᵉītsēs dzōmēg·ałē lāxēq. (Wä, âᵉmEn ᵉnēx· qEn gwā-
gwēx·sEx·Ex·ᵉīdē lāxēq.) Wä, g·îlᵉEm dzāgwēlēx·ᵉnāᵉkŭlaxs lāasa
wīwamēts!ēnoxwē ălēxᵉwīd qaᵉs lē mōxᵉwaLEla lāxēs mōkwaᵉyē lāxa
25 ts!Enāasasa k·!ōtEläxs xwēlaᵉwaē. Wä, g·îlᵉmēsē p!EdEx·ᵉīdExs
laē łExᵉŭlx·ᵉītsēs gāłbala g·îlt!a saEnts!â. Wä, g·îlᵉmēsē q!ēnōma
k·!ōtEläxs laē k·!ēs gēx·ᵉīdExs laē qōt!a. Wä, g·îlᵉmēsē qōt!axs
laē näᵉnakwa. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdExs laē gEnEmas ăxᵉēdxa
k·!āk·!obanē, qaᵉs LEbēg·îndēs lāxēs ăwīg·aᵉyē. Wä, la ăxᵉēdxēs
30 wŭsēg·anowē, qaᵉs qEk·îyEndēs lāxa k·!āk·!obanaᵉyē la LEbēg·īs.
Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs ōxLaats!ē lExaᵉya, qaᵉs ōx-
LElēqēxs laē lEnts!Eyāla lāx hănaasas yäłnEgwats!äsēs łāᵉwŭnEmē.
Wä, laᵉmēs hë g·îl ăxᵉētsōsa ëk·ē gwaᵉxnisaxa k·!ēsē ts!Elāk·a.
Wä, hëEm xaᵉmāsīlasōłtsē. Wä, ālᵉmēsē la ōxLEx·ᵉīdxa ts!ēts!Ela-
35 k·axs laē ᵉwiᵉlōsdEᵉyamasxa ëk·ē k·!ōtEla. Wä, g·îlᵉmēsē ᵉwiᵉlōs-
dEᵉyamasqēxs laē hë g·îl xwāłᵉītsEᵉwa ts!Elāk·ē. HëEm gwēg·ī-
laqē gwēg·īlasaxEn g·îlx·dē wāłdEma sEg·inētē lāx ōxᵘsiwaᵉyasa
wā,[1] yîxs lāx·dē xwāLasEᵉwa. Wä, lēx·aᵉmēs ōgŭqałaᵉyosēxs laē
L!ōpasEᵉwa, yîxs k·!ēsaē âlaEm L!ōpa ts!Elāk·ē L!ōbEkwa yîxs laē

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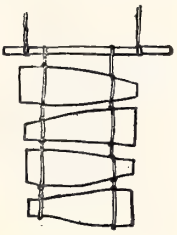
[1] See p. 223.

white skin is not as thoroughly roasted ‖ when it is roasted, because it is not fat; and it is not hung up for a long time | to dry over the fire of the house of the river people. | They try to make it thoroughly dry before it is taken down by the | woman, and she puts it away at the place where the food is kept for the winter. | Even if it is kept a long time, it does not get mouldy, and it does not ‖ get a bad taste, for it is not fat. Therefore it is liked | by the Indians. Now we will talk about it when it is | given as food in winter by the one who obtained it. | . . .

Middle Piece of Salmon.—When the | woman cuts dog-salmon, making preserved salmon of what she is cutting, she | leaves the meat on the skin thick. After she has | cut it, she takes the cutting-board and puts it down outside of the ‖ house, in this manner.[1] When the meat on the skin is too thick, | she cuts it off four finger-widths on the side of (the fish) from which | she is going to make preserved salmon. Then she cuts downward from the back of the neck of the | dog-salmon, and she cuts down to the tail of the dog-salmon. Then | she hangs it on the stage below the upper stage at the place on which ‖ the preserved salmon is hung. As soon as it is half dried, the woman takes it down | and binds (the pieces) together with split cedar-bark, in this way: |



L!ōpasE$^{\varepsilon}$wa, qaxs k·!ēsaē tsEnxwa. Wä, hë$^{\varepsilon}$misēxs ǵałaē la x·îłE-lāLela lāx nEqōstâ$^{\varepsilon}$wasa lEgwīłasa g·ōkwasa wīwamēts!ēnoxwē. Wä, laEm lālōL!a qa âlak·!ālasLas lEmx̣$^{\varepsilon}$wīdEł, qō lāł ăxăxōyōłtsa ts!Edāqē, qa$^{\varepsilon}$s g·ēxēq lāxa g·ā$^{\varepsilon}$yasas dēdamaläsēxa lāLa ts!ăwŭnx$^{\varepsilon}$-ēdEL. Wä, wāx·$^{\varepsilon}$Em la ǵała la k·!ēs x·îts!Ex·$^{\varepsilon}$īda. Wä, k·!ēs$^{\varepsilon}$Em-xaāwisē q!ēsp!Ex·$^{\varepsilon}$īda, qaxs k·!eâsaē la tsEnxwa$^{\varepsilon}$ya, lāg·iłas ëx·$^{\varepsilon}$a-g·īsa bāk!ŭmē. Wä, la$^{\varepsilon}$mēsEns ǵwāǵwēx·s$^{\varepsilon}$ālał laqēxs laē hă$^{\varepsilon}$m-g·īlayoxa ts!ăwŭnxē yîs ăxānEmaq. . . .

Middle Piece of Salmon (Q!āq!aq!ē$^{\varepsilon}$). — Wä, hë$^{\varepsilon}$maaxs laēda ts!Edāqē xwāLaxa ǵwā$^{\varepsilon}$xnisaxs laē xamāsilaxēs xwāLasE$^{\varepsilon}$wē. Wä, la$^{\varepsilon}$mēsē wâkwēda q!EmłEdzâ$^{\varepsilon}$yasa wŭdzEkwē. Wä, g·îl$^{\varepsilon}$mēsē gwāł xwāLaxs laē ăx$^{\varepsilon}$ēdxēs t!Elēdzowē, qa$^{\varepsilon}$s ăx$^{\varepsilon}$Elsēq lax L!āsanâ$^{\varepsilon}$yasa g·ōkwē g·a gwāłēg·a.[1] Wä, g·îl$^{\varepsilon}$mēsē xEnLela wâgŭdzâ$^{\varepsilon}$yēda q!Em-lalāxs laē t!Elsōdxa mōdEnas $^{\varepsilon}$wādzE$^{\varepsilon}$was lāx ăpsEnxa$^{\varepsilon}$yasēs xamsīlasōLē. Wä, laEm g·äx·$^{\varepsilon}$īdē t!Elsōyâs lāx ōxḶaatâ$^{\varepsilon}$yasa ǵwā$^{\varepsilon}$x-nisē. Wä, la lāxsdEnd lāx wŭxwāxsda$^{\varepsilon}$yasa ǵwā$^{\varepsilon}$xnisē. Wä, hë$^{\varepsilon}$mis la gēx̣watsēs lāxa q!Elabō$^{\varepsilon}$yasa q!E$^{\varepsilon}$lītē qa gēx̣wałaatsa xa$^{\varepsilon}$māsē. Wä, g·îl$^{\varepsilon}$mēsē k·!āyax̣$^{\varepsilon}$wīdExs laēda ts!Edāqē ăxāxōdEq, qa$^{\varepsilon}$s yîbEdzōdēq g·a gwālēg·a yîsa dzEdEkwē dEnāsa (*fig.*). Wä,

[1] That is, placing its upper end on a log, so that the cutting-board slants down toward her.

12 Then she hangs them up again where they were hanging before. As soon as they are | really dry, the woman takes them down again and puts them | into a basket made to hold the middle parts of the 15 salmon. As soon ‖ as they are all in, she puts (the basket) away at a place where she made room for it | under the stage where she put her preserved salmon. |

Backbones of Salmon.—The woman takes cedar bark and | splits it, and she takes two backbones (of dog-salmon) and puts them together | at the tails; that is the place where she ties them together with cedar-

20 bark in ‖ this manner: Then she hangs them up on the stage under which | the preserved salmon is dried, that it may have the full heat of the fire; and when | it begins to be dry, the woman makes two baskets of cedar-bark; | and when she finishes them, she puts them down and takes down the backbones. | When they are all down, she sits 25 down and begins to break off the tails ‖ from the backbones, and she throws the tails into | one basket, and she throws the backbones into the other one; | and when they are both full, the woman puts away the | two baskets under the stage on which she keeps the preserved 30 salmon. | This is to be food for winter use, and it is called ‖ "backbone for soaking." It is a small basket into which she puts the | salmon-tails, and the name of the basket is "tail-receptacle." The |

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12 la ēt!ēd gēx̣ᵉwīdEq lāxēs g·îlx·dē gēx̣wałaasa. Wä, g·îlᵉmēsē la âlax·ᵉīd la lEmx̣ᵉwida laē ăxāxōyâ yîsa ts!Edāqē. Wä, la ăxts!ōts lāxa L!ābatē hëkwēlēEm qa g·îts!Eᵉwatsa q!āq!aq!aᵉyē. Wä, g·îl-15 ᵉmēsē ᵉwīᵉla ăxts!ōts lāqēxs laē g·ēxaq lāxēs g·āyasīlaᵉyē qa g·ayats lāx ăwābâᵉyas k·!āg·ilē qa ăxātsa xaᵉmāsē.[1]

Backbones of Salmon.—Wä,[2] la ăxᵉēdēda ts!Edāqaxa dEnasē qaᵉs ts!Exᵉēdēq. Wä, la ăxᵉēdxa maᵉłē xak·!adzâ, qaᵉs q!ap!ēx·ᵉīdēx ts!ēts!āsnaᵉyas. Wä, hëᵉmis la yāLōdaātsēq, yîsa dEnasē; g·a 20 g̣wałēg·a (*fig.*). Wä, laᵉmēsē g̣ēx̣ᵉwīdEq lāxa q!Elabâᵉyasa lEmᵉwasaxa xaᵉmasē qa L!ēsālasEᵉwēsēsa lEgwīłē. Wä, g·îlᵉmēsē lEmx̣ᵉwīdExs laēda ts!Edāqē L!ābatīlaxa maᵉłē L!āL!Ebataxa dēdEntsEmē. Wä, g·îlᵉmēsē gwāłExs laē mExālīłaq, qaᵉs ăxāxōdēxa xāk·!adzō. Wä, g·îlᵉmēsē ᵉwīᵉlaxāmasqēxs laē k!wāg·alīła qaᵉs k·ōqâlēxa ts!āsnaᵉyē 25 lāxa xāk·!adzowē. Wä, laᵉmēs ts!Exts!âlasa ts!āsnaᵉyē lāxa ᵉnEmsg̣Emē L!ābata. Wä, laᵉmēs ts!Exts!âlasa xāk·!adzōwē laxa ᵉnEmsg̣Em. Wä, g·îlᵉmēsē qōqŭt!axs laē g·ēxēda ts!Edāqaxa maᵉłtsEmē L!āL!abat lāx ăwābâᵉyasa k·!āg·īłē qa gēx̣ᵘdEmasa xaᵉmasē. Wä, laEm hēᵉmāwālałxa ts!ăwŭnxē. Wä, hëEm Ḷēg̣adEs t!ēłalas 30 xāk·!adzowē. Wä, laᵉmēs aEmayāłēda L!ābatē, yîx g·îts!Eᵉwasasa ts!ānaᵉyē. Wä, hëEm Ḷēg̣adēda L!ābatas ts!āsnaᵉyaats!ē. Wä, la,

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.

[2] Continued from p. 223, line 10.

basket into which she puts the backbones is larger; it is called | 32
"backbone-receptacle." That is all about this.[1] |

Split Salmon.—When the | woman cuts open the dog-salmon, she 1
takes off the gills of the | dog-salmon, and then she cuts open and takes off its head, and she | cuts open the back on the upper side of the back fin. ‖ The meat on the backbone is not thick; and she cuts 5
down | to the tail, and she breaks off the tail. Then she | puts down on the ground what has been cut. She takes the backbone and cuts off the | meat that was on it from the back of the salmon's neck, and | she cuts down to four finger-widths from the place where she broke off the salmon's ‖ tail. Then the woman turns over what 10
she is cutting, and | she cuts off the meat that was left on it; and when she reaches down | to the same distance that she has cut before on the other side, she breaks off the | backbone and throws it away when it is only bone. Then it is thus: | Now the meat is divided at the ends, and a piece of the backbone ‖ is 15
at the upper end. This is called "tail-holding-together." As soon as the woman finishes this, | she hangs this, what is called "split-down," on a frame made for the purpose, | outside of the house. When the weather is bad, she | hangs it up on the staging in the house. Now it is hanging in this man-

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ᵉwālasēda L!ābatē, yîx g·īts!Eᵉwasasa xāk·!adzō. Wä, hëEm ḷēgadEs xāk·!adzats!ē. Wä, laEm gwāł lāxēq.[1] 32

Split Salmon (LēqWaxa).—Wä,[2] hëmaaxs laē xwāłᵉīdēda ts!Edāqaxa gwāᵉxnisē; wä, laEm hëEm g·îl ăxōyosē q!ōsnaᵉyasa gwāᵉxnisē. Wä, lāwīsḷa qāx·ᵉīdEq, qa lāwäyēs hēx·t!aᵉyas. Wä, la xwāłᵉīdEx ăᵉwīg·aᵉyas ëk·!ōt!Endālax k·!îdēg·aᵉyas. Wä, laᵉmēs k·!ēsᵉEmxat! wâgŭdzâᵉyē q!Emlaläsa q!ōq!ŭyō. Wä, la lāxsdEndaEm lāxa ts!āsnaᵉyē. Wä, laEm k·ōqōdEx ts!āsnaᵉyas. Wä, laᵉmēsē k·!îxElsaxa la wŭdzEkwa. Wä, la ăxᵉēdxa q!ōq!ŭyō qaᵉs t!Elsōdēx q!EmłEdzEwex·däs g·ēx·ᵉīd lāx ōxḷaatâᵉyasa k·!ōtEla. Wä, la lāg·aa lāxa mōdEnē g·äx·ᵉīd lāx g·äx·saāsas k·ōqōyox̣ᵘdäs lāxa ts!āsnaᵉyē. Wä, laᵉmēsēda ts!Edāqē lēx·ᵉīdxēs t!ElsasEᵉwē. Wä, laEmᵉxaāwisē t!ElsōdEx q!EmłEldzEwēx·däs. Wä, g·îlᵉmēsē lāg·aa lāx ᵉwālag·īlasdäsē xwāLaᵉyē lāxa ăpsādzEᵉyaxs laē k·ōqōdxa qō!q!ŭyō qaᵉs ts!Exᵉīdēxa la âEm la xāqa. Wä, laEm la g·a gwäłēg·a (*fig.*). Wä, laEm qExbäda q!Emlālē. Wä, hëᵉmis q!ōq!ŭyōwa ëk·!Ebaᵉyē. Wä, hëEm ḷēgadEs k!wāwaxsdē. Wä, g·îlᵉmēsē gwāłExs laēda ts!Edāqē gēx̣ᵉŭnts lāxa hēkwēlaē qa gēᵉwasxa LēqWaxa lāx L!āsanâᵉyasēs g·ōkwē. Wä, g·îlᵉmēsē ᵉyāx·sEᵉmē ᵉnäläxs laē hëEm gēx̣wasEᵉwa q!Elīlē lāxa g·ōkwē. Wä, lāg·a gwäłaxs laē 1 5 10 15

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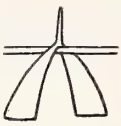
[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 435.
[2] Continued from ibid., p. 433.

ner: | After it has been hanging thus for three days, ‖
20 it is half dried. Then the woman takes it down |
and straightens it out, so that the split-down hangs
straight down from the end of the tail-holding-together. | Then she
hangs it up again at the place where it was hanging before, | and
it is in this way:  She just leaves it again hanging over
one night. | Then the woman takes it down, and she pulls
25 out the short bones that are left ‖ in the split-down.
As soon as all the bones are out, she rubs it | as the
women do when they are washing clothes; | and therefore the split-
down is soft, and therefore also it is | white. After she has fin-
ished rubbing it, she hangs it up again | at the place where it was
30 hanging before; and when it is really dry, the ‖ woman takes it down
again and puts it on a mat. As soon as it is | all down, she takes two
cedar-bark baskets and puts them down at the place where she is
working, | and she takes the split-down and breaks off the tail-
holding-together and | throws it into one of the baskets. Then she
rubs | the split-down again; and after she has done so, she throws it
35 into the ‖ other basket; and she continues doing so, and only | stops
when it is all finished. Then she puts away the two | baskets under
the staging where she keeps the preserved salmon. | It serves for
winter food.[1] |

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gēxwałēg·a (*fig.*). Wä, g·îlᵉmēsē la yūduxŭxsē ᵉnäläs hë gwäłē
20 gēxwałaēnaᵉyas laë k·!āyaxᵉwīda. Wä, lēda ts!Edāqē ăxāxōdEq
qaᵉs dāłᵉēdēq, qa ᵉnaEnqalax·ᵉīdēsa LēqwaxaᵉnEXbEndxa k!wā-
waxsdEᵉyē. Wä, laē ēt!ēd gēxᵉŭnd lāxēs g·îlx·dē gexwāłaasa.
Wä, g·a gwałēg·a (*fig.*). Wä, âEmxaāwisē xaᵉmālax gēxwałaxs
laēda ts!Edāqē ăxāxōdEq qaᵉs q!Ek·ōlēxa tsEłts!Ekwē xaq ēxdzo-
25 wēxa LēqwaxaWä, g·îlᵉmēsē ᵉwīᵉlâmasxa xāqaxs laē q!Ewēx·-
ᵉīdEq yo gwēg·īlōx gwēg·ilasasa ts!ēdaqaxs ts!ōxwaaxa gwīł-
gwäla. Wä, lag·īłas tElkwa LēqwaxaWä, hëEmxaāwis lāg·īłas
mElmadzEᵉwē. Wä, g·îlᵉmēsē gwāł q!ōyaq laē ēt!ēd gēxᵉwīdEq
lāxēs gēxwāłaasē. Wä, g·îlᵉmēsē âlax·ᵉīd lEmxᵉwēdaxs, laē ēt!ēdēda
30 ts!Edāqē ăxāxōdEq qaᵉs ăxdzōdalēs lāxa łēᵉwaᵉyē. Wä, g·îlᵉmēsē
ᵉwīᵉlaxaxs laē ăxᵉēdxa maᵉłē L!āL!Ebata qaᵉs ăxᵉālīłēs lāxēs ēaxE-
ᵉlasē. Wä, la ăxᵉēdxa LēqwaxaWä, qaᵉs k·ōqōdēxa k!wāwaxsdEᵉyē, qaᵉs
ts!Exts!ōdēs lāxa ᵉnEmsgEmē L!ābata. Wä, laᵉmēsē ēt!ēd q!Ewēx·-
īdxa LēqwaxaWä, g·îlᵉmēsē gwāłExs laē ts!Exts!ōts lāxa ᵉnEms-
35 gEmē L!ābata. Wä, laEm hëx·säEm la gwēg·ila. Wä, āłᵉmēsē
gwāłExs laē ᵉwīᵉlāmasxēs ăxsEᵉwē. Wä, la g·exaxa maᵉłtsEmē
L!āL!Ebata lāx awābâᵉyasa k·!āgīłē qa ăxātsa xaᵉmāsē. Wä, laEm
hēmawälałxa ts!ăwŭnxē.[1]

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 433.

Fresh Roasted Backbone.—When | the dog-salmon is cut by the woman, | the dog-salmon is put on an old mat to be cut. Then | the woman cuts off the gills of the dog-salmon, so that they ‖ are attached only to the end of the intestines of the dog-salmon. Then she cuts off | the head; and as soon as it is off, the woman | begins to cut, beginning at the back of the neck of the dog-salmon, and going to four finger-widths | from its tail. Then she cuts along the upper side of the dorsal fin; | then she turns around what she is cutting, and she cuts into it ‖ on the upper (dorsal) side where she stopped, four finger-widths from the tail of the dog-salmon. | Then she cuts it, beginning from there, until she reaches the back of the neck. | Then the meat on the backbone is thick when she takes it off from the | skin. When there are many backbones, the woman | takes straight-splitting pine-wood and she splits it in ‖ pieces to make roasting-tongs. These are four spans | in length. As soon as she finishes splitting them, she puts them into the ground | where she is working. Then she takes the intestines of the dog-salmon and | rubs them on the roasting-tongs. As soon as they are all slimy, | she takes cedar-bark and ties it around under the ‖ split part of the roasting-tongs; and after she finishes tying it, she takes | the backbone and puts it crosswise into the roasting-tongs; and as soon as | four have been put in, she ties a piece of cedar-bark | just over them. Then she takes four more pieces

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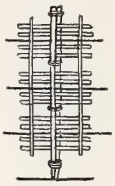
Fresh Roasted Backbone (Āłxwasē LlōbEdzo xāk·ladzō).—Wä, hë'ᵉmaaxs laē xwā'LasEᵉwēda gwāᵉxnisē, yîsa tslEda'qē; wä, laEm k·lEgEdzō'tsa gwāᵉxnisē lāxēs xwāLEdzō'wē k·lā'klōbāna. Wä, lāᵉmēsē tslō's'ᵉīdēda tslEdā'qax qlō'snaᵉyasa gwāᵉxnisē, qa âᵉmēs ăxbä'xa ya'x·yîg·iłasa gwāᵉxnisē. Wä, laᵉmēs qa'x·ᵉīdEq qa lāwä-yēs hëx·tlaᵉyas. Wä, g·îlᵉmēsē lāwä'yēxs la'ē xwā'łᵉīdēda tslEdā-qaxa g·ä'x·ᵉīdē lāx ōxLaatâᵉyasa gwāᵉxnisē lā'g·aa lā'xa mō'dEnē lāx tslā'snaᵉyasa gwāᵉxnisē. Wä, laE'm ë'k·lōtlEndālax k·lîdē'g·aᵉyas. Wä, la xwē'łᵉīdxēs xwā'LasEᵉwē. Wä, laᵉmē'sē xwā'łbEtE'ndEx nExsâ'wasēs wā'laasdē lā'xa mō'dEnē lāx tslā'snaᵉyasa gwāᵉxnisē. Wä, laᵉmēs xwā'łᵉīdEq g·ä'x·ᵉīd lāq lā'laa lāx ō'xLaatâᵉyas. Wä, laEm wâ'kwē qlE'mEldzâᵉyasa xāk·ladzōxs la'e lā'wä lā'xēs pESEna'ᵉyē. Wä, g·îlᵉmēsē qlē'nEmēda xā'k·ladzâxs la'ēda tslEdā'qē ăxᵉē'dxa ëg·ā'kwa lāx xâ'sEᵉwē xE'xᵘmEsa. Wä, laᵉmēsē xō'xExᵘsE'ndEq, qaᵉs Llō'psayōgwīlēq. Wä, laE'm mōplEnk·ē bā'LaᵉyasEqa ᵉwāsgEmats. Wä, g·î'lᵉmēsē gwāł xâ'qēxs la'e Lā'g·aElsaq la'xēs ē'axEᵉlasē. Wä, laᵉmē's ăxᵉē'dxa ya'x·yîg·iłasa gwāᵉxnisē qaᵉs yîltslEłE'ndēs lā'xa Llō'psayoLē. Wä, g·î'lᵉmēsē la ᵉnā'xwa k·lēk·lElā'laxs laᵉē ăxᵉē'dxa dEna'sē qaᵉs yîłᵉaLE'lōdēs la'xa bE'nbaᵉyasa xâ'ᵉyasa Llō'psayō. Wä, g·î'lᵉmēsē gwāł yîLa'qēxs la'ē ăxᵉē'dxa xā'k·ladzō qaᵉs gē'g·aałtslōdēs lā'xa Llōpsayō. Wä, g·î'lᵉmēsē mō'wēda la ăxᵉā'łtslōyōxs lā'qēxs la'ē yîłᵉaLE'lōtsa dEna'sē lāx ë'k·lēLEläs. Wä, la ē'tlēd ăxᵉē'dxa mō'maxatl xā'k·ladzō qaᵉs

of backbone and | puts them over those that have been tied in. As soon as these four are also done, ‖ she ties (the tongs) up again above them, and she keeps on | doing so; and she only stops when she reaches the end of the roasting-tongs. | That is in this way: As soon as they are full, she takes | four slender pieces of split pine and places them lengthwise | on the ends of the backbones in the roasting-tongs. Now there is one ‖ long strip of split pine on each side. Then she takes six pieces | and pushes them through between the two legs of the roasting-tongs; then | she puts one on each side of the backbones; then she pushes them over (the long split sticks), | and thus they are fastened. After this is done, she puts them in the ground by the side | of the fire of the house; and when they begin to blacken, the woman ‖ takes them and puts them right over the fire. | Now they are finished, and they are called "roasted backbones" after this. |



Pectoral Fins of Dog-Salmon (Pectoral fins of the dog-salmon taken | at the upper part of the river).—When the woman cuts the | dog-salmon and she finishes taking off the gills, she | cuts around the neck of the dog-salmon, and cuts off the ‖ pectoral fins, half a finger thick, | and they are just hanging down. Then she also | cuts off the anal fins and takes them off. She puts them into a | basket;

ăxē'g·îndēs lā'xa la yîḷEkwa'. Wä, g·î'lᵉEmxaā'wisē ᵉwī'ᵉlēda mō'waxs la'ē ē't!ēd yîlᵉē'dEx ë'k·!ēLEläs. Wä, laE'm hë'x·sä gwē'g·ilē. Wä, ā'łᵉmēs gwā'łExs la'ē q!ŭxtōwē'da L!ō'psayowē. Wä, laE'm g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē q!ŭxtō'xs la'ē ăxᵉē'dxa mō'ts!aqē wiswŭł xōkᵘ xEẋᵘmē'sa. Wä, la aō'dzaqâłamāsEq lāx ōbaᵉyasa la L!ō'pts!ōls xā'k·!adzō. Wä, laE'm wā'x·sasElaxa g·î'lsg·îlt!a xōkᵘ xEẋᵘmE'sa. Wä, la ē't!ēd ăxᵉē'dxa q!EL!Ets!ā'qē qaᵉs L!E'nxsōdēs nā'qodāla xEwē'łaᵉyasa L!ō'psayō. Wä, laE'm wā'x·sats!Endālaxa xā'k·!adzowē. Wä, laE'm ë'k·!ōdEnts laq. Wä, hë'ᵉmis la Elā'łayosē. Wä, g·î'lᵉmēsē gwā'łExs la'ē ḷā'nōlīsaq lā'xa lEgwī'łasēs g·ō'kwē. Wä, g·î'lᵉmēsē la k!ŭmElx·ᵉī'dExs la'ē ăxᵉē'dēda ts!Edā'qaq qaᵉs Lē'saLElōdēs lā'xa ᵉnExstâ'ᵉyasēs lEgwī'lē. Wä, laE'm gwā'ła. LaE'mḷa ḷē'gadEs L!ō'bEdzo xā'k·!adzō lā'xēq.[1]

Pectoral Fins of Dog-Salmon (PEL!Exā'ᵉwēsa gwaᵉxnisē g·ā'yōł lāx.ᵉnE'ldzäsa wā).—Wä, hë'ᵉmaaxs la'ē xwā'LēDa ts!Edā'qaxa gwaᵉxnisē. Wä, g·î'lᵉmēsē gwāł lawä'lax q!ō'snaᵉyasēxs la'ē t!ō'tsēᵉstElaxa ō'xawaᵉyasa gwaᵉxnisaxs la'ē t!at!o'sk·înaEmxa pEL!Exā'ᵉwaᵉyas. Wä, laᵉmē's k·!ō'dEn lā'xEns q!wā'q!wax·ts!ānaᵉyēx, yîx Elā'łaᵉyâs laE'm â'Em la tē'kwāła. Wä, laEmxaā'wisē t!ō'sōdxa pEḷā'gaᵉyē. Wä, laE'mḷa lawäq. Wä, la ăxts!â'las lā'xa

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 437.

and after she has sliced that which is to be preserved salmon, | she 8
hangs it up at the place where she is going to dry it. After she
finishes hanging it up, ‖ she takes a drying-rack and puts the anal 10
fins on it, and she scatters them | over it. Then she puts it up right
over the fire, so that the heat | of the fire strikes it. She finishes
that; and when | the salmon is half dry, the woman takes down that
which is to be preserved salmon. | Then she takes her fish-knife and
cuts off the pectoral fins ‖ and throws them also into a basket. After 15
she has done so, | she hangs up the basket with the pectoral fins in
it by the side of the | drying-rack on which the anal fins are. After
this is done, | she gathers the drying-poles and spreads on them that
which is to be preserved salmon, | with the meat side downward, to
the fire. ‖ When she has done so, she watches the pectoral fins and 20
the | anal fins until they are thoroughly dry. As soon as they are
thoroughly dry, | she puts them away as food for the winter. She
does | the same with the salmon-tails, which are also put on a drying
rack | when they are dried. Now we shall talk about the way ‖ they 25
are cooked.

Dog-Salmon Cheeks. (Plucked cheek, the head of the dog-salmon 1
when it is | roasted, to keep it for winter use).— |

When the Nimkish go to catch salmon in the river Gwanē, above,
and when there are many dog-salmon, the ‖ woman cuts off their 5

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lExa'ᵉyē. Wä, g·î'lᵉmēsē gwā'łExs la'ē t!E'lsᵉēdxa xaᵉmā'sLaxs la'ē 8
gē'x̣ᵉwīdEs la'xēs x·îlā'sLaq. Wä, g·î'lᵉmēsē gwāł gē'x̣waq la'ē
ăxᵉē'dxa k·!ît·!Edē'sē qaᵉs ăxdzō'dēsa pEḶā'gaᵉyē lāq la gwē'ldzEwē 10
lāq. Wä, la LA'laLElōts lā'xa nExstâ'ᵉyasa lEgwī'łē qa L!ē'sEg·ō-
stâlasEᵉwēsēs L!ē'sᵉāläsa lEgwī'łē. Wä, la gwā'ła. Wä, g·î'lᵉmēsē
k·!ā'yax̣ᵉwīdēda xaᵉmā'sLaxs la'ēda ts!Edā'qē ăxā'xōdxēs xaᵉmā'sLē.
Wä, laᵉmēs ăxᵉē'dxēs xwaḶā'yowē qaᵉs t!ō'sâlēxa pē'pEL!Exāwaᵉyē
qaᵉs ts!Exts!â'lēs la'xa lExä'ᵉmaxat!. Wä, g·î'lᵉmēsē g̣wāł ᵉwī'ᵉlaxs 15
la'ē tēx̣ᵉwaLElōtsa pEL!Exāwaᵉyaats!ē lExē lā'xaaxa ăpsē'LElasa
k·!ît·!Edē'sēxa la ăxdzâ'yaatsa pEḶā'g̣aᵉyē. Wä, g·î'lᵉmēsē gwā'łᵉaLE-
laxs la'e q!ap!ē'x·ᵉīdxa g̣ayō qaᵉs LEp!ālElōdēsa xaᵉmā'sLē lāq.
Wä, laE'm ᵉnā'x̣waEm banā'dzEᵉyē q!EmEldzâ'ᵉyas lā'xa lEgwī'łē.
Wä, g·î'lᵉmēsē gwā'ła la'ē dā'doqwīlaxa pEL!Exā'waᵉyē ḶEᵉwa pEḶā'- 20
g̣aᵉyē qa â'lak·!alēs lE'mx̣ᵉwīda. Wä, g·î'lᵉmēsē â'la la lE'mx̣ᵉwī-
dExs la'ē g·ē'xaq qaᵉs lā'k·!EsElałxa ts!ăwŭ'nxLa. Wä, hë'Emxaa
g̣wē'g·īlaxa ts!ā'snaᵉyē k·!ît·!Edē'sᵉEmxaa ăxdzâ yaasasēxs la'ē
lE'mx̣waEᵉwa. Wä, laᵉmē'sEns g̣wā'g̣wēx·sᵉālał lāqēxs la'ē
haᵉmēx·sī'lasEᵉwa. . . .[1] 25

Dog-Salmon Cheeks. (P!Elōs, yîx hë'x·t!aᵉyasa g̣wāᵉxnisē, yîxs 1
L!ō'bEkwaē qaᵉs ăxēlasEᵉwē lā'laa lā'xa ts!aᵉwŭ'nxē).—

Wä, hë'ᵉmaaxs la'ē wī'ᵉwamēsa ᵉnE'mgēsē lā'xēs wä Gwāᵉnē
lā'xa ᵉnE'ldzäs. Wä, g·î'lᵉmēsē q!ē'nEma g̣wāᵉxnisaxs la'ēda ts!E-

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[1]Continued on p. 327, line 1.

6 heads. Then the woman takes | wood of the red-pine that splits readily. (She makes pieces) one span and four fingers long, | and she splits them to make roasting-tongs. Sometimes she makes | one hundred, and sometimes she makes two hundred. | After her work is finished, she gathers them up, and takes them to the place where
10 she ‖ cuts dog-salmon. Then she puts up on the ground one pair of tongs, and | puts the salmon-head on the end of the tongs, which are open; | and she just stops pushing down the head | when the points of the tongs reach up to the eyes of the head. | The roasting-
15 tongs are not tied with cedar-bark. After ‖ she has finished with one of them, she puts down what she has finished; | then she takes another pair of roasting-tongs and | puts them up in the place where the first ones have been standing. Then | she does with them the same thing as she did with the first ones. | She goes on doing so with the
20 others. After she has ‖ finished, her husband takes much fire-wood and makes a fire | on the beach. When the fire that he makes blazes up, they | take the heads in the roasting-tongs and place them around it. | First the throats are roasted; and when they begin to be black, | they turn them all round, so that the nape of the neck is
25 next ‖ to the fire on the beach. As soon as the skin is blackened, they are taken from the fire | and put down on the beach; and when they cool off, she | takes the salmon-heads out of the roasting-tongs

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5 dā′qē qak·â′lax hë′x·t!a^{c}yas. Wä, la ăx^{c}ē′dēda ts!Edā′qaxa ë′g·aqwa lāx xâ′sE^{c}wē wŭnā′gŭłē. Wä, la mō′dEnbāla lā′xEns bā′LAX. Wä, la xō′x̣^{c}wīdEq qa^{c}s L!ō′psayōgwīlēq. Wä, la ^{c}nā′ł^{c}nEmp!Ena lā′k·!Endē ăxā′^{c}yas ḷōxs lō′L^{c}maax ma^{c}łp!E′nyag·ē ăxā′^{c}yas. Wä, g·î′l^{c}mēsē gwā′łē ăxā′^{c}yasēxs la′ē q!ap!ē′x·^{c}īdEq qa^{c}s läs lā′xēs xwā′łdEmsaxa gwā^{c}xnisē. Wä, lē ḷā′g·aElsaxa ^{c}nE′mts!aqē L!ōpsayâ qa^{c}s k!waxtō′dēsa hë′x·t!a^{c}yē lāx laē′na^{c}yas ăqā′łē wā′x·sanōts!Exsta^{c}yasa L!ōpsayowē. Wä, ā′ł^{c}mēsē gwāł wē′qwāxElaxa hē′x·t!a^{c}yaxs la′ē lā′g·aē ō′ba^{c}yasa L!ōpsayowē lāx ḡēḡEya′gEsasa hëx·t!a^{c}yē. Wä, laE′m la k·!eâ′s yîḷE′msa L!ō′psayowē dEnā′sa. Wä, g·î′l^{c}mēsē gwā′łāmasxa ^{c}nE′mts!aqaxs la′ē LEx̣^{c}ŭlīsaxēs la ḡwā′łāmatsE^{c}wa. Wä, lā′xaa ē′t!ēd ăx^{c}ē′dxa ^{c}nE′mts!aqē L!ō′psayâ qa^{c}s ḷā′stōlisēs lāx ḷa′dzE^{c}wasdäsēs g·î′lx·dē ăxsE^{c}wa′. Wä, hë′Em^{c}xaā′wisē ḡwē′x·^{c}īdEq lā′xēs g·î′lx·dē ḡwē′g·ilasxa g·î′lx·dē ăxsō′s. Wä, â′^{c}mēs la hë ḡwē^{c}nā′kŭlaxa waō′kwē. Wä, g·î′l^{c}mēsē gwā′łExs la′ē łā′^{c}wŭnEmas ăx^{c}ē′dxa q!ē′nEmē lEqwa′ qa^{c}s lEx^{c}wā′lisē lā′xa L!Emā′^{c}isē. Wä, g·î′l^{c}mēsē x·ī′qōstâ lEqwē′la^{c}yasēxs la′ē ax^{c}ē′dEx·da^{c}x^{u}xa L!ēL!ō′pts!âla hë′x·t!ē^{c} qa^{c}s lē q!wä^{c}stalas lāq. Wä, laE′m hë g·îl L!ō′pasōsē q!ōq!onä′s. Wä, g·î′l^{c}mēsē k!ŭmE′lx·^{c}īdExs la′e le′x·^{c}idEq ^{c}wī′^{c}la qa hēs la ăwā′p!a^{c}yas la nEx̣wā′laxa lEgwisē′. Wä, g·î′l^{c}mēsē k!ŭmE′lx·^{c}īdē L!ē′sasēxs la′ē ăxsEndā′laq qa^{c}s k·ā′t!alīsElēq. Wä, g·î′l^{c}mēsē k·ōx̣^{c}wīdExs la′ē ăxō′-

and puts them down on the beach | by her side. When she has 28
taken them all off, she takes the roasted salmon-heads | and breaks
open the jaws. She spreads them out so that they are ‖ spread out 30
flat. Then she takes out the edible part inside the head, and only |
the skin and the bones are left on the "plucked cheek." As soon
as | this is done, she takes a long drying-rack. Sometimes it is | a
little over a fathom in length. The width of the drying-rack is | two
spans and four finger-widths. ‖ She puts her "plucked salmon- 35
cheeks" on it. They are all spread out | when they are on the
drying-rack, and they are close together | on it. As soon as this is
all done, she takes what she has done | and puts it just over the
fire of the house, where it is really | hot. When she finishes, she
requests her husband to ‖ go and call those who are walking about 40
in the village, the men the | children and the women, and even the
weak old women, | to go and eat the edible part taken out of the
head when it was lifted | from the roasting-place of the "plucked
cheek." Immediately the | man calls all the men and all the
women ‖ and children seen by him to come quickly and to eat the 45
roasted | salmon-heads. It is not long before all those whom he |
invited come down to the beach, and they sit around the heap of
roasted edible insides of the | salmon-heads. Then they begin to

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dālaxa L!ēL!ō'psayowē, yî'xa hëhë'x·t!a$^{\varepsilon}$yē, qa$^{\varepsilon}$s ăx$^{\varepsilon}$ālī'sElēq lā'xēs 27
ăpsā'lisē. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$laxs la'ē ăx$^{\varepsilon}$ē'dxa L!ō'bEkwē hëx·-
t!a$^{\varepsilon}$ya qa$^{\varepsilon}$s wā'x·sē$^{\varepsilon}$stE'ndēx q!wayō'sas. Wä, la LEpsE'ndEq qa
LEpā'łēs. Wä, la lāwayōdEx hă'mts!âwasa hë'x·t!a$^{\varepsilon}$yē. Wä, â'$^{\varepsilon}$mēs 30
la L!ēs ḷE$^{\varepsilon}$wa xā'qēda la ăxā'ła lā'xa p!Elō'sē. Wä, g·î'ł$^{\varepsilon}$mēsē
$^{\varepsilon}$wī'$^{\varepsilon}$la gwā'łExs la'ē ăx$^{\varepsilon}$ē'dxa k·!ītk·!Edē'sē g·î'lt!a $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmp!Ena
ē'sEg·îyō lā'xEns bā'LäqE $^{\varepsilon}$wā'sgEmasa. Wä, la hămō'dEngâla
lā'xEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx, yîx $^{\varepsilon}$wā'dzEwasasa k·!ītk·!Edē'sē. Wä,
hë'$^{\varepsilon}$mis la ăxdzō'dalatsēsēs p!Elō'sLē. Wä, laE'm $^{\varepsilon}$wī'$^{\varepsilon}$laEm LEpā'- 35
łaxs la'ē g·īdzEwēxa k·!ītk!Edē'sē. Wä, la mEmk·ō'łaxs la'ē
g·ī'dzâ$^{\varepsilon}$ya. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$laxs la$^{\varepsilon}$ē ăx$^{\varepsilon}$ē'dxēs ăxa'$^{\varepsilon}$yē qa$^{\varepsilon}$s lē
LA'laLElōts lā'xa nEqō'stâsēs lEgwī'łasēs g·ō'kwē lā'xa â'lä la L!ē'-
sala. Wä, g·î'l$^{\varepsilon}$mēsē gwāłExs la'ē ăxk·!ā'laxēs łā'$^{\varepsilon}$wŭnEmē qa
lēs LE'$^{\varepsilon}$lālaxa g·ăyî'mg·îlsElaxa bē'bEgwānEmē ḷō$^{\varepsilon}$mē g·î'ng·înā- 40
nEmē ḷE$^{\varepsilon}$wa ts!ē'daqē ḷE$^{\varepsilon}$wa wā'x·$^{\varepsilon}$mē la waō'yats!âla ts!ē'daqa
qa lēs ha$^{\varepsilon}$mā'pEx hămts!â'wäsa hë'x·t!a$^{\varepsilon}$ya, yîxs la'ē $^{\varepsilon}$mE'wēs
lā'xa L!ō'basdäsēxa la p!Elō'sa. Wä, hē'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē lē'da bEgwā'-
nEmē LE$^{\varepsilon}$lālaxa $^{\varepsilon}$nā'ẓwa bē'bEgwānEm ḷE$^{\varepsilon}$wēs dōgŭłē ts!ē'dāq
ḷō$^{\varepsilon}$ma g·î'ng·înānEm qa g·ā'xēs hā'labala hë'x·hax·$^{\varepsilon}$īdxa L!ō'bEkwē 45
hëx·t!a$^{\varepsilon}$ya. Wä, k·!ē'st!a gä'łaxs g·ā'xaē $^{\varepsilon}$wī'$^{\varepsilon}$la hō'qŭnts!ēsa LE'-
$^{\varepsilon}$lānEmē qa$^{\varepsilon}$s lē k!ŭtsē$^{\varepsilon}$stā'lisElaxa $^{\varepsilon}$mEwē'sē L!ō'bEk^{u} hămts!â'sa
hë'x·t!a$^{\varepsilon}$yē. Wä, lā'x·da$^{\varepsilon}$xwē hămx·$^{\varepsilon}$ī'da. Wä, g·î'l$^{\varepsilon}$mēsē pō'ł$^{\varepsilon}$ī-

eat; and as soon as they have had enough, | they carry away what they could not eat. They carry ‖ it in their hands and go home. But the owner of the | heads which are called "plucked cheeks" goes up from the beach and makes a fire under the "plucked cheeks." | When they are dry enough, (the woman) takes them down and puts them into a | large basket. Then she puts them away for the winter. | That is the end. ‖

Roasted Dog-Salmon Heads (Heads of | dog-salmon when they are roasted and dried, with the edible insides).— |

When the woman cuts off the head of the | dog-salmon, and when she has many salmon-heads, she takes the ‖ same number of short roasting-tongs of the same kind as the roasting-tongs | for roasting the "plucked cheek," and she does in the same way as she does | when she roasts them. Each point of the roasting-tongs is pushed | into each side of the neck of the salmon-head, and reaches up to the eyes. | When this is done, she puts them up around the fire on the ground, ‖ outside of the house. First the jaws are roasted; and | when they begin to be black, she turns them around with the nape of the neck | towards the fire; and when that begins to be black also, she takes them | into the house. Then she puts them up with the | roasting-tongs over the fire, right where it is really hot. ‖ They stay there a

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dEXS la'ē ᵉwī'ᵉlaEm mō'tElaxēs k·!ē'ts!aᵉyawaᵉyē qaᵉs lēs dā'k·!ōtā-laqēxs lā'x·daᵉxwaē nä'ᵉnakwa. Wä, lā'ḷēda ăxnō'gwadäsa hë'x·t!aᵉyē, yî'xa p!Elō'sē lō'sdēsa qaᵉs lē lEqwē'laabEwēxēs p!Elō'sa. Wä, g·î'lᵉmēsē lE'mẋᵉwīdEXS la'ē ăxā'xōdEq qaᵉs g·ē'ts!ōdēs lā'xa ᵉwā'lasē lEXā'ᵉya. Wä, laE'm g·ē'xaq qaē'da ts!ăᵉwŭ'nxē. Wä, laE'm g̣wā'ła.

Roasted Dog-Salmon Heads (X·ō'ẋwasdē, yîx hë'x·t!aᵉyasa gwāᵉx-nisaxs L!ōpasEᵉwaē qaᵉs lE'mẋwasEᵉwē ᵉwī'ᵉla ḷEᵉwis ha'mts!â).— Wä, hë'ᵉmaaxs la'ē qā'x·ᵉīdēda ts!Edā'qax hë'x·t!aᵉyasa g̣wāᵉx-nisē. Wä, g·î'lᵉmēsē la q!ē'nEmēda hë'x·t!aᵉyaxs la'ē ăxᵉē'dxa hë'-ᵉmaxat! wā'xēda ts!E'łts!Ek!wa L!ēL!ō'psayâ; hë g̣wē'x·sē L!ōpsa-ᵉyâsa L!ō'päxa p!Elō'sē. Wä, la hë'Emxat! g̣wä'łē g̣wä'łaasasēxs la'ē L!ō'paq. Wä, laEm L!E'nqałē wā'x·sanōts!Exstaᵉyasa L!ō'psayō lāx ē'wanūłxawaᵉyasa hë'x·t!aᵉyē. Wä, la lā'g·aa lāx gēgEya'gEsas. Wä, g·î'lᵉmēsē g̣wā'łExs la'ē g̣wä'stElsaq lāx lEq!usē', lāx L!ā'sa-nâᵉyasēs g·o'kwē. Wä, laEm hë g·îl L!ōp!ētsōsē ōxḷasx·äᵉya. Wä, g·î'lᵉmēsē k!ŭmElx·ᵉīdEXS la'ē lē'x·ᵉīdEq ᵉwī'ᵉla qa hës g̣ŭyap!ā'-łēda lEq!ŭsē'. Wä, g·î'lᵉEmxaā'wisē k!ŭmElx·ᵉīdEXS la'ē ăxᵉē'dEq qaᵉs lē laē'Las lā'xēs g·ō'kwē. Wä, la lē'saLElōts ᵉwī'ᵉla ḷEᵉwis L!ēL!ō'psayowē lāx ë'k·!aᵉyasēs lEg̣wī'łē lāx nEgā'sasa â'lä L!ē'sāla. Wä, la hë'x·säEm lä. Wä, ā'łᵉmēsē ăxā'xōd, la'ē â'lak·!āla la

long time, and she takes them down when they begin to be quite | dry. Then she takes off the roasting-tongs, and | she ties the roasting-tongs together and puts them in the corner of the house. | That is also what the woman does when she roasts the "plucked cheeks." Then | she takes a large cedar-bark basket and puts the roasted heads ‖ into it; then she puts it away for winter use. |

Dog-Salmon Spawn (1) (Scattered spawn of the dog-salmon, | caught in the upper part of the rivers when the dog-fish are spawning).— | When a woman cuts the fish caught by her husband, | she takes a high box and puts it down at her ‖ left side at the place where she is cutting; and after | the woman has finished cutting the dog-salmon, and when | what she is cutting is opened out, then she scoops out with her hands the scattered | spawn and puts it into the tall box; and after she has | done so, and the box is full of the scattered spawn, ‖ her husband goes up and puts it down in the | corner of the house. Then short boards are put down flat on top of it, that | the rain may not drip in when it rains. When | that is done, he leaves it, for the cover is not water-tight, for | the men will always go and take out some of it. |

Dog-Salmon Spawn (2).—Now we will talk about the sticky(spawn). | When the tall box is full of spawn, when | the woman cuts the dog-

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lE′mx̣ᵉwīda. Wä, lawī′sḶa ăxâ′laxa L!ēL!ō′psayowē. Wä, la yîḶō′yōdxa L!ēL!ō′psayowē qaᵉs g·ē′xēq lā′xa ōnē′g̣wīłasēs g·ō′kwē hë′Emxaa g̣wē′x·ᵉīdēda ts!Edā′qaxs L!ōpaaxa p!Elō′sē. Wä, la ăxᵉē′dxēs ᵉwā′lasē dE′ntsEm L!ā′bata qaᵉs g·ē′ts!ōdēsa x·ō′x̣wăsdē lāq. Wä, la g·ē′xaq qaᵉs hē′łēlayōłxa ts!ăwŭ′nxLa.

Dog-Salmon Spawn (1) (Gwēlētsē, yîx g̣ē′ᵉnasa g̣wāᵉxnisaxs g·äyā-nEmaē lāx ᵉnE′ldzäsa wī′wa; yîxs la′ē xwī′lawēda g̣wāᵉxnisē).—Wä, hë′ᵉmaaxs la′ē xwā′łᵉīdēda ts!Edā′qax yā′nEmasēs łā′ᵉwŭnEmē laᵉmēs hë g·îl ăxᵉē′tsōsēda Ḷā′watsē qaᵉs hă′ng·alīsēs lax g̣Em-xag̣awalīsas k!waē′dzasasēxs la′ē xwā′łᵉīda. Wä, g·î′lᵉmēsē g̣wā′ła la′ē xwā′łᵉīdēda ts!Edā′qaxa g̣wāᵉxnisē. Wä, g·î′lᵉmēsē nEłalēsē xwā′Laᵉyasēxs la′ē LE′lx·ᵉītsēs eeᵉyasōwē lā′xa gwē′lēdzaᵉyē g̣ē′ᵉnä qaᵉs LElts!â′lēs lā′xa Ḷāᵉwatsa. Wä, ā′łᵉmēsē g̣wāł hë g̣wē′-g·ilaxs la′ē qō′t!ēda Ḷā′watsäxa gwēlē′dzaᵉyē g̣ē′ᵉnä. Wä, g·î′l-ᵉmēsē qō′t!axs la′ē łā′ᵉwŭnEmas lâ′sdēsa qaᵉs lē hă′ng·alīłas lāx ō′nē-g̣wīłasēs g·ō′kwē. Wä, la paqE′mtsa ts!ā′ts!ax̣ᵘsEmē lāq, qa k·!ē′sēs tsax̣ᵘts!â′lasōsa tsā′x̣wäxs lā′nax̣waē yū′gŭx·ᵉīda. Wä, g·î′lᵉmēsē g̣wā′łExs g·ā′xaē bâs qaxs k·ē′saē aE′mxäx pā′qEmaᵉyas qaxs q!ŭnā′laēda bē′bEgwā′nEmē la tsEyō′łts!ōd lāq.

Dog-Salmon Spawn (2).—Wä, laᵉmē′sEn g̣wā′g̣wēx·sᵉālał lā′xa q!E′n-kwē. Wä, hë′ᵉmaaxs la′ē qō′t!ēda Ḷā′watsäxa g̣ē′ᵉnäxs g·ā′laē xwā′Lēda ts!Edāqaxa g̣wāᵉxnisē. Wä, la ăxᵉē′dēda ts!Edā′qaxēs

salmon, she takes a | dish and washes it out. When it is clean, she ‖ dips up the fresh salmon-spawn into it. When it is half full, | she stops, and she takes a smooth stone and pounds | it so that it all bursts. After it has all burst, she | stops pounding it. Then she takes a good-sized seal-bladder and | puts the burst salmon-spawn into it. She just finishes putting it into it ‖ when it is full. When it is full, she takes a twisted cedar-bark rope | and ties the neck of the bladder firmly. After this has been done, | she hangs it up not very near to the fire, in the | rear of the house. Then it remains hanging there until | the fern and the salmon-berries begin to sprout. ‖ The juice of this is also used by painters for making the paint | stick on what they paint. |

Quarter-Dried Salmon.—This is | another way of (preparing) soaked green salmon. Now we will talk about | the way of (preparing) quarter-dried green salmon. When ‖ dog-salmon are first speared, when very old, the wife of the | one who speared them carries them up with her fingers, and places them on the mat on which | she cuts open the dog-salmon that her husband has obtained. | Then she takes her fish-knife and cuts the old dog-salmon. | She first cuts the gills at the neck ‖ of the salmon, and then she cuts off the head and takes it off. | Then she cuts down along the back from the neck

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łō'q!wē qa$^{\varepsilon}$s ts!ō'x̌ŭg·îndēq. Wä, g·î'l$^{\varepsilon}$mēsē ëg·îg·ā'xs la'ē gŭ'xts!ōtsa alō'masē gē'$^{\varepsilon}$nē lāq. Wä, g·î'l$^{\varepsilon}$mēsē nEgō'$^{\varepsilon}$yox̌$^{\varepsilon}$wīdExs la'ē gwā'ła. Wä, la ăx$^{\varepsilon}$ē'dxa qē'tsEmē t!ē'sEma qa$^{\varepsilon}$s lE'sElgEndēs lāq qa $^{\varepsilon}$nax̌wēs qŭx·$^{\varepsilon}$ī'da. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$la qŭx·$^{\varepsilon}$ī'da, la'ē gwāł lEsE'lgēq. Wä, la ăx$^{\varepsilon}$ē'dxa hë'ł$^{\varepsilon}$a pō'x̌ŭntsa mē'gwatē qa$^{\varepsilon}$s pEnts!â'lēsa kŭg·îkwē' gē'$^{\varepsilon}$nē lāq. Wä, ā'ł$^{\varepsilon}$mēsē gwāł pEnts!â'laqēxs la'ē qō't!a. Wä, g·î'l$^{\varepsilon}$mēsē qō't!axs la'ē ăx$^{\varepsilon}$ē'dxa mE'lkwē dEna'sa qa$^{\varepsilon}$s aElē' yîLExstE'nts lā'xa pōx̌ŭnsē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'ła la tē'x̌$^{\varepsilon}$walīłas lā'xa k·!ēs xE'nLEla nEx̌wā'ła la'xa lEgwī'łē lāx ō'gwīwa$^{\varepsilon}$līłasa g·ō'kwē. Wä, laE'm hë'x·säEm tēgwī'łē lā'laał lā'xa q!wā'xEndLasa sā'gŭm LE$^{\varepsilon}$wa q!wā'łEmē. Wä, hë'$^{\varepsilon}$misēxs la'ē ăxsō'sa k·!ā'k·!Et!ē'noxwē qa $^{\varepsilon}$wā'palasēs k·!ā'tEläxēs k·!ātasE$^{\varepsilon}$we, yîxs k!ŭt!Ega$^{\varepsilon}$yaē.

Quarter-Dried Salmon (Dzē'łēlak^{u}; k·!ō'lox̌^{u}).—Wä, g·aEm $^{\varepsilon}$nEmx·$^{\varepsilon}$idāłaxaat! t!ēlk^{u} k·!ō'lox̌wa. Wä, hë'$^{\varepsilon}$mawīsLaLEns gwāgwēx·s$^{\varepsilon}$ālaLē gwē'g·īlasaxa dzē'łēlakwē k·!ō'lox̌wa. Wä, hë'$^{\varepsilon}$maaxs g·ā'laē sEg·Ekwa' gwā$^{\varepsilon}$xnisaxs la'ē ts!Elā'k·a. Wä, lē'da gEnE'masa sEg·Ekŭläq ga'sx·Ex·$^{\varepsilon}$ī'dEq qa$^{\varepsilon}$s lē k·!EgEdzo'ts lā'xa łē'$^{\varepsilon}$wa$^{\varepsilon}$yē, yîx xwā'LEdzâ'sēx yā'nEmasēs łā'$^{\varepsilon}$wŭnEmē gwā$^{\varepsilon}$xnisa. Wä, la$^{\varepsilon}$mēs ăx$^{\varepsilon}$ē'dxēs xwāLayowē. Wä, la xwā'ł$^{\varepsilon}$īdxa ts!Elā'k·ē gwā$^{\varepsilon}$xnisa. Wä, hë'Em g·îl t!ō's$^{\varepsilon}$ītsōsēxs la'ē t!ō's$^{\varepsilon}$īdEx q!ō'sna$^{\varepsilon}$yas ō'xawa-$^{\varepsilon}$yasa k·!o'tEla. Wä, lā'wisLa qā'x·$^{\varepsilon}$īdEq qa lā'wēs hē'x·t!a$^{\varepsilon}$ya. Wä, la xwā'ł$^{\varepsilon}$īdEx ăwī'g·a$^{\varepsilon}$yas g·ä'x·$^{\varepsilon}$īd lāx ō'xLaatâ$^{\varepsilon}$yas lā'g·aa

down | to four finger-widths above the tail. A little | meat is left 27
on the backbone. The meat on the green salmon is thick. | Then
she takes split-cedar sticks and ‖ spreads (the green salmon) as she 30
does the dried green salmon. As soon as | she has spread it, she
hangs it up in the smoke of the fire of her | house. Sometimes it
hangs there one day; | then it is half dried. As soon as it is half
dried, the woman takes it down | and looks for a mixture of sand and
clay on the ‖ bank of the river; and as soon as it is dry, she digs it 35
out; | and when she has dug two spans deep into the ground, | she
spreads out one of the quarter-dried green salmon in it; then | she
takes grass and puts it over it; then she strews a | handful of dirt
(sand and clay mixed) over it. As soon as it is covered with ‖ dirt, 40
she takes another green salmon and | spreads it out in the hole; then
she puts grass | over it, and she again puts dirt on it. | Sometimes
one woman puts a hundred in | one hole. Then she covers it above
with dirt, ‖ and much grass is put under it; | and it is still there 45
when winter arrives. |

Spawn of Silver-Salmon.—Now I shall talk about the | spawn of the 1
silver-salmon and of the sockeye-salmon caught by trolling; for they
are alike, | and their spawn is small. When | the woman cuts what

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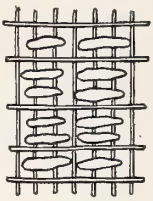
lā′xa mō′dEnē lāx ë′k·!aᶜyas ts!ā′snaᶜya. Wä, laE′m la hō′lałē 27
q!E′młEdzâᶜyas q!ō′q!ŭᶜyas. Wä, la wâ′kwē q!EmłEdzâ′ᶜyasa
k·!ō′lox̣wē. Wä, laᶜmē′sē ăxᶜē′dxa xō′kwē k!waxLā′ᶜwa qaᶜs
qEt!ē′dēq lāx g̣wä′łaasᶜmasa lEmō′kwē k·!ō′lox̣wa. Wä, g·î′lᶜmēsē 30
g̣wāł qEta′qēxs la′ē g̣ē′x̣ᶜwīdEq lā′xa kwā′x·îläsa lEg̣wī′łasēs
g·ō′kwē. Wä, la ᶜnā′łᶜnEmp!Ena ᶜnE′mxsaᶜmē ᶜnā′läs g̣ē′x̣ᶜŭlaLElaxs
la′e k·!ā′yax̣ᶜwīda. Wä, g·î′lᶜmēsē k·!ā′yax̣ᶜwīdExs la′e ăxā′xōdēda
ts!Edā′qaq qaᶜs lē ā′lēx·ᶜīdxa nā′xsaap!ē Ḷōᶜ ë′g·îsē Ḷōᶜ L!ē′q!ē lāx
ō′gwäg̣aᶜyasa wa. Wä, la g·î′lᶜEm lE′mx̣waxs la′ē ᶜlap!ē′dEq; wä, 35
g·î′lᶜmēsē małp!Enx·bEtE′lsEla lā′xa ăᶜwī′nak!ŭsē ᶜlā′payᶜasēxs la′ē
LEpbEtE′lsasa ᶜnE′mē dzē′łēᶜlakᵘ k·!ō′lox̣ᵘ lāq. Wä, laᶜmē′s ăxᶜ-
ē′dxa k·!ē′t!Emē qaᶜs ăxdzō′dēs lā′qēxs la′e xaL!Ex·ᶜī′d k·!a′dzōtsa
g̣ō′xsEmaᶜyaakwē dzEqwa lāq. Wä, g·î′lᶜmēsē hamElg·îdzō′ᶜya
dzEqwa′ lā′qēxs la′ē ē′t!ēd ăxᶜē′dxa ᶜnE′mē k·!ō′lox̣wa qaᶜs 40
LEbeg·î′ndēs lāq. Wä, laE′mxaā′wis ăxᶜałdzō′tsa k·!ē′t!Emē
lāq. Wä, laE′mxaā′wisē k·!ādzōtsa dzEqwa′ lāq. Wä, la ᶜnāł-
ᶜnEmp!Ena lā′k·!îndēda hë g̣wä′la ăxēsa ᶜnEmō′kwē ts!Edā′q lā′xa
ᶜnEmts!Eq!Esē ᶜlā′paᶜya. Wä, la aë′k·!a ts!Emē′g·întsā dzEqwa′
la′qēxs la′ē q!ē′nEma k·!ē′t!Emē la ăxā′bEwēs. Wä, laE′m 45
hē′x·säEm lē lā′g·aa lā′xa la ts!ăwŭ′nxa.

Spawn of Silver-Salmon.—Wä, laᶜmē′sEn g̣wā′g̣wēx·sᶜālał lā′xa 1
g̣ē′ᶜnäsa dō′gwinētē dzaᶜwŭ′na ḶEᶜwa mEłē′k·ē, yîxs ᶜnEmā′x·îs-
ᶜmaaxs hë′ᶜmaē ā′łēs ă′mᶜEmaē g̣ē′ᶜnäs. Wä, hë′ᶜmaaxs la′ē

her husband has caught by trolling, and also ‖ the sockeye-salmon caught in salmon-weirs, she puts the spawn down on the beach | on the right-hand side of the place where she is sitting and cutting. As soon as she has finished | cutting, she takes a drying-rack, made on purpose, and puts | the spawn on it in this manner: As soon as this is done, | she puts it up just over the fire, so that it is smoked by the smoke. ‖ It is left there a long time, and it is only taken down when it is | really dry; and it is put into a spoon-basket of open weave, | and then she hangs it up again | behind the fire so that it gets just enough heat from it. Then it is | called "dried-part-of-salmon," and its name is "whole-piece." ‖



Sockeye-Salmon.—that is, (old) white sockeye-salmon. | When the sockeye gets white in the upper part of the river, | it is called "ugly sockeye salmon;" and it is speared by those who live on the rivers | at the spawning place of the ugly sockeye-salmon at the upper part of the river. As soon as | (a man) gets many, his wife cuts some of them in the same way ‖ as the dog-salmon are cut when they are made into green dry salmon. | She just cuts right down the back of the salmon in this manner: | She does not allow it to be taken into the house, for she does not allow it | to be smoked by the smoke. Her husband only | puts up the staging for hanging up what has been

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xwā′łᵉīdēda ts!ᴇdā′qax dō′gwānᴇmasēs łā′ᵉwŭnᴇmē ḷōᵉma ḷā′wa-yōts!ō mᴇłē′k·a, wä, laᵉmē′sē ăxᵉā′līsᴇlaxa g̣ē′ᵉnē lāx hë′łk·!ō-tag̣awā′lisasēs k!waē′dzasaxs xwā′ʟaē. Wä, g·î′lᵉmēsē g̣wāł xwā′-ʟaxs la′ē ăxᵉē′dxa hëkwē′laē k·!îtk·!ᴇdē′s qas ʟᴇxᵘdzō′da-līsa g̣ē′ᵉnē lāq; g·a g̣wä′łēg·a (*fig.*). Wä, g·î′lᵉmēsē g̣wā′łᴇxs la′ē ʟā′g·aaʟᴇlōts lāx nᴇqō′stâsēs lᴇg̣wī′łē qa kwā′x·asᴇᵉwēsēsa kwa-x·î′la. Wä, la g̣ä′ła ăxᴇlā′ʟᴇla. Wä, a′łᵉmēsē ăxā′xōyōxs la′ē â′lak·!āla la lᴇ′mx̣ᵉwīda qaᵉs ăxts!ō′yowē lā′xa yîbᴇlō′sg̣ᴇmē k·a′yats!ä. Wä, laᴇmᵉxaā′wisē x̣wē′laqa tē′x·ᵉwalīlᴇm lā′xa ō′gwī-walīłasa lᴇg̣wī′łē qa hēłâ′łisa ʟ!ē′saläsa lᴇg̣wī′łē lāq. Wä, laᴇ′m ḷē′g̣adᴇs lā′łlᴇmᵉwē′dzᴇkᵘ ḷōxs sᴇnē′ts!ēx·ʟaē.

Sockeye-Salmon.—Tā′yałts!ala, yî′xa la ts!ᴇlā′x·ᵉīd mᴇłē′k·a. Wä, g·î′lᵉᴇm la ts!ᴇlā′x·ᵉīdēda mᴇłē′k·ē lāx ᵉnᴇ′ldzäsa wā, la′ē ḷē′g̣adᴇs mᴇlâ′łē. Wä, hë′ᵉmis la sᴇk·a′sōsa wī′wamēts!ēnoxwē lāx la xwē′lawaatsa mᴇlâ′łē lāx ᵉnᴇ′ldzäsa wā. Wä, g·î′lᵉmēsē q!ᴇyō′ʟqēxs la′ē g̣ᴇnᴇ′mas xwā′łᵉīdxa waō′kwē qa yō′wēs g̣wä′-łōx xwā′ʟaᵉyasēx xwā′ʟaᵉyasa g̣wāᵉxnisaxs la′ē k·!ō′lox̣wīlaq. Â′ᴇm nᴇqā′xōd xwā′łᵉīdᴇx ăwī′g·aᵉyasa k·!ō′tᴇla g·a g̣wä′łēg·a (*fig.*). Wä, la k·!ēs hë′łq!ālaq la laē′ʟ lā′xa g·ō′kwē qaxs k·!ē′saē hë′ł-q!ālaq kwā′x·asōsa kwā′x·îla. Wä, â′ᵉmisēda łā′ᵉwŭnᴇmas qaxᴇ′lsa qa g̣ē′x̣ᵘdᴇmasa la xwā′ʟēsēs g̣ᴇnᴇmē. Wä, hë′ᴇmxaā′-

cut by his wife; and the ‖ woman hangs up what she has cut, and it is dried by the | sun and the wind. It is left hanging there with cross-sticks | of broken cedar in the tails, which | cross over the two drying-poles. It is left there for a long time, so that it becomes really dry. | When it begins to be dry, it is named "sun-dried salmon." ‖ When it begins to be really dry, the woman | takes it down and takes off the cross-pieces of cedar-wood from the tails. As soon | as they are all off, she gathers them, and takes them into her | house. She takes a box and tilts it over by the side of the | fire; and soon it becomes warm, and then it becomes dry inside. After it is ‖ quite dry inside, she puts it down on the floor of the house not far from the | fire, so that it is heated by the heat of the fire. Then she | takes the sun-dried salmon and puts it away well in it. After | she has done so, she puts the cover on the box containing the sun-dried salmon. | Then the cover is tied down with cedar-bark rope. ‖ Then she finishes it. |

Old Sockeye-Salmon.—I will again talk about ugly sockeye-salmon. | When a man has caught many ugly sockeye-salmon, his wife | makes sun-dried salmon of some of them. Others she splits in two; | and when she gets tired of cutting sun-dried salmon, ‖ she just splits the others in two. She just cuts off | the heads of the

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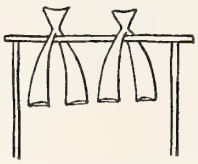
wīsēdā ts!Eda'qē la gē'ẋᵉwīdxēs xwā'Laᵉyē. Wä, laEm L!ē'sasōsa L!ē'sEla ḷEᵉwa yâ'la. Wä, laᵉmēs hëx·sä'Em ge'ẋwałē gē'geᵉyaxsdālaxa k·ō'gEkwē k!waxLā'wa. Wä, hë'ᵉmisa gayō'sEla la'xa ga'yō mā'ᵉłts!aqa. Wä, la gä'łaEm hë gwä'łē qa â'lak·!ālēs lEmẋᵉwīda. Wä, g·î'lᵉmēsē lE'mẋᵉwīdExs la'ē ḷē'gadEs tā'yałts!āla. Wä, g·î'lᵉmēsē la â'lak·!āla lE'mẋᵉwīdExs la'ēda ts!Edā'qē ăxā'xōdEq qaᵉs lawä'lēxa gēgeᵉyaxsdEᵉyas k!waxLā'wa. Wä, g·î'lᵉmēsē ᵉwīᵉlâ'masqēxs la'ē q!ap!ēx·ᵉīdEq qaᵉs lē mEwē'Las lā'xēs g·ō'kwē. Wä, la ăxᵉē'dxa xătsE'mē qaᵉs qōgŭnōlisēq lā'xēs lEgwī'łē qaᵉs pEx·ts!ō'dēq qa lE'mẋᵉwałts!âx·ᵉīdēs. Wä, g·î'lᵉmēsē lE'mẋᵉwałts!îx·ᵉīdExs la'ē hă'ng·alīłas lā'xa k·!ē'sē qwē'sała lā'xēs lEgwī'łē qa L!ē'sālasEᵉwēsēs L!ēsaläsa lEgwī'łē. Wä, laᵉmē'sē ăxᵉē'dxa tā'yałts!āla qaᵉs lē aë'k·!a hă'nts!âlas lāq. Wä, g·î'lᵉmēsē gwā'łExs la'ē yîkŭyî'nts yîkŭyaᵉyasa tā'yałts!alaats!ē xătsE'ma. Wä, laᵉmēsē t!Emak·îyî'nts t!Ema'k·îyaᵉyasxa dEnsE'nē dEnE'm lāq. Wä, laE'm gwāł lā'xēq.

Old Sockeye-Salmon.—Wä, hë'EmxaEn gwā'gwēx·sᵉālasLa mElō'łē, yîxs g·î'lᵉmaē q!Eyō'Lēda bEgwā'nEmaxa mElō'łaxs la'ē gEnE'mas tā'yałts!ālag·ilaxa waō'kwē. Wä, la q!wa'xsēg·īlaxa waō'kwē. Wä, hë'ᵉmaaxs la'ē wiō'lᵉīda lā'xēs xwā'L!ēnaᵉyaxa tā'yałts!āla. Wä, â'ᵉmisē la q!wā'k·īlaxa waō'kwē. Wä, laE'm â'Em la qak·â'lax hë'x·t!aᵉyasa mElō'łē. Wä, laE'mxaā'wisē xwā'ḷōdaEmxaax

ugly sockeye-salmon, and she also cuts off the | backbone; and she cuts down across, dividing the body of the | salmon into two pieces, which are only held together by the tail. | As soon as she finishes, her husband puts up poles; ‖ then he puts up posts on each end of which rest the long poles over which the split salmon are hung. | After he has done so, the woman takes the split salmon and | hangs them over the poles in this manner:



and | they are also put up outside of the house, and the | sun and the wind dry them, and there they stay a long time ‖ before they are dry. As soon as night comes, | the woman takes a large mat of coarse cedar-bark and spreads | it over them to cover them, so that they may not get damp | by the dew of the night; and when it is a fine day, | she uncovers them again in the morning and takes off the large mat covering, ‖ so that the heat of the sun and the wind may reach them; and when it is | raining, she does not uncover them. When they are really dry, | the woman takes them down and takes them into the house. | Then she takes a cedar-bark basket and puts them into it. After | they have been put in, she puts them away close to the fire. ‖ This will be food for the winter. Sometimes they | do the same with the silver-salmon. They do not do the same with dog-salmon | and other kinds of salmon. That is all of this. |

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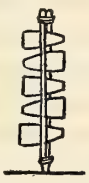
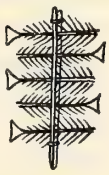
xā'k·ladzâs. Wä, la hă'xelē xwā'laᵉyas la maᵉłts!e'ndex ō'gwidaᵉyasa k·!ō'tela. Wä, laᵉmē'sē lē'x·aem la elegâ'łayōsēs ts!ā'snaᵉyē. Wä, g·î'lᵉmēsē gwā'la, la'ē ăxᵉe'lsē łā'ᵉwŭnemasēxa dzō'xŭmē; laem'm ḷāḷebe'lsaq qa k·ā'detâyaatsa gē'xᵘdemalasa q!wā'xsaᵉyē. Wä, g·î'lᵉmēsē gwā'łexs lā'asa ts!edā'qē ăxᵉē'dxa q!wa'xsaᵉyē qaᵉs qexendā'lē gē'xᵉŭndālas lāq, g·a gwä'łēg·a (*fig.*). Wä, laem'mxaa hë'em la ăxeldze'ma l!ā'sanâᵉyasa g·ō'kwē. Wä, laem'mxaē hë'ᵉma l!ē'sela ḷeᵉwa yâ'la le'mxwaq. Wä, laᵉmē'sē hëx·sä'em gē'xwałaxs k·!ē'sᵉmaē le'mxᵉwida. Wä, g·î'lᵉmēsē gā'nułᵉīdexs lā'naxwaēda ts!edā'qē ăxᵉē'dxa ᵉwā'lasē q!ŭlē'dzō łē'ᵉwaᵉya qaᵉs lep!ē'dēs lāx ë'k·!aᵉyas qa nō'kwēs qa k·!ē'sēs xwē'laqa de'lx·ᵉidā'matsōᵉsa gō'säxa gā'nulē. Wä, g·î'lᵉmēsē ë'k·a ᵉnā'läxa gaā'läxs la'ē xwē'laqa lō'sᵉīdeq qa lā'wäs nawe'masxa ᵉwā'lasē łē'ᵉwaᵉya qa l!ē'saseᵉwēsēsa l!ē'sela ḷeᵉwa yâ'la. Wä, g·î'lᵉmēsē yō'gwaxs la'ē k·!ēs lō'sᵉīdeq. Wä, g·î'lᵉmēsē â'lak·!āla le'mxᵉwīdexs la'ēda ts!edā'qē ăxā'xōdeq qaᵉs lē laē'las lā'xēs g·ō'kwē. Wä, la ăxᵉē'dxa l!ā'batē qaᵉs hă'nts!ōdēs lāq. Wä, g·î'lᵉmēsē gwāł hă'nts!âlaqēxs la'ēᵉ g·ē'xaq lā'xa nexwā'ła lā'xēs legwī'łē. Wä, laem'm hë'łēlayōłxa ts!ăwŭ'nxla. Wä, la ᵉnā'łᵉnemp!ena hë gwē'g·ilaseᵉwēda dzaᵉwŭ'nē. Wä, la k·!ēs hë gwe'g·ilaseᵉwēda gwāᵉxnisē ḷeᵉwa waō'kwē k·!ō'k!ŭtela. Wä, laem gwāł lā'xēq.

Roasted Silver-Salmon. (Roasted tails of silver-salmon caught by | trolling.) ‖

When the silver-salmon caught by trolling is cut open, | the tail is left on the backbone. After | the woman has cut it, she takes the roasting-tongs and breaks off the | tail from the backbone, and she puts the salmon-tails | crosswise into the roasting-tongs in this manner:



Often ‖ the salmon-tails are taken off after the backbone has been roasted, | in this manner and they only break them off after they have been roasted. | After the tails have been put into the roasting-tongs, | they are put by the side of the fire; and when the skin is blackened, | they are taken away and laid down ‖ just over the fire, so that the heat of the fire goes right up to them; | and when the owner of the house gets hungry, he just takes | them down and eats of them. And if he does not eat all (he has taken down), he just | puts it back above. |



Halibut.—[The method of halibut fishing has been described in "The Kwakiutl of Vancouver Island" (Publications of the Jesup North Pacific Expedition, Vol. V, pp. 472–480). The account continues as follows:]

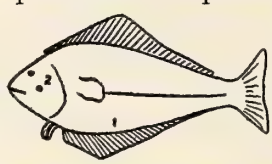
As soon as (the halibut-fisher) enters his house, his wife | quickly gives him something to eat; and when he begins to eat, his wife | goes out of the house, carrying her small basket, in which she has four fish-knives. | She is going to work on all the halibut lying on their backs on the beach. ‖

Roasted Silver-Salmon.—L!ō'bEkᵘ ts!ā'snēᵉsa dzaᵉwŭ'nē dō'gwinēta. Wä, hë'ᵉmaaxs la'ē xwā'łᵉītsEᵉwēda dō'gwānEmē dzaᵉwŭ'na. Wä, laᵉmē'sē ăxāłaᵉmēda ts!ā'snaᵉyē lāxa xā'k·!adzâs; wä, g·îlᵉmēsē gwāł xwā'LēdA ts!EdA'qaxs la'ē ăxᵉē'dxa L!ō'psayowē qaᵉs k·ō'qâlēxa ts!āsnaᵉyē lāxa xā'k·!adzowē qaᵉs lē gē'g·aałts!âlisa ts!āsnaᵉyē lā'xa L!ō'psayowē g·a gwä'łēg·a (*fig.*). Wä, la q!ŭnā'laEmxat! ā'łᵉEm lā'wōdayōwa ts!ā'snaᵉyaxs la'ē L!ō'pa lā'xa xā'k·!adzowē, yîxs g·a'ē gwä'łēg·a (*fig.*). Wä, ā'łᵉmēsē k·oqâ'layōxs la'ē L!ō'pa. Wä, hë'ᵉmaaxs la'ē gwāł ăxā'łts!ōdālayō lā'xa L!ō'psayowēda ts!a'snaᵉyē. Wä, laᵉmē'sē ḷā'nōlidzEm lā'xa lEgwī'łē. Wä, laᵉmē'sē k!ŭmE'lx·ᵉīdaᵉmē L!ē'sasēxs la'ē ăxᵉē'tsEᵉwa qaᵉs Lē'saLElōdayowē lāx nEqō'stâsa lEgwī'łē qa L!ē'sEg·ōstâlasEᵉwēsēs L!ē'salāsa lEgwī'łē. Wä, g·î'łᵉmēsē pō'sq!Ex·ᵉīdēda g·ō'gwadāsa g·ō'kwaxs la'ē â'Em ăxāxōdEq qaᵉs hăᵉmx·ᵉīdē lāq. Wä, g·î'łᵉmēsē k·!ēs ᵉwī'ᵉlaqēxs la'ē â'Em ẋwē'laxaLElōts lā'xa ë'k·!ē.

Halibut.—Wä, g·î'łᵉmēsē laē'L lā'xēs g·ō'kwaxs la'ē gEnE'mas hā'labala L!Eẋwē'laq. Wä, g·î'łᵉmēsē hămx·ᵉī'dExs la'ē gEnE'mas lā'wElsa dā'laxēs lā'laxamē g·ī'ts!Eᵉwatsēs mō'wē xwā'xŭḷayâ. Wä, laE'm lāL ē'axᵉēdEłxa ᵉnā'ẋwaᵉmē nEłnEḷē'sa p!ēp!â'ᵉyē.

Now I will talk about the woman, what she is going to do after | her husband has finished fishing; for the man never | helps his wife this side of his going out | fishing (after he has finished fishing), and also when he has hauled the halibut out of his halibut-fishing canoe.[1] . . ‖

As[2] soon as the woman sits down on the beach at the place where | the halibut have been put down, she takes out her four knives, and | she takes a sandstone and whets her knives on it. | As soon as the four knives are sharp, she | first takes the fin-knife; for the four knives all have names. ‖ The first knife is the fin-knife; | the next one, the cutting-knife; the next one, the flaking-knife; and | the last one, the splitting-knife. She sits down by the head of the halibut, and | she cuts open the lower part of the belly of the halibut, (in this manner:)[3]



She cuts all around it. | Then she turns it backward and takes the cutting-knife and ‖ cuts under the cheek-fins, and cuts out the gills. As | soon as she has them off, she pulls out the intestines of the halibut, and she | cuts off the guts so that they come off from the stomach. Then she turns the stomach inside out, so as to | spread it, and puts it down. Last she cuts off the pectoral fins, | on the other side, and

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Wä, laᶜmē′sEn lâsL g̣wāg̣wēx·sᶜālaL lā′qēxs laēda ts!Edā′qe hëL lāL ē′axalaLEqēxs la′ē g̣wā′łēs łā′ᶜwŭnEmē lō′qwa, qaxs hëwä′xaᶜmēLēda bEgwā′nEmē g·ō′x̣ᶜwīdEłxēs g̣EnE′mē g̣wā′sag̣awēsēs laē′naᶜyē lō′qwa. Wä, hë′ᶜmisēxs la′ē g̣ax̣ᵘsōłtâ′laxa p!ēp!â′ᶜyē lā′xēs lō′g̣wats!ē.[1] . . .

Wä,[2] g·î′lᶜmēse k!wā′g·alisēda ts!Eda′qē lāx k·!îxk·!îg̣ē′dzasa p!â′ᶜyaxs la′ē ăxᶜwŭłts!ō′dxēs xwā′xŭḶayowē mō′wa. Wä, la ăxᶜē′dxa t!ē′g·ayowē dEᶜna′sg̣Em qaᶜs g·ē′xalalīsēs xwaḶāyowē lāq. Wä, g·î′lᶜmēsē ᶜwi′ᶜla ë′x·bax·ᶜīdēda mō′wē xwā′xŭḶayōxs la′ē hë g·îl axᶜē′tsōsēda pEḶâ′layo xwa′Ḷayâ, qaxs ᶜnāxwaᶜmaē Ḷē′g̣adēda mō′wē xwā′xŭḶayō. Wä, hë′Em g·ā′lēda pEḶâ′layowē xwā′Ḷayâ; wä, hë′ᶜmisa g̣Ełts!E′mē; wä, hë′ᶜmisa xwā′Ḷayowē; wä, hë′ᶜmisḶēda t!E′lyayowē. Wä, la k!wā′g·alis lāx ōxtâ′lisasa p!â′ᶜyē. Wä, la xwā′łᶜidEx bE′nbaᶜyas tEk·!ä′sa p!â′ᶜyē (*fig.*). Wä, la xwałtsē′ᶜsdEnq. Wä, la nEłᶜaLE′lōdqēxs la′ē ăxᶜē′dxa g̣Ełts!E′mē qaᶜs xwā′xŭḶap!ē′dēxa pEL!E′myaᶜyē qaᶜs xwaLō′dēxa q!ō′snaᶜyē. Wä, g·îlᶜmēsē lawäxs laē g̣ō′lōłts!Exa yā′x·yîg·īłasa p!âᶜyē. Wä, la xwa′Lōdxa ts!Eyî′mē qa lawäyēs lā′xa mō′qŭla. Wä, la lē′x·sEmdEq qa L!ē′p!Eqałēsēxs lae ăxᶜā′lisaq. Wä, lawī′sḶa hëwEyō′d xwā′Lōdxa pELa′ lā′xa ăpsā′dzEᶜyē qaᶜs ăxᶜā′lisēq. Wä, la xwā′łtsēᶜstālaxa

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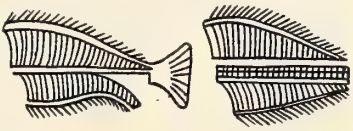
[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 480.
[2] Continued from ibid., p. 480.
[3] That is, close to the edge of the fish.

puts them down. Then she cuts around the ‖ skin, keeping close to the edge-fin. She only stops cutting when she | arrives at the end of the tail [salt-taste tail]. Then | she begins to cut from behind the head of the halibut, at the place where she first cut it. She | does the same on the other side. Then she cuts off the skin of the white side. | As soon as the skin is off, she cuts down along the middle of the ‖ backbone of the halibut; and when she reaches the backbone, she again | cuts, beginning from the rough edge, cutting close to the | ribs, until she reaches the backbone. Then she takes off one side of the | halibut and puts it down, (in this manner:)

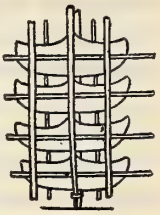
Then she does the same also | on the other side. As soon as it is off, she turns it over and cuts off also ‖ the skin of the black side. As soon as it is off, she cuts | also that side of the rough-edge, and goes on to the backbone. When she | reaches it again, she cuts down straight | to the backbone, and she puts it down with what came from the other side. | Then she does the same also to the other side that was still on. ‖ As soon as all the meat of the halibut is off, she takes off the apron-side (spawn) | and puts it down. Then she cuts off the head, and she | takes the rib of an elk and takes hold of the tail. Then she | lifts the backbone of the halibut by the tail and cuts off the ribs, | cutting them close to the backbone, (in this manner:)



L!ē′sē ma′k·înxEndālaxa q!wā′q!ŭnxaᵉyē. Wä, ā′łᵉmēsē g̣wāł xwā′-Laxs la′e lā′g·aa lā′xa ō′xḶaᵉyasa dE′mp!axsdaᵉyē. Wa, hë′Em g·ä′g·îLElē ō′xḶaatâᵉyasa p!â′ᵉyē g·î′lp!Edasa xwā′Laᵉyas. Wä, la ē′t!ēdxa ăpsE′nxaᵉyē. Wä, la sa′pōdxa ᵉmElā′dzaᵉyē L!ēsa. Wä, g·îlᵉmēsē lawä′dä L!ē′saxs la′ē ᵉnEqā′xōd xwā′łᵉēdEx ᵉnExEnā′ᵉyas hămō′mâsa p!â′ᵉyē. Wä, g·îlᵉmēsē lā′g·aa lā′xa hămō′mâxs la′ē ē′t!ēd xwā′łᵉīd g·ä′g·ELEla lāxa q!wā′q!ŭnxaᵉyē. Wä, laEm ma′k·îldzōdālaxa x·î′la qaᵉs lē wala lā′xa hămō′mō. Wä, la axō′dxa ăpsō′dEdzâᵉyasa p!â′ᵉyē qaᵉs ăxᵉā′lisēs (*fig.*). Wä, lā′xaa ē′t!ēd hë g̣wē′x·ᵉīdxa ăpsE′nxaᵉyē. Wä, g·î′lᵉmēsē lawä′xs la′ē lē′x·îlīsaq qaᵉs ō′gwaqē sapō′dxa ts!o′łats!aᵉyē L!ē′sa. Wä, g·î′lᵉmēsē lawä′xs la′ē xwā′łᵉīdEx ăwŭ′nxaᵉyasa q!wā′q!ŭnxaᵉyē qaᵉs lā′laē lā′xa hămō′mō. Wä, g·î′lᵉEmxaāwisē lā′g·aa lā′qēxs la′ē ᵉnEqā′xōd xwā′łᵉēdEx ᵉnExEnā′ᵉyaxaas hămō′mō. Wä, lā′xaa g·ī′g·îlīsas lā′xēs g·ā′yanEmē lā′xā ăpsā′dzaᵉyē. Wä, laxaa hë′Em g̣wē′x·ᵉīdxa la ăxᵉā′laLElēda ăpsE′nxaᵉyē. Wä, g·î′lᵉmēsē ᵉwīᵉlowēda q!E′mlaläsa p!â′ᵉyaxs la′ē ăxō′dxa tsä′p!ēdzaᵉyē qaᵉs ăxᵉā′lisēq. Wä, la qak·ō′dEx mā′lēg̣Emanōs. Wä, la ăxᵉē′dxa g̣ElE′masa L!EwE′lsē qaᵉs dā′x·ᵉidēxa dE′mp!axsdaᵉyē qa ă′k·!axsdałēsa hămō′mâsa p!â′ᵉyaxs la′ē kwexâ′laxa x·îla′. Wä, laE′m mā′g·iłEnēxa hămō′mō (*fig.*). Wä, g·î′lᵉmēsē ᵉwīᵉla la′wēda

45 As soon as the ribs are off, ‖ the woman takes cedar-bark and ties the tail-ends of | both sides of the ribs of the backbone together, (in this manner:)

Then she carries them | up and hangs them just over the fireplace of the house. She | takes her roasting-tongs and takes them down to where the fins are. | She takes them at once, and puts four fins
50 in one pair of ‖ roasting-tongs. She ties the roasting-tongs on top with cedar-bark. | Then she takes thin split cedar-wood, and puts it over each side, (in this manner:) |



As soon as she has done so, she gathers driftwood on the beach, | and makes a fire; and when the fire that she has made blazes up, she | picks up stones and puts
55 them on the fire that she has made. As soon as ‖ there are enough on it, she takes the fins in the roasting-tongs and | puts them up by its side. Then she gathers the backbones | while the tail is still attached to them; and she takes the | stomachs and puts them down on the beach, not far from the stones in the fire. | Then she also takes mats and puts them down
60 there also with her ‖ tongs, and also a bucketful of water. As soon | as the fins are roasted, she takes them away from the stones on the fire; | and when the stones are red-hot, she takes her | tongs and with them takes off the wood that is left on the fire. | When it is all

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45 x·î'läxs la'ē ăxᵉē'dēda ts!Edā'qaxa dEna'sē qaᵉs ya'Lōdē ō'xsdaᵉyasa wā'x·sōt!Enaᵉyē x·î'lasa hămō'mâ qaᵉs yā'Lodēx (*fig.*). Wä, la dā'laq qaᵉs lē ge̦'x̣ᵉwaLE'lōts lāx ᵉnEqō'stâwas lEgwī'lasēs g·ō'kwē. Wä, la ăxᵉē'dxēs L!ō'psayowē qaᵉs lē lE'nts!ēs lāx ăxā'sasēs pELa'. Wä, hë'x·ᵉidaᵉmēsē ăxᵉē'dEq qaᵉs axts!ō'dēsa mō'wē pELa' lā'xa ᵉnE'mē
50 L!ō'psayâ. Wä, la k·!îlg·Etōtsa dEna'sē lāxa L!ō'psayowē. Wä, la ăxᵉē'dxa xō'kwē wī'swEł k!waxLā'ᵉwa qaᵉs k·!aā't!ēdēs lāq (*fig.*). Wä g·î'lᵉmēsē gwā'łExs la'ē q!ap!ē'x·ᵉīdxa q!ē'xałē lā'xa L!Emaᵉisē qaᵉs lExwā'lisē. Wä, g·î'lᵉmēsē x·ī'qōstâwē lEqwē'laᵉyasēxs la'ē xō'xᵉwīdxa t!ē'sEmē qaᵉs xExᵘLā'lēs lā'xa lEqwē'laᵉyas. Wä, g·î'l-
55 ᵉmēsē hē'łᵉa lāx nâ'qaᵉyasēxs la'ē ăxᵉē'dxa L!ō'pts!âla pELa' qaᵉs lē ḷā'nōlīsas lāq. Wä, laᵉmē'sē q!ap!ē'x·ᵉīdxa hămō'mō, yîxs hë'-ᵉmaē ā'łēs ăxā'łē dE'mp!axsdaᵉyas lāq. Wä, lā'xaa ăxᵉē'dxa mō'qŭla qa g·ā'xēs g·aē's lāxa k·!ēs qwē'sała lā'xa t!ē'qwapaᵉyē. Wä, lā'xaa ăxᵉē'dxa łē'Elᵉwaᵉyē qaᵉs g·a'ē ăxᵉā'lisaq ḷEᵉwis
60 k·!îpLā'la; wä, hë'ᵉmiṣa nā'ḡats!ē la qō't!axa ᵉwā'pē. Wä, g·î'l-ᵉmēsē L!ō'pa pELa'xs la'ē ăxsE'ndEq lā'xēs t!ē'qwapaᵉyē. Wä, g·î'lᵉmēsē ᵉnā'x̣wa la x·ī'x·îxsEmx·ᵉīdēda t!ē'sEmaxs la'ē ăxᵉē'dxēs k·!îpLā'la qaᵉs k·!îpsa'lēs lā'xa x·īx·îq!ayawaᵉyasa gŭ'lta. Wä, g·î'lᵉmēsē ᵉwīᵉlaxs la'ē ăxᵉē'dxa ts!ā'ts!Esmōtē qaᵉs łExsēᵉsta'łēs

off, she takes old eel-grass, and puts it around ‖ the red-hot 65
stones; and she plucks off | broad-leaved grass, and throws it
over the | hot stones. As soon as they are covered, she takes the |
stomach and puts it on the stones. Then she takes the head and |
puts it on the stones, close to the old eel-grass, inside of it. ‖ As soon as 70
this is done, she takes the fins that have not been roasted and | puts
them on also, and also some of the rough-edge and of the | backbone,
which she puts on also, and also the tail and the | apron-part. As
soon as it is all on, she takes her mats and | spreads them down to
one side of what she is steaming. Then she takes a ‖ bucket with 75
water and pours it over what she is steaming. | After she has finished
pouring the water, she takes the mats and covers it | with them, so
that the steam cannot come through. After she has done so, | she
takes her fish-basket and picks up the guts of the | halibut, and the
liver and the slime. After she has it all, ‖ she carries it down to the 80
beach, and she throws it into the sea. | Then she washes out her fish-
basket, so that all the slime comes off | from it; and then she goes
up the beach, takes the pieces cut off from one side of the halibut,
and | scrapes off the blood. After she has done so, she spreads them
out | on the beach, so that they are not one on top of the other, but
very close together ‖ at the edges. Then she covers them over with 85
a mat, for it is not | good if they are split while they are still fresh.

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lā'xa ăwī'ᵉstäsa x·ī'x·îxsEmāla t!ē'sEma. Wä, lā'xaa k!ŭ'lx·ᵉīd 65
lā'xa ăwâ'dzōxLō k·!ē't!Ema qaᵉs łExā'lōdālēs lāx ō'kŭyaᵉyasa
ts!E'lqwa t!ē'sEma. Wä, g·î'lᵉmēsē haᵉmElxā'laxs la'ē ăxᵉē'dxa
mō'qŭla qaᵉs ăxᵉā'lōdalēs. Wä, lā'xaa ăxᵉē'dxa mā'lēgEmanō qaᵉs
ăxᵉā'lōdālēs lā'xa mā'k·ała lā'xa ts!ā'ts!Esmōtē lāx ō'ts!âwäs. Wä,
g·î'lᵉmēsē ᵉwīᵉlaxs la'ē ăxᵉē'd lā'xa k·!ē'sē L!ō'p!ētsōs pELa' qaᵉs 70
lē'xat! ăxᵉā'lōts lāq. Wä, hë'ᵉmisa waō'kwē q!wā'q!ŭnxaᵉya ḶEᵉwa
hămō'mō qaᵉs lē'xat! ăxᵉā'lōdālaq, Ḷōᵉma dE'mp!axsdaᵉyē, ḶEᵉwa
tsä'p!ēts!aᵉyē. Wä, g·î'lᵉmēsē ᵉwīᵉlaxs la'ē ăxᵉē'dxēs łē'Elᵉwaᵉyē qaᵉs
Lē'LEp!ā'lisēq lāx mā'g·înwālisasēs nEk·ā'sEwē. Wä, la ăxᵉē'dxa
ᵉwā'bEts!âla nā'gats!ä qa dzā'dzELEyî'ndēs lā'xēs nEk·ā'sEwē. Wä, 75
g·î'lᵉmēsē gwā'ł dzā'saqēxs la'ē ăxᵉē'dxa lē'Elᵉwaᵉyē qaᵉs nā'sᵉidēs
lāq qa k·!ē'sē k·u'ẋᵘsâlēda k·!ā'łela lāq. Wä, g·î'lᵉmēsē gwā'łExs
la'ē ăxᵉē'dxēs k·!ō'gwats!ē lExaᵉya qaᵉs lē mEnts!â'lasa ts!Eyî'masa
p!â'ᵉyē ḶEᵉwa dewa'na ḶEᵉwa k·!ē'la. Wä, g·î'lᵉmēsē ᵉwîᵉlaxs la'ē
k·!ō'qŭnts!ē'sElaq la'xa L!Emaᵉisē qaᵉs lē qEpstE'ndEq lā'xa dE'msx·ē. 80
Wä, la ts!ō'ẋᵉwīdxēs k·!ō'gwats!ē lExa'ᵉya qa ᵉwiᵉlowēsa k!ē'la
lā'qēxs la'e lō'sdēsa qaᵉs lē ăxᵉē'dxēs ăpsō'dēlē xwā'Lē p!â'ᵉya qaᵉs
k·ē'xâlēxa E'lkwa. Wä, g·î'lᵉmēsē gwā'łExs la'ē gwēłᵉalî'sElaq
lā'xa L!Emaᵉisē qa k·!ē'sēs haqEwīnēk·ała. Wä, lā'Ḷa mEmk·â'-
łaᵉmē ēwE'nxaᵉyas. Wä, la nā'kŭyîntsa łēᵉwaᵉyē lāq, qaxs k·!ē'saē 85
ëk· lāx t!E'lsasEᵉwaxs hë'ᵉmaē ā'łēs gē'tē. Wā, hë'ᵉmis lā'g·iłas

87 Therefore | they are only split the following day. After she has finished covering them, | she calls those who are walking about to come and sit down on the | beach. As soon as they arrive, she takes
90 off the covering of ‖ what she is steaming. Then she spreads a mat on the beach, as a place on which to throw | the bones that are left over when they eat. As soon as the guests finish eating, | the woman watches that all the | guests throw on the mat the bones that are left over. | As soon as all the guests begin to eat, taking up their
95 food ‖ with their hands, while they are eating; and when they eat, | they throw all the bones that are left over, and the fat skin, | on the mat spread on the beach. After they have eaten, the | guests get up from the beach and go down and | wash their hands in the sea.
100 When they have finished, they ‖ all go home to their houses and drink water there; | and the woman scrapes off from the stones the rest of the food of her | guests, and puts it on the mat; and she puts the | rest of the food of her past guests on it, and she carries it down to the beach, | and she shakes it into the sea. Then she washes
5 off ‖ the mat, so that it is clean. After she finishes | washing it, she carries it back, and hangs it at the place where the | halibut is dried. After she finishes, she gathers the skins of the | halibut and takes them into her house to hang them up | over the fire, so that they are

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87 ā'łEmł t!E'lsasōłxa gaā'läsa łEnsē. Wä, g·î'l$^{\varepsilon}$mēsē gwāł $^{\varepsilon}$nā'x̣waxs la'ē $^{\varepsilon}$lā'q!ŭg·a$^{\varepsilon}$łxa g·îyî'mg·îlsEla qa g·ā'xēs k!ŭs$^{\varepsilon}$ā'līsEla lā'xa L!Ema$^{\varepsilon}$isē. Wä, g·î'l$^{\varepsilon}$mēsē g·ā'xExs la'ē lē't!ēdxa năyî'masēs
90 nEk·ā'sE$^{\varepsilon}$wē. Wä, la LEp!ā'lisxa łē'$^{\varepsilon}$wa$^{\varepsilon}$yē qa ts!EgEdzō'dalatsa ha$^{\varepsilon}$mā'paxēs xā'qēsawa$^{\varepsilon}$yē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē hamx·$^{\varepsilon}$-ī'dēda Lē$^{\varepsilon}$lānEmē. Wä, laE'm q!ā'q!alālēda ts!Edā'qē qa $^{\varepsilon}$nā'x̣wa-$^{\varepsilon}$mēsa k!wē'łē ts!EgEdzō'dalasēs ha$^{\varepsilon}$mo'tē xāq la'xa łē$^{\varepsilon}$wa$^{\varepsilon}$yē. Wä, g·î'l$^{\varepsilon}$mēsē hămx·$^{\varepsilon}$ī'dExs la'ē $^{\varepsilon}$nā'x̣wa$^{\varepsilon}$ma Lē$^{\varepsilon}$lanEmē xa'max·ts!a-
95 nasēs e'$^{\varepsilon}$eyasōwēdas lā'xēs ha$^{\varepsilon}$ma'$^{\varepsilon}$yē. Wä, g·î'l$^{\varepsilon}$mēsē hămx·$^{\varepsilon}$ī'dExs la'ē ts!EgEdzō'dalasēs xā'qēsawa$^{\varepsilon}$yē LE$^{\varepsilon}$wa tsEnōxmō'dEmas L!ēs lā'xa LEbē'sē łē$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, g·î'l$^{\varepsilon}$mēsē gwāł ha$^{\varepsilon}$mā'paxs la'ēda k!wē'łē q!wā'g·îlis qa$^{\varepsilon}$s lē hō'q!ŭnts!ēs lā'xa L!Ema$^{\varepsilon}$isē qa$^{\varepsilon}$s lē ts!E'nts!Enx̣$^{\varepsilon}$wīd lā'xa dE'msx·ē. Wä, g·î'l$^{\varepsilon}$mēsē gwāłExs la'ē
100 $^{\varepsilon}$nā'x̣wa nä'$^{\varepsilon}$nakwa lā'xēs g·ig·ō'kwē qa$^{\varepsilon}$s lē nā'x$^{\varepsilon}$īdxa $^{\varepsilon}$wā'pē lāq. Wä, lā'Ḷēda ts!Edā'qē k·ēxā'lōdxa k·!ē'ts!ayawa$^{\varepsilon}$yē hă'mx·sE$^{\varepsilon}$wēsēs Lē$^{\varepsilon}$lānEmē qa$^{\varepsilon}$s ăxdzō'dālēs lā'xa łē$^{\varepsilon}$wa$^{\varepsilon}$yē. La ăxē'g·ints lāx ha$^{\varepsilon}$mō'tdäsa Lē$^{\varepsilon}$lānEmx·dē qa$^{\varepsilon}$s lē q!Enē'pEnts!ēsElaq lā'xa L!Ema$^{\varepsilon}$isē qa$^{\varepsilon}$s lē łaaxstE'ndEq lā'xa dE'msx·ē. Wä, la ts!ō'x̣$^{\varepsilon}$wŭldzō-
5 daEmxa łē$^{\varepsilon}$wa$^{\varepsilon}$yē qa ë'g·îdzōx̣$^{\varepsilon}$wīdēs. Wä, g·î'l$^{\varepsilon}$mēsē gwāł ts!ō'-x̣waqēxs g·ā'xaē dā'laq qa$^{\varepsilon}$s g·āxē g̣ēx̣$^{\varepsilon}$wā'lisaq lā'xa g̣ē'x̣^{u}dEmäxa k·!ā$^{\varepsilon}$wasē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łqēxs la'ē q!ap!ē'x·$^{\varepsilon}$īdxa L!ēL!ē'sasa p!â'$^{\varepsilon}$yē qa$^{\varepsilon}$s lē laē'Las lā'xēs g·ō'kwē qa$^{\varepsilon}$s lē g̣ē'x̣$^{\varepsilon}$waLE'lōts lāx nEqō'stâwasēs lEg̣wī'łē qa L!ē'sālasE$^{\varepsilon}$wēsēsa L!ē'salās. Wä, laE'm

heated by the heat. ‖ The meat-side of all of them is upward. 10
This is the way that the Indians call | "turning up the back." Then
she takes a rest, for she will | split the halibut that is to be dried
on the following day. |

This is the way the Indians do when they catch the first halibut. |
Everything is steamed by the women, for it is said that the halibut
know ‖ that the one who caught them first is thankful for it. There- 15
fore | it is steamed at once when it is first caught; and it is said, that,
if | the one who caught halibut first does not cook it right away, he
will not | have another bite. The fisherman will go out in vain
trying to | fish halibut. Therefore they do this way when halibut is
first caught. ‖ The woman does not do thus when | more halibut is 20
caught by her husband. When they first take out the stomach of |
what is next caught by her husband, then they throw it all into the |
sea, with the guts and the heads | and the backbone and the apron-
part. Often they also ‖ throw the fins into the water. Sometimes 25
they | hang up the fins at the drying-place of the halibut, so that they
get half dry. | As soon as they are half dry, they boil them, and eat
them with spoons | with the liquid. But the woman only now and
then eats | roasted fins, when she takes a rest from splitting her hali-
but, ‖ the four that are being roasted while she is steaming the 30
stomach and | the other parts. |

ᵉnā′ẋwaEm ë′k·!adzaᵉyē E′lsadzEᵉyas. Hë′Em gwEᵉyâ′sa bā′k!umē 10
nEłena′ᵉyēda hë gwä′łē. Wä, laE′m x·ō′sᵉīd lā′xēq qaxs ā′łᵉmēLē
t!E′lsałxēs k·!ā′wasīlasōLaxa lā′La ᵉnā′x·ᵉīdEłxa łE′nsLa.

Wä, hë′Em gwē′g·ilatsa bā′k!ŭmē qaēs g·ālē lō′gwānEm p!â′ᵉya,
yîxs k·!eō′saē k·!ēs hë′x·ᵉidaEm nEk·a′sōsa ts!Edā′qē qaxs q!ā′la-
ᵉmaaᵉlaēda p!â′ᵉyaqēxs mō′lōLEᵉmaaxs g·ā′laē lâ′ḷānEma lā′g·īłas 15
hë′x·ᵉidaEm nEx·ᵉī′tsEᵉwa, yîsa g·ā′lōLaq. Wä, qaᵉlaō k·!ē′slax
hë′x·ᵉīdaEm lax haᵉmē′x·silasōlax yîs lō′gwanEmäq la′ᵉlaxē k·!ē′slax
lā′lax ē′t!ēd lāx q!Ek·aᵉsō lāxExs la′ē wāx· ē′t!ēd lō′qwēda lō′-
q!wēnoxwaxa p!â′ᵉyē. Wä, hë′ᵉmis lā′g·iłas hë gwē′g·ilaxēs g·ā′lō-
ḷānEmē p!â′ᵉya. Wä, k·!ē′st!a la hë gwē′g·ilēda ts!Edā′qax la 20
ē′t!ēd lō′gwanEmsēs łā′ᵉwŭnEmē. G·î′łᵉmaē lā′wEyōdEx mō′qŭläsa
ā′łē lō′gwanEmsēs łā′ᵉwŭnEmaxs la′ē â′Em ts!Exstā′laq lā′xa
dE′msx·ē, ᵉwīᵉla ḷEᵉwis ts!Eyî′mē, ḷōᵉma mā′lēgEmanowē. Wä,
hë′ᵉmisa hămō′mowē ḷEᵉwa tsä′p!ēdzaᵉyē. Wä, q!ŭnā′laEmxaāwisē
ts!Exstālaxa pEla′ lā′xa dE′msx·ē. Wä, la ᵉnā′łᵉnEmp!Ena gē′ẋ- 25
ᵉwalīsxa pEla′ lā′xa lE′mẋᵘdEmaxa k·!ā′wasē qa k·!ā′yaẋᵉwīdēs.
Wä, g·î′łᵉmēsē k·!ā′yaẋᵉwīdExs la′ē hă′nx·LendEq qaᵉs yō′sēq
ḷEᵉwis ᵉwā′pala. Wä, lā′ḷēda ts!Edā′qē lē′x·aEm hămx·ᵉī′dnaẋwa
lā′xa L!ō′bEkwē pEla′, yîxs lā′Lē x·ō′sᵉīdExs la′ē t!E′lsaxēs k·!ā′-
wasēxa mō′wē L!ō′pasōsēxs lā′x·dē nEk·a′xa mō′qŭla ḷEᵉwis 30
waō′kwē.

32 As soon as the autumn comes, when the halibut are really fat, | the fishermen go out again to fish halibut for food in | winter. Their
35 wives take out the stomachs and ‖ cut off the gills, and they split them open and spread them out on the beach; and they | spread them right over the fire of the house, so as to dry them; | that is called "dried stomach." And they cut off the | head, and they cut off the lower jaw and open it out, | and they cut on each side of the
40 bone in the head. ‖ As soon as it is off, [the woman] throws it away on the beach, | at the place where the brain was. And she spreads the outer skin also | just over the fire of the house. That is called | "dried head." And she takes the fins and hangs them up at | the same place where she first hung the others; and that is called "dried
45 fins." ‖ Then she takes the ribs and hangs them up, in the same way as I | have said before [p. 244]; and this is called "ribs." | And she takes the rough-edges and ties them together at the tail-ends, and she | hangs them up at the same place where the others are, and this has the same name. | And she also takes the tail and cuts down the
50 side; ‖ and as soon as it is spread, she takes out the end of the backbone, | and she also spreads it over the poles where the others were; and this is called | "dried tail." And she also takes the apron-part and | hangs it up where the others are, and this is called "dried apron." | And she also takes the skin and spreads it on a cutting-

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32 Wä, g·î'l^{e}mēsē łâ'yīnx^{e}ēdEXS la'ē â'lak·!āla la tsE'nxwēda p!â'^{e}yē la'as ē't!ēd la lō'x^{e}widēda lō'^{e}lq!wēnoxwaxa p!â'^{e}yē qa^{e}s lā'k·!ESE-łaxa ts!ăwŭ'nxē. Wä la gEgEnE'mas ăxâ'laxa mō'qŭla qa^{e}s t!ō-
35 sōdēxa q!ō'sna^{e}yē. Wä, la yî'mł^{e}īdEq qa LEpā'łisēxs la'ē LEp!En-dā'las lāx nEqō'stowasēs lEgwī'łasēs g·ō'kwē qa lE'mx^{e}widēs. Wä, hë'Em ḷē'gadEs mō'qwasdē. Wä, lā'xaa qax·^{e}īdEX mā'-lēgEmanâs. Wä, la t!ō's^{e}īdEX ō'xḷasx·ä^{e}yas qa wā'x·sē^{e}stēs. Wä, lā'xaa t!ō't!EdzEnōd k·ats!â'ēna^{e}yasa xāxts!â'wasa mā'lēgE-
40 mānō. Wä, g·î'l^{e}mēsē lawä'xs la'ē ts!EqE'nts!ēsxa g·ī'ts!E^{e}wa-sasa łEqwa'. Wä, lā'xaa LEp!ā'LElōtsa hëlō'sgEmaē lā'xaaxa nEqō'stâwasa lEgwī'łasēs g·ō'kwē. Wä, hë'Em ḷēgadEs mā'-lēqasdē. Wä, lā'xaa ăx^{e}ē'dxa pELa' qa^{e}s gē'x^{e}ŭndalēs lā'xaax ăxā'sasa g·î'lx·dē ăx^{e}ā'LElōdayâ. Wä, hë'Em ḷē'gadEs paLasdē.
45 Wä, lā'xaa ăx^{e}ē'dxa x·î'la qa^{e}s gē'x^{e}wīdē lāx gwä'łaasasEn g·î'l-x·dē wā'łdEma (see p. 244). Wä, hë'Em ḷē'gEmsē x·î'la. Wä, la ăx^{e}ē'dxa q!wā'q!ŭnxa^{e}yē qa^{e}s yā'LōdēX ō'xsda^{e}ya. Wä, lā'xaa tē'x^{e}waLElōts lāx ăxā'sasa waō'kwē. Wä, hë'x·säEm ḷē'gEmsē. Wä, lā'xaa ăx^{e}ē'dxa dE'mp!axsda^{e}yē qa^{e}s t!ō's^{e}īdēX ōnō'dza^{e}yas.
50 Wä, g·î'l^{e}mēsē LEpā'łaxs la'ē la'wayōdxa ō'ba^{e}yasa hămō'mō. Wä, lā'xaa LEp!ā'LElōts lāx ăxā'sasa waō'kwē. Wä, hë'Em LE'gadEs dE'mp!axsdēyasdē. Wä, lā'xaa ăx^{e}ē'dxa tsä'p!ēdza^{e}yē qa^{e}s tē'x-^{e}waLE'lōdēs lā'xēs waō'kwē. Wä, hë'Em ḷē'gadEs tsä'p!ēdza-^{e}yasdē. Wä, lā'xaa ăx^{e}ē'dxa L!ē'sē qa^{e}s LEbEdzō'dēs lā'xa t!Elē'-

board ‖ for dried halibut. The meat side of the skin is upward. | 55
Then she takes her splitting-knife, and she cuts under the | thick
layer of fat of the skin, and two finger-widths is the width | of split-
ting it; and she continues cutting [what she is doing] until she comes
to the | tail, for she begins at the neck, and it just does ‖ not come 60
off; and she does the same with the other side; this is | called "torn-
from-the-edge." The torn-off edges | do not come off from the skin.
As soon as | the woman finishes, she hangs it up at the place where
the others are. | She puts the meat-side upwards; but when it has
been hanging four ‖ days, the woman takes down the skin, and she 65
tears off the | torn-off edges. And when they are all off, the woman
takes a | narrow piece of cedar-bark and ties them in the middle, and
she hangs them up | again not very near to the fire, namely, | the
torn-off edges. Then she hangs up the skin again also. This is
only ‖ done to those that are caught in the autumn, when the halibut 70
is just | getting fat. . . .[1]

When the guests have gone out, | the woman sharpens her fish-
knives, in the evening; | and when she has done so, she takes the
cutting-board | and scrapes it off, so that it is clean. After she has
done so, she ‖ puts it down on the beach where she is going to split 75

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dzâxa k·!ā'ᵉwasē. Wä, laE'm ë'k·!adzaᵉyē E'lsadzaᵉyasa L!ē'sē 55
Wä, la ăxᵉē'dxēs t!E'lyayowē xwā'ḷayâ. Wä, la t!E'lyabōdxa
wâ'kwē tsētsE'nxŭnxēsa L!ē'sē. Wä, la maᵉłdE'nē wā'dzEwasasa
t!E'lyabōtsEᵉwas. Wä, hëᵉna'kŭlaᵉmēsē ăxā'ᵉyas lā'g·aa lā'xa
ōxsdEᵉyas g·ä'g·iLEla lā'xa ō'xawaᵉyas. Wä, hă'lsElaᵉmēsē la
k·!ēs lā'wäxs la'ē ē't!ēd hë gwē'x·ᵉīdxa ăpsE'nxaᵉyē. Wä, hë'Em 60
ḷē'gadEs xwā'xŭsE'nxaᵉyē, yî'xa tsE'ntsEnxŭnxaᵉyē. Wä, laE'm
k·!ēs lawä'ēda xwā'xŭsEnxaᵉyē lāx L!ē'sē. Wä, g·î'lᵉmēsē gwā'-
łExs la'ēda ts!Edā'qē gē'x̣ᵉwaLE'lōts lāx ăxā'sasa waō'kwē. Wä,
laE'm hë e'k·!adzaᵉyē E'lsadzaᵉyas. Wä, hë't!a la mō'bEnx̣waᵉsē
ᵉnā'läsēxs la'ēda ts!Edā'qē ăxā'xōdxa L!ē'sē qaᵉs xwa'sōdālēxa 65
xwā'xŭsEnxaᵉyē. Wä, g·î'lᵉmēsē ᵉwī'lâxs la'ēda ts!Edā'qē ăxᵉē'dxa
ts!ē'q!ē dEna'sa qaᵉs yîḷō'yōdēq. Wä, lā'xaa x̣wē'laqa tē'x̣ᵉwaLE'-
lōts lā'xa k·!ē'sē xE'nLEla ᵉnEx̣wā'ła lā'xa lEgwī'łē, yî'xa xwā'-
xŭsEnxaᵉyē. Wä, la x̣wē'laqasa L!ē'sē ō'gwaqa. Wä, laE'm lē'x·aEm
hë gwē'g·ilasEᵉwēda lōgwanEmaxa łâ'yînxē, yîxs hë'ᵉmaē ā'łēs tsE'n- 70
xᵉwidēda p!â'ᵉyē. . . . [1] Wä, g·î'lᵉmēsē ᵉwīᵉla hō'qŭwElsēda LēᵉlanEmx·däxs laē'da ts!Edā'qē g·ē'xiᵉlälaxēs xwā'xŭḷayowaxa la dzā'-
qwa. Wä, g·î'lᵉmēsē gwā'łExs la'ē ăxᵉē'dxēs t!Elē'dzowē qaᵉs
k·ēxEldzō'dēq qa ē'g·idzowēs. Wä, g·î'lᵉmēsē gwā'łExs la'ē ăxᵉa'-
lisaq lā'xa L!EmaᵉisE lāx ăxā'sasēs t!E'lsasōLē. Wä, laE'm gwā'- 75

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[1] Here follows a description of the cooking and eating of halibut-heads (pp. 357–359). Then the text continues as above.

the (halibut). Now she is | ready for the following day. As soon as day comes, the | woman goes down to the beach, to the place where she is going to cut the halibut; | and she sits down at the place where the cutting-board is already put up, in this manner: | Then she takes one-quarter of the halibut and puts it down on its back on the ‖ cutting-board. The skin-side is next to the cutting-board, | and the side next to the ribs is upward. Then | she cuts it downward, in this manner: She begins at the neck of the halibut, | and goes half way down the quarter towards the thin end. It is | thicker at one end, and its length is two spans of our ‖ fingers and two finger-widths. Then she does | the same to the other quarter; and if one piece is cut too long, | she cuts it off and throws it into a basket which is made on purpose | for the unused cut-off pieces. When she has done so with the | other pieces at which she is working, she puts them on a mat spread out on the beach. Then ‖ she takes one piece and puts it down on the cutting-board; for | all the halibut is cut into long, square pieces.[1] Then | she cuts them lengthwise, going straight down the long thick pieces of halibut. She | cuts them, beginning at the thick end, going towards the thin end. | She stops cutting when they are half the width of a little finger ‖ thick. Then she turns her knife down flat, and she cuts under | one

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łała qaē'da lā'LA ᵉnā'x·ᵉīdEL. Wä, g·î'lᵉmēsē ᵉnā'x·ᵉīdEXS la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!Emaᵉisē lāx ăxā'sasēs t!E'lsasōLē. Wä, la k!wā'g·alisa lā'xa la gwā'lēs ḷaē'sa t!Elē'dzō g·a gwä'łēg·a (*fig.*). Wä, la ăxᵉē'dxa ăpsō'dēłē p!â'ᵉya qaᵉs nEḷEdzō'dēs lā'xa t!Elē'dzō. Wä, laE'm hë mā'k·alēda ăxā'sdäsa L!ē'sē lā'xa t!Elē'dzō. Wä, la ë'k·!adzaᵉya mā'k·ałax·dē lā'xa x·î'la. Wä, laᵉmē'sē t!ō'saxōdEq g·a gwä'łēg·a (*fig.*), g·ä'g·iLEla lā'xa ō'xawaᵉyasa p!â'ᵉyē lā'g·aa lā'xa ᵉnEgō'yâᵉyasa ăpsō'dīłē la wī'swŭłba. Wä, la ḷEḷEkwē'da ăpsba'ᵉyas. Wä, la maᵉłp!E'nk·ē ăwâ'sgEmasas lā'xEns q!wā'q!wax·ts!ānaᵉyē, hëᵉmē'sa maᵉłdE'nē. Wä, lā'xaa hë'Em gwē'x·ᵉīdxa ăpsEx·sē lā'xa ō'xsdEᵉyē. Wä, g·î'lᵉmēsē g·î'lt!ag·aaxs ḷaē t!ō'sōdEq qa ts!Exts!ō'dēsa q!ē'g·aa lā'xa lExa'ᵉyē, hëkwē'lē qaē'da t!ō't!asēsawaᵉyē. Wä, g·î'lᵉmēsē ᵉwīᵉla hë gwē'x·ᵉīdxa waō'kwē lā'xēs laē'naᵉyē g·ē'dzōdālas lā'xa LEbEsē' łēᵉwaᵉya. Wä, la ăxᵉē'dxa ᵉnE'mts!aqē qaᵉs k·adEdzō'dēs lā'xēs t!Elē'dzowē qaxs la'ē ᵉnā'x̣waEm la k·!ē'k·!EwElx̣ᵉŭna p!â'wēdzEsē. Wä, laᵉmē'sē nEgEłE'ndālax nExᵉEna'ᵉyasa k·!EwE'lkwē p!â'ᵉya. Wä, laᵉmē'sē t!ō'saq g·ä'g·iLEla lā'xa ḷEᵉx̣ᵘbaᵉyē lā'g·aa lā'xa wīłbaᵉyas. Wä, ā'łᵉmēsē gwāł t!ō'saqēxs lā'ē k·!ō'dEnē wâ'gwasas lā'xEns sEt!ax·ts!ā'naᵉyēx; wä la pā'xᵉīdxēs t!E'lyayowē qaᵉs t!E'lt!Eldzapēxa

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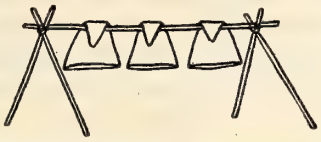
[1] That is, square in cross-section.

side of what she is working at; and then she rolls out the halibut, 96
thus | the piece that she is cutting becomes thin; and she only stops when it is spread out. | Then she rolls it up again and turns it over, and she also cuts it thin | (on the other side); and she does not stop cutting until it is all spread open. She ‖ goes on doing so with the 200
others. As soon as all the halibut is cut thin, | she hangs the pieces up on the drying-place for the dried halibut, | in this manner: She hangs them up lengthwise. | After they have all been hung up, the woman takes her | fish-knives and puts them into her small basket, and carries them ‖ away with the basket in which the 5
cut-off tips of the halibut are.[1] . . . |



When [2] it is evening, the woman goes down to the | beach, to the place where the drying halibut is. Then she gathers up the drying-poles | on which the drying-halibut hangs. As soon as she has gathered them all, | she covers them over with mats, so that the ‖ dew of the night will not get at them. | 10

When day comes, she takes off the covering- | mats, and she spreads out again the drying-poles on which the drying halibut hangs. | She does so every evening and every | morning. Sometimes it takes three days ‖ before the drying-halibut is half dry. When it is half 15

ăpsō'dīłasēs ăxsEᵉwē'. Wă, la lēnᵉnā'kŭlēda p!â'ᵉya. Wä, la 96
wīlᵉnā'kŭlaxs la'ē t!E'lsaq. Wä, ā'łᵉmēsē gwā'łqēxs lā'ē LEp!ē'-da. Wä, la lē'xᵉEndEq qaᵉs ẓwē'łᵉīdēq. Wä, lā'xaa t!E'lsᵉīdEq. Wä, ā'łEmxaa'wisē gwāł t!E'lsaqēxs la'ē ᵉwīᵉla LEpā'ła. Wä, la hëᵉstaEm gwē'xᵉīdxa waō'kwē. Wä, g·î'lᵉmēsē ᵉwīᵉla la t!Elē'kwa 200
p!â'ᵉyaxs la'ē ge'ẓᵉwīdEq lā'xa gē'ẓᵘdEmäxa k·!ā'ᵉwasē. Wä, laE'm g·a gwä'łēg·a (*fig.*). Wä, laE'm gē'ẓᵘsEq!ała lā'xēs g·îldō'lasē. Wä, g·î'lᵉmēsē la ᵉwīᵉla gEyō'kŭxs la'ēda ts!Edā'qē ăxᵉē'dxēs xwā'xŭḷayuwē qaᵉs la'ts!ōdēs lā'xēs lā'laxamē. Wä, la dā'laq ḷEᵉwa lExa'ᵉyē, yîx la g·ī'ts!Ewatsa t!ō't!Esbaᵉyē p!â'ᵉya.[1] . . . 5

Wä,[2] g·î'lᵉmēsē dzā'qwaxs la'ēda ts!Edā'qē lE'nts!ēs lā'xa L!E-maᵉisē lāx ăxā'sasēs k·!ā'ᵉwasē. Wä, la q!ap!ē'xᵉīdxa gēgā'yō, yîx lā gē'ẓwałaatsa k·!ā'ᵉwasē. Wä, g·î'lᵉmēsē ᵉwīᵉla q!ap!ē'xᵉī-dExs la'ē nā'kŭnEntsa łē'Elᵉwaᵉyē lāq qa k·!ē'sēsē lā'g·aaLElēda gō'säxa gā'nuLē lāq. 10

Wä, g·î'lᵉmēsē ᵉnā'xᵉīdExs la'ē ē't!ēd lā'wîyōdxa ᵉnāwE'mē łē-ᵉwaᵉya qaᵉs ē't!ēdē gwē'łᵉīdxa gēgā'yowē, yîx gē'ẓᵘdEmasa k·!ā'-ᵉwasē. Wä, la hë'mEnałāEm hë gwē'g·ilaxa dzā'dzăqwa ḷEᵉwa gēgaā'la. Wä, la ᵉnā'łᵉnEmp!Ena yū'duẓᵘp!E'nẓwaᵉsē ᵉnā'läsa k·!ā'ᵉwasē k·!ēs k·!ā'yaẓᵉwīda. Wä, g·î'lᵉmēsē k·!ā'yaẓᵉwīdExs 15

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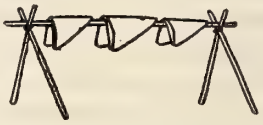
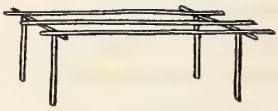
[1] Continued on p. 359. [2] Continued from p. 359.

16 dry, | she takes down all the drying halibut, and she opens them, so that they are spread open. | Then she hangs them up again lengthwise. They are hanging | in this way:  When it is a fine day, they are then ready in | one day, and
20 they are thoroughly dry. As soon as || day comes, they are taken down again, and are opened out again and | spread out on the beach. Then they are spread out on the drying-poles. As soon as | much halibut is ready, she spreads the drying halibut out | on the beach, in this manner: and when it is dry, | she folds it in halves lengthwise, in this way: and she
25 puts it away || on a stage made on purpose in one corner of the house, in this manner: |  and the woman piles one halibut on top of | another. Then they weight one on another, and they become flat. | That finishes this. |
30 As soon as all the dried halibut is flat, || being piled up one on another, they get damp again. Then the | woman takes large baskets, made on purpose, and she puts | the dried halibut into them, one hundred in each. Finally | she puts (the baskets) in a place where the damp can not get at them. Now this is done. |

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16 la'ē ăxEmā'xōdxa k·!ā'ᵉwasē ᵉwīᵉla. Wä, la dzaxᵉwī'dEq qa dā'łᵉidēs. Wä, la xwē'laqa g·î'lg·aaLE'lōdālaq. Wä, laE'm la gē'g·ilāła g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē ë'k·a ᵉnā'läxs la'ē hë'lalaEmxa ᵉnE'mxsa ᵉnā'laxs la'ē â'lax·ᵉīd k·!ā'yaxᵉwīda. Wä, g·î'l-
20 ᵉmēsē ᵉnā'x·ᵉīdExs la'ē ē't!ēd ăxā'xoyō qaᵉs ē't!ēdē dzaxᵉwīdEq qa LēLEpā'łēsēxs la'ē LEp!a'LElōts lā'xa gē'gayō. Wä, g·î'lᵉmēsē q!ā'q!ēx·sīlaxs p!â'ᵉyaxs la'ē LEp!alī'sElaxa la k·!ā'yaxᵉwīd k·!ā'ᵉwas lā'xa L!Emā'isē g·a gwä'łēg·a (*fig.*). Wä, g·î'lᵉmēsē lE'mxᵉwīdExs la'ē nEgExLā'ła k·!ō'xᵉwīdEq g·a gwä'łēg·a (*fig.*) qaᵉs lē g·ē'xaq
25 lā'xa k·!ā'gēłē, hëkwē'lēEm lāx ōnē'gwīłasa g·ō'kwē g·a gwä'łēg·a (*fig.*). Wä, laE'm ᵉmEwē'g·îndalēda ts!Edā'qasa k·!ā'ᵉwasē lā'xa waō'kwē. Wä, laE'm gŭ'ngwatolił qa ᵉnē'ᵉnEmadzōxᵉwīdēs. Wä, laE'm gwāł lā'xēq.

Wä, g·î'lᵉmēsē ᵉnā'xwa la naEngEdzō'xᵉwīdēda k·!ā'ᵉwasaxs la'ē
30 gaē'ł ᵉmEwēg·ā'yap!a. Wä, laE'm xwē'laqa la pē'xᵉwida, wä, lē'da ts!Edā'qē ăxᵉē'dxa hēkwē'laᵉyē ăwō' L!ā'L!Ebata. Wä, la hănts!ō'dālasa k·!ā'ᵉwasē laē'lak·!Endts!âwēda ᵉnā'łᵉnEmsgEmē. Wä, lawī'sLa g·ē'xaq lā'xa k·!ē'sē lā'g·aaatsa dE'lx·a. Wä, laE'm gwāł lā'xēq.[1]

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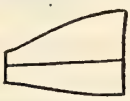
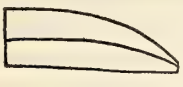
[1] Continued on p. 360.

Dried Codfish.—When they can not | catch any halibut and they have much codfish, | the woman takes out the guts, and she does in the same way as I | described before when she cuts what has been caught by her ‖ husband; and she also does in the same way when she spreads open the meat | while the skin is still on. As soon as | the bone is taken off, the woman takes off the skin and throws it away. | Then one-half of it is this way:  Then the woman | cuts it in two lengthwise. Then there are four pieces on both sides. ‖ Then she cuts straight down one-half of | one side in this manner,  and she does in the same way | as she does with the halibut when she cuts them thin, and they are | hung up at the place where halibut is dried. It is done in the same manner. | As soon as it gets dry, it is all white; and when it is ‖ bad weather, it is dried in the house, behind | the fire. When it gets dry, it is all red. | All this does not keep well, the sun-dried as well as the | smoke-dried (fish). That is all about this. |

The dried codfish is treated in the same way, and they also ‖ do everything with it that they do with dried halibut. It is eaten as breakfast in the morning | when there is no dried salmon in the house. |

Dried Codfish (Nē′sasdē k·!ā′ᵉwas).—Wä, hë′ᵉmaaxs k·!eâ′saē gŭᵉyō′ḷasxa p!â′ᵉyē, wä, g·î′lᵉmēsē q!ē′nEmaēda nē′ts!aᵉyē, wä, lē′da ts!Edā′qē hē′x·ᵉidaEm lā′wîyōdEx yā′x·yîg·îła lāx gwä′łaasasEn gwā′gwēx·sᵉālasē gwē′g·ilatsēxs g·îla′ē xwā′łᵉīdEx bā′kŭlānEmasēs łā′ᵉwŭnEmē. Wä, lā′xaa hë′Em gwē′g·ilaxs la′ē LEpā′łē q!E′mlalä-sēxs hë′ᵉmaē ā′łēs ăxā′ła lā′xēs L!ē′sē. Wä, g·î′lᵉmēsē lawä′yē xā′qasēxs la′ēda tsEdā′qē t!E′lsōdEx L!ē′sas qaᵉs ts!Exᵉē′dēq. Wä, la g·a gwä′łēda ēpsō′dīłasēg·a (*fig.*). Wä, lē′da ts!Edā′qē maᵉłts!E′ndEq lā′xēs g·î′ldōlasē. Wä, laE′m mō′x·sēda wa′x·sōdīłē. Wä, laᵉmē′sē ᵉnEqā′xōd xwā′łᵉīdEx ᵉnExᵉEna′ᵉyasa ăpsEx·sä′sa ăpsō′dīłē g·a gwä′łēg·a (*fig.*). Wä, la′Em hë′Em gwē′g·ilaqē gwē′-g·ilasaxa p!â′ᵉyaxs la′ē t!E′lsasEᵉwa. Wä, la hë′Emxat! la gē′xwa-sEᵉwē lāx gē′ᵉwasaxa k·!ā′ᵉwasē. Wä, la hë′Emxat! gwē′g·ilasEᵉwē. Wä, g·î′lᵉmēsē lE′mxᵉwīdExs la′ē ᵉmE′lmaxsa. Wä, g·î′lᵉmēsē yE-ya′g·îsa ᵉnā′läxs la′ē hë′Em lE′mxwasEᵉwēda g·ō′kwē lāx ō′gwīwa-łīłasa lEgwī′łē. Wä, g·î′lᵉmēsē lE′mxᵉwīdExs la′ē L!ā′L!Eq!ŭxsa. Wä, la k·!ēs gä′ła ë′k·anaxwa LEᵉwa L!ā′L!ēsdEgōła Lōᵉma kwā′-kwax·dEgōłē. Wä, laE′m gwāł lā′xēq.

Wä, la hë′Emxat! gwē′g·ilasEᵉwēda nē′sasdē k·!ā′ᵉwasa; hë′Emxaa gwā′yiᵉlälēda k·!ā′ᵉwasasa p!â′ᵉyē, yîxs gaā′xstaᵉyaaxa gaā′läxs k·!eâ′saē xā′mas g·aē′ł lā′xa g·ō′kwē.

Herring-Spawn.[1]—When (the man) has all (the spawn) in the canoe, | he goes ashore at a point where the wind blows hard. Then he | takes the long poles and puts them up in this way: | This is called "standing on rock;" and when he has finished || hanging up the hemlock-branches with the spawn on it, and when it is fine weather | and the wind is blowing hard, (the spawn) gets dry in six days; | and when it is all dry, the man takes down the | hemlock-branches with the spawn on them and puts them on the rocky place, and | his wife wipes off the herring-spawn from the hemlock-branches. Then she puts it || on a mat; and when it is done, she covers it with a mat, | when it is evening. In the morning, when day comes, she | spreads all the mats, and she scatters the herring-spawn over them; and when | it is really dry, she takes her boxes and she | picks out from among the white herring-spawn large pieces and puts them into the || boxes; and when (a box) is full, she takes the cover | and puts it on. Then she puts it away in a dry place in the house. | This is kept to be eaten in winter. Then she takes a | medium-sized cedar-bark basket and puts into it the red spawn. | This is sold to other tribes, for || this is not good to be kept long. Now that is all about hemlock-branches with | herring-spawn on them. . . . Kelp is also towed

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Herring-Spawn.—Wä,[1] g·î′lᵉmēsē ᵉwīlg·aałEXS lā′xa x̣wā′k!ŭnäxs la′ē lā′g·aala lā′xa ăᵉwī′łbaᵉyē yîx łâ′k!wēmadzasasa yâ′la. Wä, lä ăxᵉ-ē′dxa g·î′lsg·îłt!a dzESEqwa qaᵉs qa′xalōdēs g·a g̣wä′łēg·a (*fig.*). Wä, hë′Em ḷē′g̣adEs qa′q!â. Wä, g·î′lᵉmēsē g̣wā′łEXS la′ē g̣ē′x̣ᵉwaLElō-dā′lasa EnᵉEndEXLâ′la q!wāx lāq. Wä, g·î′lᵉmēsē aē′g·îsa ᵉnā′-läxs łâ′k!wēmasaēda yâ′la, wä la lE′mwŭmx·ᵉīdxa q!EL!Exsa′ ᵉnā′la. Wä, g·î′lᵉmēsē ᵉwī′ᵉla lE′mx̣ᵉwīdEXS la′ēda bEgwā′nEmē ăxᵉaxō′dxēs EnᵉEndEXLâ′la q!wā′xa qaᵉs ăxᵉalōdā′lēq lā′xa t!ēdzEk!wa. Wä, la g̣EnE′mas qE′mxâlaxa aE′ntē lā′xa q!wā′xē. Wä, la k·!ā′dzōdālas lā′xa łēᵉwaᵉyē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlaxs la′ē ᵉnakŭyî′ntsa łēᵉwaᵉyē la′qēxs la′ē dzā′qwa. Wä, g·î′l ᵉnā′x·ᵉīdxa g̣aā′läxs la′ē ᵉwī′ᵉla LEp!a′lodalaxa łē′Elᵉwaᵉyē qaᵉs gwēldzolalēsa aE′ntē lāq. Wä, g·î′l-ᵉmēsē â′lak·!āla lEmx̣ᵉwī′dEXS la′ē ăxᵉē′dxēs XEXEtsE′mē; wä, la mE′nmaqaxa ᵉmE′la aE′ntaxa ăᵉwa′ᵉwastowē qaᵉs lä lats!â′las lā′xa XEXEtsE′mē. Wä, g·î′lᵉmēsē qōqŭt!axs la′ē ăxᵉē′dEX yîkŭya′ᵉyas qaᵉs yîkŭyî′ndēs lāq. Wä, la g·ē′xaq lā′xa lEmwē′łē lā′xa g·ō′kwē. Wä, hë′Em ăxē′lasōs qaᵉs haᵉmī′łxa ts!ăwŭ′nxē. Wä, la ăxᵉē′dxa haᵉyā′lᵉa L!ā′L!Ebata qaᵉs k·!ats!ō′dēsa L!ā′L!axᵘdeēleqała aE′nt lāq. Wä, hë′Em lā′xoyōs lā′xa a′łog̣ŭla lē′lqwălaLaᵉya, qaxs k·!ē′saē g̣ä′ła ë′k·!a hë g̣wē′x·sē. Wä, laE′m g̣wał lā′xa q!wā′xē EnᵉEndaxLâ′la. . . .[2] Wä,[3] hë′ᵉmisa q!ā′x·q!Elisē la dā′pasō qaᵉs

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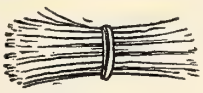
[1] Continued from p. 185. [2] Continued on p. 422, line 1. [3] Continued from p. 422, line 12.

and | put into the spawning-place. It is also anchored there; | and 22
when the herring finish spawning, after four days, | the kelp with
the spawn on it is taken out of the water; and || the hair of the kelp 25
is pulled off from its stem and is hung on the poles | on the point
where the wind blows hard, and the | woman always turns it over;
and she does not do so a long time, | before it gets dry; and when it
is quite dry, | the stems of kelp are counted into lots of ten, which
are laid flat || one on another, and are tied in the middle with 30
cedar bark, this way:  Then they are put into a box,
and | a cover is put on tight. Then it is put away
in a dry place | in the house. This is to be eaten in
winter. That is all about this. |

Preserving Roots.—See p. 188.

Elderberries.—After[1] all (the berries) have been carried down- 1
stream, (the woman) spreads a | mat at a place not too near the fire.
She unties | the cords of her elderberry-basket, and pours the berries |
on the mat that has been spread down. She sits down by the side
of it, and puts the || empty baskets down on her left-hand side. Then 5
she takes up one bunch of | elderberries at a time and strips off the
elderberries into the cleaning-basket. | As soon as they are all off,
she throws away the stem and | takes up another bunch of elderberries
and strips the berries | into the basket in which she had carried the

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lē'xat! ăxaLayo'dayo lā'xa wa'yadē. Wä, laE'mxaē â'Em q!E'lsâla. 22
Wä, g·î'l^{e}mēsē gwāł wā'sēda wa'na^{e}yaxa la mō'p!Enxwa^{e}s ^{e}nā'läxs
la'ē ăx^{e}ŭstā'nowēda En^{e}EndExLâ'la q!ax·q!Eli'sa. Wä, la k!ŭlpâ'la-
yEwa ăwâ'dzo sE^{e}ya'sa q!ā'x·q!Elisē qa^{e}s lä tē'x^{e}ŭnda'layō lā'xa 25
dzō'xŭmē lā'xa ăwī'łba^{e}yē lāx łâk!wē'madzasasa yâ'la. Wä, lē'da
ts!Edā'qē hë'mEnałaEm lē'x·lēx·aq. Wä, k·!ē'st!a gē'x·^{e}īd hë gwē'-
g·ilaqēxs la'ē lEmx^{e}wī'da. Wä, g·î'l^{e}mēsē â'lak·!āla la lEmx^{e}wī'dē
la'ē hō's^{e}ītsE^{e}wa ^{e}naE'nqaxsa q!ā'x·q!Elisē. Wä, la papEqâ'laxs la'ē
yîLoyō'tsâsa dEna'sē (*fig.*). Wä, la g·ē'ts!oyo lā'xa xEtsE'mē. 30
Wä, la aEmxa'sE^{e}wē yîkŭya^{e}ya'sēxs la'ē g·ē'xayo la'ē lEm^{e}wī'łē lā'xa
g·ō'kwē. Wä, laE'm ha^{e}mī'łxa ts!ăwŭ'nxē. Wä, laE'm gwāł la'xēq.

Preserving Roots.—See p. 188.

Elderberries.—Wä,[1] g·îl^{e}mēsē ^{e}wī^{e}latōsamasqēxs laē LEp!āliłasa 1
łē^{e}wa^{e}yē lāxa k·!ēsē nExwāła lāxēs lEgwīłē. Wä, lä qwēłEyîndEx
t!Emak·îya^{e}yasēs ts!ēnats!ē lExa^{e}ya. Wä, lä qEbEdzōtsa ts!ēx·ina
lāxa LEbēłē łē^{e}wa^{e}ya. Wä, lä k!ŭnxElīłaq yîxs laē ha^{e}nēła ^{e}nEmsgEmē
lōpts!â lExä lāx gEmxagawalīłas. Wä, la^{e}mēs dāx·^{e}īdxa ^{e}nEmxLāła 5
ts!ēx·ina qa^{e}s x·īx·ts!âlisa ts!ēx·īna lāxa lExa^{e}yē x·īg·ats!ēq. Wä,
g·îl^{e}mēsē ^{e}wīlg·îłExLoxs laē ts!Ex^{e}ēdEx ts!ēnanâs. Wä, lāxaē ēt!ēd
ăx^{e}ēdxa ^{e}nEmxLała ts!ēx·īna. Wä, laxaē x·īx·ts!âlasa ts!ēx·īna
lāxēs x·īx·ts!âlasaqēs x·īg·îkwāgŭts!ä ts!ēnats!ē lExa^{e}ya. Wä,

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[1] Continued from p. 205, line 23.

10 elderberries. ‖ When these are also off, she throws away the stems, and | continues doing so with the other elderberries. When they are all | off, she goes to pick more elderberries. In the morning, when daylight comes, | she does the same as she did before when she went 15 to pick elderberries; | and when her baskets are full, she ‖ ties down the top and she carries them down river on her back, | carrying one basket at a time; and she does the same as she did with the | elderberries she picked first, stripping the berries. When | they are all off, she puts them into the baskets; and | when this is done, she 20 spreads a mat over them so that the ‖ soot of the roof can not drop on them during the night. In the morning, when daylight comes, | she takes her paddle, goes to her small canoe and | launches it, in order to go and get fire-wood. When she reaches | the place where there is much driftwood, she puts it aboard her small canoe; | and when 25 it is full, she goes home. When ‖ she reaches the beach of her house, she takes out of the canoe the | driftwood that she has obtained; and when it is all on shore, she asks her | husband to carry it up | into the house. Then her husband goes and | carries it up into his house; 30 and his wife goes, taking her clam-digging stick ‖ and a shell of the horse-clam. She sits down on the floor in the | middle of the house, and with the end of her digging-stick digs up | the ground. Then she

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10 g·îlᶜEmxaāwisē ᶜwīlg·îłEXLâ laē ts!EXᶜēdEX ts!ēnanâs. Wä, âx̣ᵘsä-ᶜmēsē hë g̣wēg·ilaxa waōkwē ts!ēx·ina. Wä, g·îlᶜmēsē ᶜwīᶜla la x·īg·îkwaxs laē ēt!ēd ts!ēx·axa ts!ēx·inäxa la ᶜnāx·ᶜīdxa g̣aāla, wä, lāxaē âEm hë gwēg·ilēs g·îlx·dē g̣wēg·ilasEXs lāx·dē ts!ēx·axa ts!ē-x·ina. Wä, g·îlᶜEmxaāwisē qōqŭt!ē ts!ēts!ēnats!äs laElxaᶜyaxs laē 15 t!Emak·îyEndālaq. Wä, g·āxē ōXLatōsElaq lāxa wa. Wä, laEm-xaē ᶜnāłᶜnEmsgEmEmk·aq. Wä, lāxaē hëEm g̣wēx·ᶜīdqēs g·îlx·dē g̣wēg·ilasxēs g·îlx·dē ts!ēnanEmxs laē x·īx·ᶜīdEq. Wä, g·îlᶜmēsē ᶜwīᶜla la x·īg·Ekŭxs laē ᶜwīᶜla la łaaxts!âlas lāxa laElxaᶜyē. Wä, g·îlᶜmēsē g̣wāłExs laē nakŭyîndālasa łēᶜwaᶜyē lāq qa k·!ēsēs q!ŭp!E-20 qElasōᶜsa q!wałōbEsaxa la gānoLa. Wä, g·îlᶜmēsē ᶜnāx·ᶜīdxa ga-āläxs laē ăxᶜēdxēs sēᶜwayowē qaᶜs lä lāxēs x̣wāx̣wagŭmē. Wä, lä wīᶜxᵘstEndEq qaᶜs lä ănēqax q!ēxała. Wä, g·îlᶜmēsē lāg·aa lāx q!ayasasa q!aq!exEmaxs laē mōxsaq lāxēs x̣wāx̣wagŭmē. Wä, g·îlᶜmēsē qōt!ē x̣wāx̣wagŭmasēxs g·āxaē näᶜnakwa. Wä, g·îlᶜmēsē 25 g·āxᶜalis lāxa L!emaᶜisasēs g·ōkwaxs laē hēx·ᶜidaEm mōłtōdxēs q!ēxānEmē. Wä, g·îlᶜmēsē ᶜwīᶜlōłtâxs laē hëx·ᶜidaEm ăxk·!ālaxēs łāᶜwŭnEmē qa läs wēx·wŭsdēsElaxa q!ēxałē qa läs wēg·ILElaq lāxēs g·ōkwē. Wä, laᶜmēsē wīx·wŭsdēsē łāᶜwŭnEmasēq qaᶜs lä wīg·ILElaq lāxēs g·ōkwē. Wä, lāḶa gEnEmas ăxᶜēdxēs k·!îlākwē 30 LEᶜwa ᶜwālasē xālaētsōx mEt!ānaᶜyē. Wä, lä k!wāg·alīł lāxa ăwāg̣awalīłasēs g·ōkwē. Wä, lä ts!Ex̣ᶜwalīłaxēs k·!îlākwē lāxa ăwīnagwīlē. Wä, hëᶜmis g·äg·îlīlatsēxs laē bāłᶜītsēs q!waq!wax·-

starts and measures | three long spans and one short one for the length of her | digging, and the same for the width of the hole she digs with her digging-stick. ‖ Then she cleans the soil out with the large clam-shell. When | it is one span and four finger-widths | deep, she stops digging. Then she takes the small | pieces of driftwood and puts them into the hole; and when they are level | with the floor, she takes larger pieces of driftwood and ‖ puts them down on the sides of the hole. Then she puts one down on each side, inside of these two, | and she lays other medium-sized sticks crosswise close together over the | four pieces. After this has been done, she takes her medium-sized hand- | basket, goes down to the beach, and puts stones | into it. When it is full, she carries it up ‖ into her house, and she pours the stones over the wood that she has built up. She | keeps on doing this, and does not stop until there are many stones on it. | When she thinks there are enough, she stops. She takes the | large basket, goes into the woods, where she is going to look for dead fern and | skunk-cabbage. First she plucks off the dead fern-fronds; and when ‖ her basket is full, she breaks off the broadest leaves of skunk-cabbage; | and when she has broken off many of them, she piles them on top of the fern-fronds | and ties them down. She puts the basket on her back and carries | it out of

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ts!āna^{ɛ}yaxa mamōp!Enk·Elasa ts!Eẋ^{u}ts!āna^{ɛ}yē yîx ^{ɛ}wāsg̣Emasas ^{ɛ}lap!āliłäLas. Wä, lä hëEmxat! ^{ɛ}wādzEg̣Eg·axs laē lāp!ītsēs k·!îlākwē. Wä, lä g̣ōlołts!âlasa ^{ɛ}wālasē xālaēs lāxa t!Ek·a. Wä, g·îl^{ɛ}mēsē mōdEnbalēda ^{ɛ}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{ɛ}yē yîx lā ^{ɛ}wālabEtalīlasas ^{ɛ}lāpa^{ɛ}yasēxs laē g̣wāl ^{ɛ}lāpa. Wä, lä ăx^{ɛ}ēdxa ămEm^{ɛ}yē q!āq!ēxEma qa^{ɛ}s Lōxts!ōdēs lāq. Wä, g·îl^{ɛ}mēsē ^{ɛ}nEmak·îya ḶE^{ɛ}wa ăwīnagwīłaxs laē ăx^{ɛ}ēdxa ḶasḶakwāła q!ēxała qa^{ɛ}s k·ak·EdEnōdēs lāq. Wä, lä k·āk·Etōtsa małts!āq lāx ăwāg̣awa^{ɛ}yas. Wä, lä g̣Ek·Eyîndālasa mEmk·Ewakwē hăyāł^{ɛ}astō q!ēxał lāxa mōts!aqē. Wä, g·îl^{ɛ}mēsē g̣wāłExs laē ăx^{ɛ}ēdxēs hëła k·!ōg̣wats!ē lExa^{ɛ}ya qa^{ɛ}s lä lEnts!ē lāxa L!Ema^{ɛ}isē qa^{ɛ}s lä xōx^{u}ts!âlasa t!ēsEmē lāq. Wä, g·îl^{ɛ}mēsē qōt!axs laē ōxLōsdēsElaq qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē qa^{ɛ}s lä gŭqEyînts lāxēs ēaxalasōẋ^{u}dē. Wä, lä hëx·säEm g̣wēg·ilē. Wä, ał^{ɛ}misē g̣wāłExs laē q!ēnEma t!ēsEmē. Wä, g·îl^{ɛ}mēsē k·ōtaq laEm hēłalaxs laē g̣wāła. Wä, lä ăx^{ɛ}ēdxa ^{ɛ}wālasē lExa^{ɛ}ya qa^{ɛ}s lä lāxa āL!ē. Wä, laEm lāł ăxłxa g̣Emsē Ḷō^{ɛ} k·!Ek·!aōk!wä. Wä, hët!a g·îl k!ŭlx·^{ɛ}ītsō^{ɛ}sēda g̣Emsē. Wä, g·îl^{ɛ}mēsē qōt!ē lExa^{ɛ}yas laē p!ōx^{ɛ}wīdxa ăwâdzoxLōwē k·!Ek·!aōk!wa. Wä, g·îl^{ɛ}Emxaāwisē q!ēnEmē p!ōgwanEmasēxs laē mōkŭyînts lāxa g̣Emsē, qa^{ɛ}s t!Emak·îyîndēq. Wä, lä ōxLEx·^{ɛ}īdEq qa^{ɛ}s g·āxē ōxLołt!ālaq qa^{ɛ}s lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas

the woods into the house. She puts it down on the floor, | not too
55 close to the pile of wood and stones. She does not set fire ‖ to it
until daylight. As soon as the wood is burnt up, she | takes her
tongs, which are in readiness on the floor of the house. She also
takes a long-handled | large ladle and a large dish. If | there are many
elderberries, there are three, or even four, | large dishes for holding
60 the boiled elderberries. This is all ‖ she needs for her work. When
the stones are red-hot, | she takes her tongs and picks out what is left |
of the drift-wood and the small pieces of charcoal. When | these
are all out of the fire from the stones, she levels down the top of the |
red-hot stones so that it is level; and after this has been done, she ‖
65 takes the dead fern-fronds and sprinkles a little water over them,
just enough to | dampen them; and after this has been done, she
throws them on the red-hot | stones. When these are thickly
covered with dead fern-fronds, she takes the | broad leaves of skunk-
cabbage and spreads them over the dead fern-fronds as smoothly as
possible; | and she bends the edges of the skunk-cabbage leaves in at
70 the sides ‖ of the hole that she has dug; and she only stops when she
has four layers of | skunk-cabbage leaves on top of the fern-fronds.
After doing so, she | takes her elderberry-basket, and she pours the
berries over the | skunk-cabbage leaves; and when all have been
poured on, she takes many | skunk-cabbage leaves and spreads them

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lāxa k·!ēsē nEẋwāła lāxa t!ēqwabEgwīłē. Wä, āł^{e}mēsē mEnābō-
55 tsa gŭlta laqēxa la ^{e}nāx·^{e}īdxa ga̧āla. Wä, g·îl^{e}mēsē x·īqostâxs laē
ăx^{e}ēdxēs k·!îpLālaa qa g·āxēs g̣walēł k·adēła. Wä, hë^{e}misa g·ît!EX-
Ḷāla ^{e}wālas k·āts!Enaqa. Wä, hë^{e}misa ^{e}wālasē łōq!wa. Wä, g·îl-
^{e}mēsē q!ēnEma ts!ēx·inäxs laē q!ŭnāla yūduẋŭxLa Ḷoxs mEwēx-
Laēda ăwāwē dzēg·ats!ēxa ts!ēx·ina łōElq!wa. Wä, hëEm wāxē
60 ăx^{e}ēxstsE^{e}was qa^{e}s ēaxalayâ. Wä, g·îl^{e}mēsē mēmEnłtsEmx·^{e}īdēda
t!ēsEmaxs laē ăx^{e}ēdxēs k·!îpLālaa qa^{e}s k·!îps^{e}ālax·^{e}īdēxa x·īx·E-
q!ayawa^{e}yasa q!ēxałē ḶE^{e}wa ăm^{e}Emayastowē ts!ōłna. Wä, g·îl-
^{e}mēsē ^{e}wīlg·îlqēda t!ēsEmaxa gŭltäxs laē ^{e}nEmāk·Eyîndxa x·īx·EX-
sEmāla t!ēsEma qa ^{e}nEmāk·Eyēs. Wä, g·îl^{e}mēsē g̣wāłExs laē
65 ăx^{e}ēdxa gEmsē qa^{e}s xāL!Ex·^{e}īdē tēłx·Eg·ELEyîntsa ^{e}wāpē lāq qa
dElx·ēs. Wä, g·îl^{e}mēsē gwāłExs laē łExEyîndālas lāxa x·īx·EXSE-
māla t!ēsEma. Wä, g·îl^{e}mēsē lä wâkwa gEmsaxs laē ăx^{e}ēdxa
ăwâxLowē k·!Ek·!aōk!wa qa^{e}s aëk·!ē LEpEyîndālas lāxa g̣Emsē.
Wä, lāxaē ëk·!Ebax·^{e}īdē ōba^{e}yasa k·!Ek·!aōk!wa lāx wāx·sanē-
70 qwasa ^{e}lābEkwē, wä āł^{e}mēsē g̣wāłExs laē mōdzEkwāłēda k·!E-
k·!aōk!wa lāx ōkwaya^{e}yasa g̣Emsē. Wä, g·îl^{e}mēsē g̣wāłExs laē
k·!ōqŭlīłaxēs ts!ēts!ēnats!ē laElxa^{e}ya qa^{e}s lä gŭqEyîndālas lāxa
k·Ek·!aōk!wa. Wä, g·îl^{e}mēsē ^{e}wīlts!âxs laē ăx^{e}ēdxa q!ēnEmē k·!E-
k·!aōk!wa qa^{e}s lēxat! LEpEyîndālas lāx ōkŭya^{e}yasa ts!ēx·ina. Wä,

over the elderberries. ‖ She stops when these are very deep, and she 75
waits for the | berries to be cooked. Then she washes the large
dishes and the | large long-handled ladle; and after doing so, she |
rests for a little while. When evening comes, she peels off the
skunk-cabbage covering | from the elderberries which have been
steamed; and after the skunk cabbage has been taken off, ‖ she takes 80
the large dishes and puts them all round it. | Then she takes the large
ladle and dips into the cooked | elderberries. She puts them into
the large dish; and | when it is full, she continues dipping into them
and pouring them into the other elderberry-dishes. | When all have
been taken out of the steaming-hole, she takes ‖ other skunk-cabbage 85
leaves and spreads them over the cooked-elderberry | dishes, for she
does not want the soot to fall into them. She | leaves them that way
over night, so that they will cool off and become | cold in the night,
and also that they may become thick. | In the morning, when day
comes, the woman who works at the elderberries takes a straight-
splitting ‖ cedar-stick, square in cross-section, of the thickness of 90
one-half of our ‖ little finger. She takes her knife and | measures off
pieces of square cedar-stick two | spans long. Then she cuts them
off. There | are two of the same length. Then she measures off ‖
two pieces, each one short span long, and she takes the straight- 95
edged knife and cuts them off. | Now there are two each two spans

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g·îlᵉmēsē lā q!ēx·dzEkwałaxs laē gwāła. Wä, âᵉmisē la ēsElaq qa 75
L!ōpēs. Wä, hëᵉmis la ts!ōxŭg·îndaatsēxa ăwāwē łōElq!wa ḶEᵉwa
ᵉwālasē g·îlt!EXḶāla k·āts!Enaqa. Wä, g·îlᵉmēsē gwāłExs laē
yāwasᵉid x·ōsᵉīda. Wä, lä dzāqwaxs laē kŭsâlaxa nEyîmē k·!Ek·!aō-
k!wa lāx ōkŭyaᵉyasēs nEk·asEᵉwē ts!ēx·ina. Wä, g·îlᵉmēsē ᵉwīᵉlâwēda
k·Ek·!aōk!wäxs laē ăxᵉēdxa ăwāwē łoElq!wa qaᵉs lä k·äᵉstalīłElas lāq. 80
Wä, la ăxᵉēdxa ᵉwālasē k·āts!Enaqa qaᵉs tsēqēs lāxa kŭᵉnēkwē ts!ē-
x·ina qaᵉs lä tsēts!âlas lāxa ăwāwē dzēg·Egwats!ē łōElq!wa. Wä,
g·îlᵉmēsē qōt!axs laē hanāł tsēts!âlaxa waōkwē dzēg·Egwats!ē łōEl-
q!wa. Wä, g·îlᵉmēsē ᵉwīlg·Ełts!âwa kŭnyasaq laē ăxᵉēdxa k·!E-
k·!aōk!wa waōkwa qaᵉs lä LEpEyîndālas lāxa dzEg·Egwats!ē łōEl- 85
q!wa qaxs gwaq!Ełaaq q!ŭpEyîndālasōᵉsa q!wāłobEsē. Wä, laEm
xamaēłL hël gwaēLē qaᵉs âlak·!alīł wŭdEx·ᵉīda; wä, hëᵉmis qa
wŭdaqēdēsēxa ganoLē; wä, hëᵉmis qa gEnx·ᵉīdēs. Wä, g·îlᵉmēsē ᵉnā-
x·ᵉīdxa gaāläxs laēda ts!āts!ēx·sīla ts!Edāq ăxᵉēdxa ëg·aqwa lax xâ-
sEᵉwē k!waxLāwa. Wä, lä k·!ōdEnē k·!EwElxᵉŭnēnaᵉyas lāxEns 90
sElt!ax·ts!ānaᵉyēx yîx ᵉwāg·idasas. Wä, lä ăxᵉēdxēs k·!āwayowē. Wä,
lä bāłᵉīdxa k·!EwElxᵉŭnē k!waxLāwa qa małp!Enk·ēs lāxEns q!wā-
q!wax·ts!ānaᵉyēx yîx ăwâsgEmasasēxs laē k·!îmts!EndEq. Wä, lä
mālts!aqa ᵉnEmāsgEmē. Wä, lāxaē bāłᵉītsēs ts!Exᵘts!ānaᵉyē lāxa
małts!aqaxs laaxat! ăxᵉēdxēs nExx·äła k·!āwayowa qaᵉs k·!îmts!En- 95
dēq. Wä, laEm małts!aqa maēmałp!Enk·as ăwâsgEmasē lāxEns
q!wāq!wax·ts!ānaᵉyēx. Wä, lä mālts!axᵉEmxaēda ts!ēts!Exᵘts!āna-

97 long, | and there are also two (each) one short | span long. She uses these to | measure the width of the elderberry-cakes. It is like this.[1] ‖
100 After she has finished, she takes the broadest skunk-cabbage leaves and | spreads them out on a mat. Then she takes her husband's crooked | knife and cuts out the middle vein of the leaves of the | skunk-cabbage, trying to get it of the same thickness as the | edge of the leaf. After doing this with many of them, she puts down
5 flat ‖ all the skunk-cabbage leaves which she has cut, (putting them flat) on the fire of her | house, so that they will get soft. She wants them to get a little | heat only, and therefore she puts them on the fire for a little while. | After doing this with all of them, she puts them away. Sometimes | they leave the elderberries in the house for
10 three days, so that they may get very ‖ thick before making them into cakes. Now they are ready to be | made into cakes.[2] | . . .

The[3] woman takes the drying-frame for the elderberry-cakes. | She puts it down where she is going to put the elderberries on it. She takes | the skunk-cabbage leaves which have been heated, and the
15 middle vein of which has been cut out, and she puts them on ‖ the drying-frame smoothly. As soon as the | skunk-cabbage leaves have been spread over the drying-frame, she takes her straight | knife and

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98 ᶜyēs ăwâsgEmasē lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä laEm k·ādayōł qa ăwâdzEᶜwasLES lEqäLasēs ts!ēndzōLēxa g·aLa gwäłaLēg·a.[1]
100 Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ăwâdzowē k·!Ek·!aōk!wa qaᶜs pāgEdzōdēs lāxa LEbēłē łēᶜwaᶜya. Wä, lä ăxᶜēdEx xElxwāła k·!āwayâsēs łāᶜwŭnEmē qaᶜs xElxwâlēs lāx t!EnxEdzōᶜyas nEgEdzâᶜyasa k·!Ek·!aōk!wa. Wä, laEm lalōL!a qa ᶜnEmâkwēs ᶜwâgwasas LEᶜwa ăwŭnxaᶜyē. Wä, g·îlᶜmēsē q!ēxsē la hë gwēx·ᶜītsōᶜsēxs, laē pāpagE-
5 Lalasa k·!āxEwaxᵘs t!Ent!EnxEdzâᶜyē k·!Ek·!aōk!wa lāx lEgwīłasēs g·ōkwē qa łēłEndEdzōxᶜwīdēs. Wä, laEm âEm ᶜnēx· qa xāL!Ex·ᶜīdēs ts!Elts!ElgŭdzōxᶜwīdEx laē yāwasᶜīd pāxLEnts lāxēs lEgwīłē. Wä, g·îlᶜmēsē ᶜnāxwa la gwāłaxs laē g·ēxaq qaxs ᶜnāłᶜnEmp!Enaē yūduxᵘp!Enxwaᶜsē ᶜnālās hë gwaēła dzēg·Ekwē ts!ēx·īna qa
10 âlak·!alēs la gEnk·axs laē lEqasEᶜwa. Wä, laEm gwalīła lālaał lāx lEqāx·dEmLaq.[2] . . .

Wä,[3] lä ăxᶜēdēda ts!Edāqaxēs lEgEdzōwē k·!ītk·!Edēsxēs ts!ēndzoLē qaᶜs lä paxᶜālīłas lāxēs lEgasLaxēs ts!ēndzoLē. Wä, lä ăxᶜēdxēs pEnkwē k·!āxEwaxᵘs t!Ent!EnxEdzEᶜwē k·!Ek·!aōk!wa qaᶜs aëk·!ē
15 LEbEdzōdālas lāxēs lEgEdzōwē k·!ītk·!Edēsa. Wä, g·îlᶜmēsē lābEndē LEpaᶜyas k·!Ek·!aōk!wa lāxa k·!ītk·!Edēsaxs laē ăxᶜēdxēs nExx·ăła k·!āwayowa qaᶜs t!osâlēxa la ᶜwadzogawaᶜyasa nExts!âwasa k·!ītk·!E-

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[1] A rectangular cake. [2] Continued on p. 167, line 1. [3] Continued from p. 171, line 86.

cuts off all those that are broader than the middle sticks and that 17
hang over the drying-frame. | When she has cut them all off, she takes her measuring-stick | (for the berry-cakes) and places it down at (1), and she takes ‖ one of the dishes con- 20
taining the cooked elderberries and puts it down at (1), next | to the drying-frame. Then she takes her large long-handled ladle | and a large shell of the horse-clam, and | she dips the ladle into the cooked elderberries. She sits | down on the floor at one end of the drying-frame at (1), and takes her measuring- ‖ rod 25
and puts it down at the end at (1); and she puts down | three sticks; and as soon as they have all been put down, she takes the large | ladle which is full of cooked elderberries, and pours them into | the cedar-stick mould. Then she takes the large shell | of the horse-clam, which she turns on its back, and presses the back of the ‖ shell 30
on the cooked elderberries, so as to spread them inside of the | cedar-stick mould. Now she presses them with the back of the shell, | so that they settle down and have the same thickness as the | cedar-stick mould, and have the same thickness all over. | After doing so, she takes off one of the moulding- ‖ sticks, the one nearest to (1), and 35
also two | side-sticks, but she does not touch the | cedar-stick mould nearest (2). Now she puts down the | cedar-stick mould; one short

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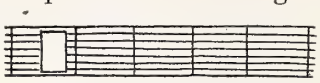
dēsē. Wä, g·îlᶜmēsē la ᶜwīᶜla la t!Ewēkwaxs laē ăxᶜēdxēs k·atsē- 18
stalayōLē mEnyayowa qaᶜs g·ēdzōdēs lāx (1). Wä, lāxaē ăxᶜēdxa
ᶜnEmēxLa dzēg·Egwats!äxa ts!ēx·ina łōq!wa qaᶜs g·āxē hănbalīłas 20
lāx (1) k·!îtk!Edēsa. Wä, lä ăxᶜēdxa ᶜwālasē g·îlt!ExḶāla k·āts!E-
naqa. Wä, hëᶜmisa ᶜwālasē xālaētsōx mEt!lānaᶜyēx. Wä, lä
tsēqasa k·āts!Enaqē lāxa dzēg·Ekwē ts!ēx·ina (*fig.*). Wä, lä k!wā-
balīłaxa k·!îtk·!Edēsē lāx (1). Wä, lä ăxᶜēdxēs k·atsēᶜstalayowē
mEnyayowē. Wä, lä k·atbEnts lāx (1). Wä, lä k·ats ēᶜstalasa yū- 25
duẋᵘts!aqē lāq. Wä, g·îlᶜmēsē gwāłᶜaLElaxs laē dāx·ᶜīdxa ᶜwālasē
k·āts!Enaqaxs laē qōt!axa dzēg·Ekwē ts!ēx·ina qaᶜs lä tsēts!ōts lāxa
mEnyayowē k!waxLāwa. Wä, lä ăxᶜēdxa ᶜwālasē xālaētsōx
mEt!lānaᶜyēx; wä, lä nELāłēda xalaēsaxs laē ăxElgēs ăwīg·aᶜyasa
xalaēsē lāxa dzēg·Ekwē ts!ēx·īna qa gwēłałts!âwē lalanēqᵘ lāxa 30
mEnyayowē k!waxLāwa. Wä, laEm LaqŭḶgēs ăwīg·ayasa xalaēsē
lāq qa q!EsmEnkwēs. Wä, hëᶜmis qa ᶜnEmāłēs wâgwasas ḶEᶜwa
mEnyayowē k!waxLāwa. Wä, hëᶜmis qa ᶜnEmâkwē wâgwasas.
Wä, g·îlᶜmēsē gwāła laē ăxᶜaLElōdxa ᶜnEmts!aqē mEnyayowē
k!waxLāwaxa gwäqEnwaᶜyē lāx (1). Wä, hëᶜmisa małts!aqē gēge- 35
baᶜya. Wä, laᶜmē hewäxaEm Ḷâbalaxa mEnyayowē k!waxLāwa
gwäqEnwē lāx (2). Wä, lä k·atEmg·aaLElōtsa mēmEnyayowē
k!waxLāwa ᶜnāłᶜnEmts!aq lāx wāx·sbaᶜyaxa ts!Eg·ōła. Wä, lä

stick at each end, | and she puts down the long cedar-stick measure at the end, ‖ this way:  After doing so, she again takes her ladle, | which is always kept filled with cooked elderberries, and | she pours them into the cedar-stick mould; and she again takes the | large shell, and she does the same as she did with the first one. | She continues doing so with the others, ‖ and she only stops after finishing the whole length of the drying-frame. | As soon as all the elderberries have been made into cakes, she calls her husband | to take hold of the end of the elderberry drying-frame, and they | put it up right over the fire where salmon are always dried; | and when they have all been put there, they build up the fire so that it burns ‖ well, for she wishes them to dry quickly. When | there is a good fire underneath, the elderberry-cakes dry in one day, and they are really | dried (through). She leaves them drying there one day and one night. | In the morning, when day comes, the woman takes her breakfast, the one who makes the | elderberry cakes.[1] ‖

When[2] (the cedar bark) is all split into strips, she takes her elderberry-cakes | and piles up the drying-frames | which she is going tie together in bundles. She takes up one of the strips of soft cedar-bark | and breaks it in two. She puts (the two pieces) down on the floor, on a mat that has been spread out. Then she takes

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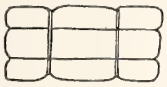
k·at!aLElōtsa g·îldōła mEnyayowē k!waxLāwa lāx ōbaᶜyas g·a g̣wä-łēg·a (*fig.*). Wä, g·îlᶜmēse g̣wāłExs laē ēt!ēd dāx·ᶜīdxa k·ats!Enaqē qaxs hēmEnāłaᶜmaē qōt!alalīłxa dzēg·Ekwē ts!ēx·īna. Wä, lāxaē tsēts!ōts lāxa mEnyayowē k!waxLāwa. Wä, lāxaē ēt!ēd ăxᶜēdxa ᶜwālasē xalaēsa qaᶜs hëᶜmēxat! g̣wēx·ᶜītsē lāxēs g·îlx·dē g̣wēg·ilas g·ālē lEqāsEᶜwa. Wä, âx̣ᵘsäᶜmēsē hë g̣wēg·ilaxa waōkwē. Wä, āłᶜmēsē g̣wāłExs laē lābEndEx ᶜwāsg̣Emasasa k·!îtk·!Edēsē. Wä, g·îlᶜmēsē ᶜwīᶜla la lEg̣Ekwa ts!ēndzowaxs laē Lēᶜlālaxēs łāᶜwŭnEmē qa g·āxēs dādEbEndxa ts!ēndzōdzala k·!îtk·!Edēsa qaᶜs lä Lag·a-aLElōts lāx nEqōstâwasēs lEg̣wīłē lāx x·îłdEmäsē xāxamasē. Wä, g·îlᶜmēsē ᶜwīlg·ustâxs laē lEqẇēlax·ᶜīdxa lEg̣wabâᶜyas qa âlak·!alēs ex· x·īqEla qaxs wāłaqēlaaq hālabala lEmx̣ᶜwīda. Wä, g·îlᶜmēsē ëk·ē L!ēsaabâᶜyas laē hēlalaEmxa ᶜnEmxsa ᶜnāläxs laē âlak·!āla lEmx̣ᶜwīda. Wä, lä hëx·säEm x·îłElaLElaxa ᶜnāla ḷEᶜwa g̣ānoLē. Wä, g·îlᶜmēsē ᶜnāx·ᶜīdxa g̣aāläxs laē g̣aaxstālax·ᶜīdēda lEq!ēnoxwaxa ts!ēx·īna ts!Edāqa.[1] . . .

Wä,[2] g·îlᶜmēse ᶜwīᶜla la dzEdzExsaakwa laē ăxᶜēdxēs ts!ēndzowē qa g·āxēs pāpEqEwēk·ałēs dzēdzēndzodzâla k·!ēk!Etk·!Edēsa lāx yaēłtsEmasLasēq. Wä, lä ăxᶜēdxa ᶜnEmts!aqē dzExEkᵘ k·ādzEkwa qaᶜs Ełts!Endēq. Wä, lä k·āk·EdEdzōlīłas lāxa LEbēłē ELdzo łēᶜwaᶜya. Wä, lä ăxᶜēdxa ts!ēndzowē sEk·!axsa qaᶜs papEqōdēs lāx ëk·!aᶜyasa

[1] Here follows a description of the shredding of cedar-bark, p. 132, line 1. [2] Continued from p. 134, line 34.

five cakes of elderberries, one on top of the other, and ‖ puts them on the two strips of soft cedar-bark, (in this way): and when | the edges are even, she pulls the two strips of cedar-bark tight and ties the ends together. | As soon as she finishes it, she takes up another | piece of soft split cedar-bark and breaks it in two; and she puts down the pieces on the | mat that has been spread out. Then she takes the bundles of elderberry-cakes that have been tied and ‖ puts them on it. She ties them crosswise, the same way as the first, | in this manner: This is what they call one bundle of elderberry-cakes, | when five cakes of elderberries are tied together. She continues doing so with | what she intends to keep in the house, to be eaten in winter. She uses | a medium-sized box. When she finishes tying the elderberry-cakes into bundles, ‖ she tilts (the box) to one side, near the fire; and when it is warm inside and really | dry, she puts the bundle of elderberry-cakes | into the box. When it is full, she puts the | cover on and ties it down. When this is done, | she puts the elderberry-box away in a place where it is always dry; ‖ that is, where the heat of the fire can reach it. After she has done so, she | gathers up the cakes that she did not tie into bundles, and puts them into another | small box, and she throws all the elderberry-cakes into it. | When they are all in, she puts the cover on, | ties it down, and puts (the box) down by the side of the first box. ‖



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la ăxᵉăxēł małts!aq dzEXEKᵘ k·ādzEKwa (*fig.*). Wä, g·îlᵉmēsē la ᵉnāxwa ᵉnEMEnxāłaxs laē łEk!ŭt!ēd yałtsEmtsa małts!aqē dzEXEKᵘ k·ādzEKwē lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ᵉnEmts!aqē dzEXEKwē k·ādzEKwa qaᵉs Ełts!Endēq. Wä, laxaē k·adEdzodālas lāx LEbēłē łēᵉwaᵉya. Wä, lä ăxᵉēdxa la yîłtsEmāla ts!ēndzowa qaᵉs ăxEyîndēs lāq. Wä, laEm galōpałaxs laē yîłᵉēts lāxēs g·îlx·dē yîLaᵉya g·a gwälēg·a (*fig.*). Wä, hëEm gwEᵉyō ᵉnEmx·sayōkᵘ ts!ēndzowa lā yîłtsEmāla sEk·!axsa ts!ēts!ēndzâ. Wä, lä hëx·säEm gwēg·ilaxēs gwEᵉyō qaᵉs hăngwīł qaᵉs ts!ēx·ts!ax·sōłxa ts!ăwŭnxLa. Wä, lä ăxᵉēdxa hēłā xāxadzEmaxs laē gwāł yaēłtsEmaxēs ts!ēts!ēndzowē. Wä, lä qōgŭnōlisas lāxēs lEgwīłē qaᵉs pEx·ts!ōdēq. Wä, g·îlᵉmēsē âlak·!āla lā lEmxᵘts!âxs laē aëk·!a hänts!âlaxa yaēłtsEmāla ts!ēts!ēndzo lāxa ts!ēndzoats!ē xāxadzEma. Wä, g·îlᵉmēsē qōt!axs laē yîkŭyînts yîkŭyaᵉyas. Wä, lä t!Emāk·Eyîndeq. Wä, g·îlᵉmēsē gwāłExs laē hăng·alīłasēs ts!ēndzoats!ē xāxadzEmē lāxa hëmEnāłaᵉmē lEmᵉwīła yîx lāg·aaasasa L!ēsaläsēs lEgwīłē. Wä, g·îlᵉmēsē gwāłExs laē q!ap!ēg·îlīłaxēs k·!ēsē yîłtsEntsōᵉ ts!ēndzowa qāᵉs lä ăxᵉēdxa ōgŭᵉlaᵉmē xāxadzEma. Wä, lä pElx·ᵉałts!âlasa ts!ēndzowē lāq. Wä, g·îlᵉmēsē ᵉwīlts!âxs laaxat! yîkŭyînts yîkwayaᵉyas. Wä, laxaē t!Emāk·EyîndEq qaᵉs lēxat! hănōlīłas lāxa g·îlx·dē hăng·alīłEms.

Salal-Berries.[1]—She takes a large dish and puts it down by the | side of her salal-berry baskets. She unties | the tops of the salal-berry baskets; and when | this is done, she pulls out the hemlock-branches which cover the top. ‖ Then she takes a medium-sized mat and spreads it outside of where she sits, where | she is going to pluck the salal-berries off the stems. She takes hold of a salal-berry branch | and plucks off the berries from the stems, and she goes on and puts | the cleaned berries into the dish, and she throws the branches | on the mat that has been spread out. She cleans them very quickly; and ‖ after all the berries have been cleaned which she put into the dish, | and after the branches have been put on the mat that has been spread out, | she folds up the mat holding the branches, | and she goes out and shakes them out outside of the house. Then she goes back into | the house. She takes her front-basket, goes down to the ‖ beach in front of her house, and picks up fresh stones, which | she puts into her small basket, enough so that she can | carry them. Then she carries the basket on her back into the house, | and she puts it down by the side of the fire. Then | the stones are poured out by the side of the fire. Then she goes down again, carrying her front-basket, ‖ and puts more stones into it; and when | she has enough, she carries them on her back into the house, and | puts them on top

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Salal-Berries.—Wä, lä ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs g·āxē k·anōlilas lāx hăx·hănēlasasēs nēnEgwats!ē laElxaᵉya. Wä, lä qwēłEyîndEx t!ēt!Emak·Eyaᵉyasēs nēnEgwats!ē laElxaᵉya. Wä, g·îlᵉmēsē gwāłExs laē łEkŭmwālax t!āk·Eyaᵉyasēs nēnEgwats!ē q!wāxa. Wä, lä ăxᵉēdxa hëłᵉa łēᵉwaᵉya qaᵉs LEp!ālīłēq lāx L!āsalīłasēs k!waēlasLaxs läLē k·îmt!ēdEłxa nEk!ŭłē. Wä, lä dāx·ᵉīdxa ᵉnEmts!aqē lāxa nEk!ŭłē qaᵉs k!ŭlpâlēxa nEk!ŭłē lāxēs yîsx·Enē, qaᵉs lä k·!āts!ōtsa k·îmdEkwē nEk!ŭł lāxa łōq!wē. Wä, lä ts!EgEdzōdālasa yEsx·înē lāxa LEbēłē łēᵉwaᵉya. Wä, lä hālabālaxs laē k·îmtaq. Wä, g·îlᵉmēsē ᵉwīᵉla k·îmdEkwa nEk!ŭłē la k·!ats!âxa k·îmdEgwats!ē łōq!wa. Wä, lāxaē ᵉwīᵉladzâᵉya yîsx·Enē lāxa k·îmdEdzowē LEbēł lēᵉwaᵉya. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē q!EnēpElīłaxēs k·îmdEdzowē łēᵉwaᵉya qaᵉs lä łaaqEwElsaq lāx L!āsanâᵉyasēs g·ōkwe. Wä, lä ēdēL laēL lāxēs g·ōkwē qaᵉs ăxᵉēdēxēs nānaagEmē qaᵉs lä lEnts!ēs lāxa L!Emaᵉisasēs g·ōkwē. Wä, lä xEXᵘᵉwīdxa āłExsEmē t!ēsEma qaᵉs lä xEXᵘts!âlas lāxēs nānaagEmē. Wä, âᵉmisē gwanāla qaᵉs łâkwēsēxs g·āxaē ōxLosdēsElaq qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas lāx onâlisasēs lEgwīłē. Wä, laEm gŭgEnōlisas lāxēs lEgwīłēxa t!ēsEmē. Wä, laxaē ētEnts!ēsa k·!ōqŭlaxēs nānaagEmē qaᵉs läxat! ēt!ēd xEXᵘts!âlasa t!ēsEmē lāq. Wä, g·îlᵉmēsē hëłats!âxs laē ōxLōsdēsa qaᵉs läxat! ōxLaēLElaq lāxēs g·ōkwē qaᵉs

[1] This follows the description of the gathering of salal berries, p. 207, line 53.

of those she brought in first. She just puts | the basket with stones 23
in it on the floor, and she builds up the fire so | that it is high. She
takes good dry fire-wood and ‖ lays it across the top of the fire. When 25
this is done, | she piles stones on top of it; and when they are all
on, | she takes a low box and washes it out. | When this is done, she
puts it down. She takes a small steaming- | box and pours water
into it half way up from the bottom; and she ‖ leaves it there just 30
outside of the low box, at a place between it | and the fire. Then
she takes the fire-tongs and puts them down on the floor. | Now it is
all done, and she waits for the stones to get red-hot, | as they are
still on the fire. |

Now we will talk for a little while about the low-sided box for
mixing salal-berries. ‖ It is three long spans and one short span | in 35
length, and it is just two | long spans in width, and it | is one span
in height. | The corners made in the same way as the boxes for
keeping preserved salmon. ‖ That is all about this. | 40

As soon as all the stones which are on the fire are red-hot, | the woman
who works on the salal-berries takes the dishes containing the cleaned |
berries and puts them down by the side of the low box for making
salal-berry cakes; | she takes the tongs and puts them down at the

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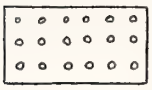
lä ōxLaqas lāxēs g·îlx·dē xEgwanEma. Wä, â^{e}mēsē la hăngēlīła 22
t!ēts!âla lExäxa xEgwīłē t!ēsEma. Wä, lä hēł^{e}īdxēs lEgwīłē qa
q!ap!ēsgEmlīłēs. Wä, lä ăx^{e}ēdxa ëk·ē lEmxwa lElqwaEma qa^{e}s
gayi^{e}lälax·^{e}īdēq lāx ōkŭya^{e}yasēs lEgwīłē. Wä, g·îl^{e}mēsē gwāłExs 25
laē xEqŭyîndālasa t!ēsEmē lāq. Wä, g·îl^{e}mēsē ^{e}wīlk·EyEndExs laē
ăx^{e}ēdxa bEng·Ela t!Eqag·i^{e}lats!ä qa^{e}s aëk·!ē ts!ōxŭg·îndEq. Wä,
g·îl^{e}mēsē gwāłExs laē hăng·alīłas. Wä, lāxaē ăx^{e}ēdxa ăma^{e}yē
q!ōlats!ä qa^{e}s gŭxts!ōdēsa ^{e}wāpē qa ^{e}nEgoyoxsdalēs. Wä, laEm
ha^{e}nēł lāx L!āsotäga^{e}yasa bEng·Ela t!Eqag·i^{e}lats!ä lāx ăwāgawa^{e}yas 30
LE^{e}wa lEgwīłē. Wä, lāxaē ăx^{e}ēdxa ts!ēsLāla qa g·āxēs k·adēła. Wä,
laEm ^{e}wī^{e}la lāxēq. Wä, â^{e}misē la ēsEla qa mēmEnłtsEmx·^{e}īdēdā
t!ēsEmē la xEx^{u}Lālalēs lāx lEgwīłas.

Wä qEns yāwas^{e}īdē gwāgwēx·sEx·^{e}īd lāxa bEng·Ela t!Eqag·i^{e}la-
ts!ä, yîxs mamōp!Enk·Elaasa ts!Ex^{u}ts!āna^{e}yē lāxEns q!wāq!wax·- 35
ts!āna^{e}yēx yîx ^{e}wāsgEmg·Eg·aasas. Wä, la nExnEqEla małp!Enk·
lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ^{e}wādzEgEg·aasas. Wä, lā
^{e}nEmp!Enk·ōstâ lāxEns q!wāq!wax·ts!āna^{e}yēx yîx ^{e}wālasgEmasas.
Wä, lä yūEm gwälē wŭlāyasōx wŭlā^{e}yasa xEtsEmaxs k·ōgEkwaē.
Wä, la^{e}mEn gwāł laxēq. 40

Wä, g·îl^{e}mēsē ^{e}naxwa la mEmEnłtsEmx·^{e}īdēda xEx^{u}Lālalēsē t!ē-
sEmxs laē ăx^{e}ēdēda nānak!ŭłtsīla ts!Edāqxēs k·îmdEx^{u}ts!âlaxa nE-
k!ŭłē łōElq!wa qa^{e}s g·axē k·anōlīłElas lāxa bEng·Ela t!Eqag·i-
^{e}lats!ä. Wä, lāxaē ăx^{e}ēdxēs ts!ēsLāla qa g·āxēs k·adēł lāx ēaxElas-

place where she is going to work. ‖ Then she takes up with both hands the cleaned salal-berries and | pours them into the low box for making salal-berry cakes, for its name is | "low-box for making salal-berry cakes." She puts the berries into it; and | she only stops pouring in salal-berries when they are four | finger-widths deep, when they are levelled down on top. ‖ Then she takes the tongs and takes up with them the red-hot stones. | First she dips them into a steaming-box containing water, so that | the ashes that stick on the stones will come off, and so that they may not be too hot | and burn the salal-berries when they are put in. | After dipping the stones in, she puts them in one corner of the ‖ salal-berries; and she continues doing so with the other red-hot stones. | When she finishes, it is this way.



Then | with both hands she takes more salal-berries and pours them on the red-hot stones which | are in the salal-berry box; and when these are also four | finger-widths in depth, then she takes the tongs and takes up ‖ more red-hot stones. She dips them into the steaming-box | with water in it, and puts them on the salal-berries; | and when these are all covered with stones, she pours more | salal-berries on top; and when these are all in, she again | puts in more hot stones; and when they are all covered ‖ with hot stones, she takes a medium-sized mat | and spreads over it, for now it boils up;

Las. Wä, lä gōxᵉwīd lāxa łEXᵘts!âla k·îmdEkᵘ nEk!ŭła qaᵉs lä goxᵘts!âlas lāxēs t!Eqag·iᵉlats!ē bEng·Ela qaxs hēᵉmaē la ḷēgEmsa bEng·Ela t!Eqag·īᵉlats!äxs laē goxts!ōyowa nEk!ŭłē lāq. Wä, ālᵉmēsē gwāł goxts!âlasa nEk!ŭłaxs laē mōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâxᵘts!Ewasas yîxs laē ᵉnEmāk·Eᵉyaakwa. Wä, lä ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îp!īdēs lāxa x·īx·EXsEmāla t!ēsEma qaᵉs lä g·āg·îlasīla hăpstEnts laxa q!ōlats!ēts!âla ᵉwāpa, qa lawälēsa k!wēk!ŭtsEmaᵉyaq gŭnaᵉya. Wä, hēᵉmis qa k·!ēsēs xEnLEla ts!Elqwa qa k·!ēsēs k!ŭmElx·ᵉīdēda nEk!ŭłē qo łał k·!îp!Eqałts lāq. Wä, g·îlᵉmēsē la hăpstaakwēda t!ēsEmaxs laē k·!îp!Eqas lāx ăpsbałts!âwasa nEk!ŭłē. Wä, lä hëx·sä gwēg·ilaxa waōkwē x·īx·EXsEmāla t!ēsEma. Wä, g·îlᵉmēsē gwāłExs laē g·a gwälēg·a (*fig.*). Wä lāxaē ēt!ēd goxᵉwīd lāxa nEk!ŭłē qaᵉs goxŭyîndēs lāxa x·īx·EXsEmāla t!ēsEmaxa lā axEgēxa nEk!ŭłē. Wä, g·îlEmxaāwisē mōdEnē wâgwasas lāxEns q!wāq!wax·ts!ānaᵉyēxs laē ēt!ēd ăxᵉēdxēs ·ts!ēsLāla qaᵉs k·!îp!ēdēs lāxaaxa x·īx·EXsEmāla t!ēsEma qaᵉs lä hăpstEnts lāxa ᵉwābEts!âwasa q!ōlats!ē. Wä, lāxaē k·!îp!Eqas lāx ōkŭyaᵉyasa nEk!ŭłē. Wä, g·îlᵉEmxaāwisē la hamElqEyîndqēxs laē ēt!ēd goxŭyîndālasa nEk!ŭłē lāq. Wä, g·îlᵉmēsē ᵉwīlg·Ełts!âyēda nEk!ŭłaxs laē ēt!ēd k·!îpEyîndālasa ts!Elqwa t!ēsEm lāq. Wä, g·îlᵉEmxaāwisē hamElqEyEᵉyēda ts!Elqwa t!ēsEm lāqēxs laē ăxᵉēdxa hēładzowē łēᵉwaᵉya qaᵉs LEpEyîndēs lāq, qaxs lEᵉmaē maEmdElqŭla. Wä, g·îlᵉmēsē

and after | she has done so, she takes an elderberry-cake that has not 67
been tied up in bundles with | shredded cedar-bark, and puts it up
on edge over her fire. | It gets brittle quickly, and she goes down to the
beach in front of her house ‖ to look for a flat sandstone; and when 70
she finds one, | she takes it up and puts it down by the side of the
box in which | the salal-berries are being cooked. She takes her
husband's stone hammer and | places it on the flat sandstone. When
the elderberry-cake is quite | brittle, she takes down the elderberry-
cake and she takes a new ‖ mat and spreads it out. She puts the flat 75
sandstone on the | mat and takes up the cake of elderberries, places
it | on the sandstone, and she takes the stone hammer and pounds |
the elderberry-cake so that it breaks in pieces. When it is all broken
up, | she takes up the pounded elderberry-cake with both hands,
rubs it together ‖ so as to make a powder of it, and she only | stops 80
when it is all like flour. After she has broken up | one of the elder-
berry-cakes, she takes others, for generally | they break ten cakes of
elderberries for making the | salal-berry cakes. After ten elderberry-
cakes have been broken up, ‖ she takes off the mat that has been 85
spread over the salal-berry box, for | they are done when they stop
boiling. She takes a ladle | and a large dish and puts them down
by the side of the low salal-berry box. | Then she takes the tongs

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gwāłEXS laē ăxᵉēdxēs ts!ēndzewats!ē, yîxa k·!ēsē yaēłtsEmālaxa 67
k·ādzEkwē qaᵉs lä pElk·Emg·aaLElōts lāxa nEqōstâwasēs lEgwīłē
qa hālabalēs tsōsᵉēda. Wä, lä lEnts!ēs lāx L!Emaᵉisasēs g·ōkwē
qaᵉs lä āläx pEgEdzowa dEᵉna t!ēsEma. Wä, g·îlᵉmēsē q!āqēxs 70
laē ăxᵉēdEq qaᵉs g·āxē paxᵉālīłas lax ăpsanâlīłasēs t!Eqag·ilasEᵉwē
nEk!ŭła. Wä, lä ăxᵉēdEX pElpElqasēs łāᵉwŭnEmē qaᵉs lä mEgŭ-
dzōts lāx pEgEdzōwē dEᵉna t!ēsEma. Wä, g·îlᵉmēsē âlak·!āla
lā tsōsaxs laē ăxāxōdxa ts!ēndzowē. Wä, lä ăxᵉēdxa Eldzowē
łēᵉwaᵉya qaᵉs LEp!ālīlēs. Wä, lä pagEdzōtsa dEᵉna t!ēsEm lāxa 75
łēᵉwaᵉyē. Wä, lä ăxᵉēdxa ᵉnEmxsa ts!ēndzowa qaᵉs paxᵉālōdēs
lāxa dEᵉna t!ēsEma. Wä, lä ăxᵉēdxa pElpElqē qaᵉs lEseldzōdēs
lāxa ts!ēndzowē qa q!wēq!ŭłts!ēs. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sEXS
laē gōxᵉwītsēs wāx·sōłts!ānaᵉyē eᵉeyasō lāxa q!wēlkwē ts!ēndzowa
qaᵉs hēlōx̣ᵘsEndēqēxs laē dzak·ōdxēs eᵉeyasowē. Wä, āłᵉmēsē 80
gwāłEXS laē yōEm gwēx·sa qŭxēx. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sēda
ᵉnEmxsa ts!ēndzowa laē ēt!ēdxa waōkwē qaxs hēmEnāłaᵉmaē
nEqaxsē ts!ēndzowē q!wēłasEᵉwasa ts!Edāqē qās āxEgEmxēs t!Eqa-
g·īlasEᵉwē nEk!ŭła. Wä, g·îlᵉmēsē ᵉwīᵉla la q!wēlkwa nEqaxsa ts!ēn-
dzowa laē ăxōdxa łēᵉwaᵉyē LEpEmālīłasa t!Eqag·īᵉlats!ē bEng·Ela qaxs 85
lEᵉmaē L!ōpaxs laē gwāł mEdElqŭla. Wä, lä ăxᵉēdxa k·ats!Enaqē;
wä, hëᵉmisa ᵉwālasē łōq!wa qaᵉs lä k·anōlīłas lāxa t!Eqāg·iᵉlats!ē
bEng·Ela. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs k!ap!Elēs lāxa t!ēsE-

and feels for the stones, | which are in the bottom, under the boiled salal-berries; and when ‖ she gets hold of a stone, she takes a spoon and scrapes off the jam that | sticks to the stone. After scraping it off, she puts | (the stone) into the dish; and she continues doing this with the other stones. | When all the stones are out, she takes the dish with the stones, | goes out, and throws them out of the house. Then ‖ she goes back with the dish and puts it down. Then she takes her tongs | and stirs the salal-berries. She stirs them for a long time. Then the | boiled salal-berries become liquid. Next she takes a spoon | and dips it into the pounded elderberries, and pours these into the boiled | salal-berries; and she continues stirring them with the tongs. When ‖ all the pounded elderberries have been thrown in, it gets thick. | After finishing this, she takes her drying-frame, (the same one) that is used in making elderberry-cakes, | and she also uses the (same) measure that she used to measure the elderberry-cakes, | and also the skunk-cabbage leaves heated over the fire, for she does everything | with the boiled salal-berries, making them into cakes, as she did when ‖ making cakes of the elderberries; and she also ties them into bundles | with shredded cedar-bark in the way in which she tied the dried elderberries. | Thus they are tied into bundles with shredded cedar-bark, and they are put into a (square) box, which is | called "salal-berry box" because it contains

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maxs laē xEgŭndzēs lāxa L!ōpē nEk!ŭła. Wä, g·il$^{\varepsilon}$mēsē lâłxa t!ēsEmaxs laē ăx$^{\varepsilon}$ēdxa k·ats!Enaqē qa$^{\varepsilon}$s k·îxâlēxa t!Eqäxs laē k!wēk!ŭtsEmēxa t!ēsEmē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wīlg·Ełtsemxs laē k·!îp-ts!ōts lāxa łōq!wē. Wä, âx·sä$^{\varepsilon}$mēsē hë gwēg·ilaxa waōkwē t!ēsE-ma. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lōstēda t!ēsEmaxs laē dāg·îlīłaxa t!ēts!âla łōq!wa qa$^{\varepsilon}$s lä gŭqEwElsaq lāx L!āsanâ$^{\varepsilon}$yasēs g·ōkwē. Wä, g·āx-$^{\varepsilon}$mēsē k·ālaxa łōq!wē qa$^{\varepsilon}$s k·āg·alīłēs. Wä, lä ăx$^{\varepsilon}$ēdxēs ts!ēsLāla qa$^{\varepsilon}$s xwēt!ēdēs lāxa L!ōpē nEk!ŭła. Wä, lä gēg·îlīłExs laē âla-k·!āla la $^{\varepsilon}$wāpalēda L!ōpē nEk!ŭła. Wä, lä ăx$^{\varepsilon}$ēdxa k·āts!Enaqē qa$^{\varepsilon}$s tsēqēs lāxa q!wēlkwē ts!ēx·ina qa$^{\varepsilon}$s lä tsēqElas lāxa L!ōpē nEk!ŭła. Wä, lä hëmEnāłaEm xwētasa ts!ēsLāla lāq. Wä, g·îl-$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laqēda q!wēlkwē ts!ēx·ina laqēxs laē gEnx·$^{\varepsilon}$īda. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē ăx$^{\varepsilon}$ēdxēs k·!ītk·!Edēsēxēs lEgEdzōx̣^{u}däxa ts!ēn-dzowē. Wä, hëEmxaāwis mEnyayâsēs mEnyayâxa ts!ēndzowē. Wä, lāxaē pEnkwa k·!Ek·!aōk!wa lāxa lEgwīłē, yîxs â$^{\varepsilon}$maē naqEm-g·îłtō laxēs la gwēg·ilasxa L!ōpē nEk!ŭłExs laē lEqāq lāxēs gwēg·ila-saxs läx·dē lEqaxa ts!ēndzowē. Wä, hëEmxaāwisē gwäłaxs laē yaēł-tsEmālaxa k·ādzEkwē lāxaax gwäłaasasa ts!ēndzowaxs laē yaēł-tsEmālaxa k·ādzEkwē. Wä, laxaē xEtsEmē hănts!Ewasaxa ḷēga-däs nEgŭdzEwats!ē xEtsEma, yîxs laē g·īts!Ewax̣^{u}sa nEgŭdzōwē

the salal-berry cakes. | Those are not the best salal-berries that are mixed with ‖ elderberries; for they make them in a (cheap) way to sell 110 them, and also for her | husband to give a feast of salal-berry cakes. They do the same with the | salal-berries as they do with the elderberries when a feast is given. | The only difference is that the dishes are called | "salal-berry-cake dishes." That is all about the one way of doing this.‖

Salal-Berries and Elderberries mixed—(Strips of caked salal- 1 berries). | In this[1] (box) salal-berries mixed with elderberries are pounded before they are ripe. | This is what I talked about first, for they are made as cheaply as possible, because they are for sale | or given at a feast to different tribes. Therefore the salal-berries are not pure; ‖ and they put in the elderberries so that they will show 5 up better and | that the salal-berry cakes will dry more quickly, when elderberries | are mixed with them, for this is sold cheaply. |

Now I will talk about the salal-berry cakes, which are made carefully by the | women for their own food and for their husbands, their children, and their ‖ relatives. When (the woman) makes the salal- 10 berry | cakes mixed with elderberries, she does not pick the largest salal-berries seen by her, those which grow well, | she keeps these to be picked when they are | ripe. When they are quite ripe, she takes her three | baskets, the same ones that were used before,

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t!Eqa. Wä, hëEm k·!ēs aëk·!aak^{u} nEgŭdzō t!Eqēda la g·ēqElaxa ts!ēx·ina, yîxs häē sēnatsēq qa^{e}s laxōyâ. Wä, hë^{e}mis qō t!Eqa- 110 g·ilaēxsdē łā^{e}wŭnEmasēx nEgŭdzōwa, wä lāxaē hëEm gwēg·ilasE^{e}wēda nEgŭdzōwē t!Eqē gwēg·ilasaxa ts!ēndzowaxs laē k!wēladzEma. Wä, lēx·a^{e}mēsē ōgŭx^{e}īdēda ḷēgEmasa łōElq!wäxs t!Ext!agatsläxa nEgŭdzōwē. Wä laEm gwāła ^{e}nEmx·^{e}idāła gwēg·ilasEq.

Salal-Berries and Elderberries mixed (T!Eqēlaxa hëyadzō nEgŭdzō 1 t!Eqa).—Wä,[1] la hëEmḷał k·!îlx·amEnqŭla nEk!ŭła axEqEläxa ts!ēndzowEn g·ālē gwāgwēx·s^{e}ālasa qaxs yayaqēlakwaaxs laxoyEwēLē ḷōxs k!wēladzEmaē lāxa q!ēnEmē lēlqwälaLa^{e}ya, lāg·īłas k·!ēs sayōqwa nEk!ŭłē. Wä, hë^{e}mis lāg·iłasa ts!ēx·ina q!āq!ēk·!ēs. Wä, 5 hë^{e}misēxs hālabalaē lEmx^{e}widēda nEgŭdzōwē t!Eqaxs laēda ts!ēndzowē axEgēq, yîxs hōlaloxwaaxs k·îlxwasE^{e}waē.

Wä, la^{e}mēsEn gwāgwēx·sEx·^{e}īdEł lāxa nEgŭdzōwaxs aëk·!asE^{e}waasa ts!Edāqē qa^{e}s hēłelayo ḷE^{e}wis łā^{e}wŭnEmē ḷE^{e}wē sāsEmē ḷō^{e}mēs ḷēḷEḷâla. Wä, hë^{e}maaxs laē gwāł ēaxElaxa ts!ēts!EnqEla nEgŭdzō 10 t!Eqa laxēs k·!ēts!ena^{e}yē nEkwaxēs dōgŭłē ăwâ nEk!ŭła, yîxa ëk·as q!wāx^{e}ēdaēna^{e}yē. Wä, laEm gŭL!Esaq qa^{e}s läł nEkwāLEq qō lāł q!ayōx^{e}wīdEł. Wä, g·îl^{e}mēsē q!āyoqwaxs laē ăx^{e}ēdxēs yūduxuSEmē laElxa^{e}ya yîxaaxēs g·îlx·dē nEgwats!ä. Wä, lä hëEmxat! gwēg·i-

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[1] Continued from description of the dish for pounding salal-berries (p. 60, line 78).

15 and she does everything ‖ as she did before when she went to pick salal-berries, as I first described; | and she also does as I said before, when she picks the salal-berries off the branches, | and she puts them into the same dishes; and when they have all been cleaned, | she takes the mortar-box for the salal-berries, and she puts it down on the floor | where she is going to work; and she also takes her 20 husband's stone hammer and places it ‖ on the edge or by the side of the mortar-box. Then she takes the | dish containing the cleaned salal-berries and puts it down next to the mortar-box; | and she puts in both hands and takes out the | cleaned salal-berries and places them in the mortar-box. When | they are two finger-widths deep 25 in the ‖ bottom of the mortar-box, she takes her | stone hammer and pounds them until they burst, and she continues | pounding them until she sees that they have all burst. Then she takes the | large dish and pours the pounded salal-berries into it. After | pouring all out, she takes some more of the cleaned salal-berries, ‖ 30 puts them into the mortar-dish, and when they are | two finger-widths deep in the | mortar-box, she takes her stone hammer and pounds them. | She pounds them for a long time; and when she sees | that they have all burst, she puts the hammer down on the floor ‖ 35 and pours the pounded salal-berries into the dish. | She continues

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15 lēs gwēg·ilasaxs g·ālēx·dē nEkwaxEn g·îlx·dē gwāgwēx·sᵉālasa. Wä, lāxaē hëEm gwēg·ilaqēs gwēg·ilasaxs laē k!ŭlpâlaxa nEk!ŭłē. Wä, lāxaē hëEm k·!ats!âlasēda łōElq!wē. Wä, g·îlᵉmēsē ᵉwīᵉlala k·îmdEkwaxs laē ăxᵉēdxa lEg·ats!äxa nEk!ŭłē qaᵉs g·āxē hăng·alīłas lāxēs ēaxElasLē. Wä, lāxaē ăxᵉēdEx pElpElqasēs łāᵉwŭnEmē qaᵉs g·āxē 20 mEkwägElīłas lāxēs lEg·ats!äxa nEk!ŭłē. Wä, lä ăxᵉēdxa k·îmdEgwats!äxa nEk!ŭłē łōq!wa qaᵉs g·āxē k·ānodzents lāxa lEg·ats!äxa nEk!ŭłē. Wä, lä gōxᵉwītsēs wāx·sōłts!ānaᵉyē eᵉeyasō lāxa k·îmdEkwē nEk!ŭła qaᵉs lä goxts!âlas lāxa lEg·ats!äxa nEk!ŭłē. Wä, g·îlᵉmēsē mālden lāxens q!wāq!wax·ts!ānaᵉyēx yîx wâgwasasa k·îmdE-25 kwē nEk!ŭł lāx ōts!âwasa lEg·ats!äxa nEk!ŭłaxs laē dāx·ᵉīdxa pElpElqē qaᵉs lEselgendēs lāq qa ᵉwīᵉlēs kŭx·ᵉīda. Wä, lä gēg·îlīł lEselgēq. Wä, g·îlᵉmēsē dōqŭlaq laEm ᵉwīᵉla kŭk·axs, laē ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs lä qEpōsasa lā lEdzEkᵘ nEk!ŭł lāq. Wä, g·îlᵉmēsē ᵉwīlâsExs laē ēt!ēd gōxᵉwīd lāxa k·îmdEkwē nEk!ŭła qaᵉs 30 lēxāt! goxts!ōts lāxa lEg·ats!äxa nEk!ŭłē. Wä, g·îlᵉEmxaāwisē mālden lāxens q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas lāx ōts!âwasa lEg·ats!äxa nEk!ŭłaxs laē dāx·ᵉīdxa pElpElqē qaᵉs lEselgaᵉyēs lāq. Wä, lāxaē gēg·îlīłExs lEselgaᵉyaaq. Wä, g·îlᵉEmxaāwisē dōqŭlaq laEm ᵉwīᵉla kŭkŭxᵘsExs laē g·ēg·alīłasēs lEdzayowē pElpElqaxs laē 35 qEpâsasa lā lEdzEkᵘ nEk!ŭł lāxa lEdzEgwats!ē nEk!ŭł łōq!wa. Wä, âxᵘsäᵉmēsē la hë gwēg·ilaxa waōkwē k·îmdEkᵘ nEk!ŭła. Wä,

doing this with the other cleaned salal-berries, and | only stops when 37
they have all been pounded. She does not make them into cakes quickly, | but leaves them for two nights in the dish, covered over with a mat, before | making the cakes. ‖

Now I will talk about the long strips of dried salal-berries. When | 40
the woman gets ready to dry them, after leaving them two nights covered | over with a mat, so that no soot will drop into them and | so that they will get thick,—for she can not make them into cakes immediately | after pounding, because the berries are full of juice, and therefore ‖ she leaves them for a long time to dry up,—then she 45
takes up the drying-frame, | the (same) one as she used when she dried elderberries mixed with salal-berries, | and also the heated skunk-cabbage. She puts the heated | skunk-cabbage leaves down flat the whole length of the drying-frame. She puts them on very | smoothly; and when they are all down on the drying-frame from end to end, ‖ she 50
takes her straight knife and cuts the curved edges | of the skunk-cabbage leaves that hang down over the two side-pieces of the drying-frame | (this is called by some people "stiff edge of the drying-frame)". | After cutting them all off, she takes a large horse clam-shell | and a large spoon, and she takes the pounded-salal-berry dish ‖ and puts it 55
down by the side of the drying-frame. She | takes the ladle, dips it in, and stirs it until they are well mixed | with the juice; and when

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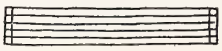
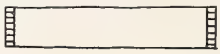
ał^{e}mēsē gwāłEXs laē ^{e}wī^{e}la la lEdzEkwa. Wä, k·!ēst!a yä^{e}nag·aāla 37
lEx^{e}ēdEq. Hëda la māłEXsē ǵānoLas ^{s}nakŭyāłaxa łē^{e}wa^{e}yaxs laē lEx^{e}ēdEq.

Wä, la^{e}mēsEn gwāgwēx·s^{e}Ex·^{e}īdEł lāxa hëyadzō nEgŭdzōxs laēda 40
ts!Edāqē xwānał^{e}īd qa^{e}s lEqēq lāqēxs laē māłEXsēs ǵanoLē nāx̣ŭm-łīłxa łē^{e}wa^{e}yē qa k·!ēsēs q!wāp!EqElasō^{e}sa q!wałōbEsē. Wä, hë^{e}mis qa âlak·!alēs ǵEnx·^{e}īda qaxs k·!eâsaē gwēx·^{e}idaas lEx^{e}ēdqēxs g·ālaē gwāł lEsElgēq qaxs âlak·!ālaē q!ēnEmē saaqas. Wä, hë^{e}mis lāg·iłas hë gwaēłē qa lEmlEmōx̣^{u}dēs. Wä, lä ăx^{e}ēdēda ts!Edāqaxa k·!îtk·!E- 45
dēsē, yîxēs k·!îtElāx·däxs g·ālēx·dē lEqaxa ts!ēts!EnqEla nEgŭdzō-wa. Wä, hë^{e}misa pEnkwē k·!Ek·aōk!wa. Wä, lä pāǵEdzōtsa pEnkwē k·!Ek·!aōk!wa lāx ^{e}wāsǵEmasasa k·!îtk·!Edēsē. Wä, laEm aëk·!axs laē hamElgEdzâ^{e}ya k·!Ek·!aōk!wa pāpEqō^{e}nakŭlaxs labEndālaē. Wä, lạ̈ ăx^{e}ēdxēs nEXX·äła k·!āwayowa qa^{e}s t!ōsâlēxa k·îlk·Elx·Enxa- 50
^{e}yasa k·!Ek·!aōk!wäxs laē k·!esâła lāx k·āk·EtEnxa^{e}yasa k·îtk·!Edēsē; yīxs ḷēqElaēda waōkwas L!āL!EXEnxē lāxa k·āk·EtEnxa^{e}ya. Wä, g·îl^{e}mēsē ^{e}wī^{e}la t!ōsEwakŭxs laē ăx^{e}ēdxa ^{e}wālasē xālaētsa mEt!ānа^{e}yē. Wä, hë^{e}misa ^{e}wālasē k·āts!Enaqa. Wä, lä ăx^{e}ēdxa lEg·Ex̣^{u}ts!âlāxa nEk!ŭłē łōq!wa qa^{e}s g·āxē hănEnxElīłas lāxa k·!îtk·!Edēsē. Wä, lä 55
dāx·^{e}īdxa k·āts!Enaqē qa^{e}s tsēqēs lāq qa^{e}s xwēt!ēdēq qa lElgowēs ḷE^{e}wis saaqē. Wä, g·îl^{e}mēsē âlak·!āla la lElgōxs laē tsēx·^{e}ītsa k·āts!E-

58 the berries are well mixed, she dips the | spoon into them until it is heaping full of the pounded salal-berries; and she pours | them on one end of the drying-frame. Then she takes a straight cedar-stick ‖ 60 and puts it down (crosswise) near the end of the drying-frame, in this manner: |  The thickness of the cedar-stick is one-half of the little finger, | and it is just squeezed between the two side-pieces of the drying-frame. She | does the same at the other end; and after doing so, she takes the | clam-shell, turns it over, and uses it to smooth the pounded 65 salal-berries ‖ on one end of the drying-frame. Then the pounded salal-berries are levelled down | to the crosspiece of cedar-wood, and she presses | the pounded salal-berries against the two side-pieces. As soon as she has spread all the pounded | salal-berries, she dips the spoon into the berries again and pours them out at the | end of the 70 salal-berries. She continues doing this until ‖ she reaches the end of the drying-frame; and when she reaches the other crosspiece, | she stops. After doing so, it is in this way: |  Sometimes she has as many as twenty drying-frames with | pounded salal-berries, or even more when the salal-berries are growing well | in summer, and when the woman is indus- 75 trious in picking salal-berries. ‖ After this has been done, she asks her husband to come and help her | put the frames up just over the fire, not very high, | for the woman must bend her head when she

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58 naqē qa L!āk·Emalīsēxa lEg·Ekwē nEk!ŭła qa^{e}s lä tsēdzōts lāx ăpsba-^{e}yasa k·!ītk·!Edēsē. Wä, lä ăx^{e}ēdxa k!waxLāwē qa^{e}s nEgEnōsa. Wä, 60 lä k·atbEnts lāxa māx·ba^{e}yasa k·!ītk·!Edēsē g·a gwä^{e}łēg·a (*fig.*), yîxs k·!ōdEnaē lāxEns sElt!ax·tsāna^{e}yēx yîx wâgwasasa k!waxLāwē. Wä, lä âEm qatawēłtEwē lāx L!āL!EXEnxa^{e}yasa k·!ītk·!Edēsē. Wä, lāxaē hëEm gwēx·^{e}īdxa ăpsbā^{e}yē. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa xalaēsē qa^{e}s nELałamasēqēxs laē gwēldzodālaxa lEg·Ekwē nEk!ŭł lāx 65 ăpsba^{e}yasa k·!ītk·!Edēsē. Wä, laEm ^{e}nEmäk·ałēda lEg·Ekwē nEk!ŭł LE^{e}wa gēba^{e}ye k!waxLāwa. Wä, lä lālenxEndxa L!āL!EXEnxa^{e}yasa lEg·Ekwē nEk!ŭła. Wä, g·îlnaxwa^{e}mēsē gwēldzōd ^{e}wī^{e}lasa lEg·Ekwē nEk!ŭłExs laē ēt!ēd tsēx·^{e}ētsa k·āts!Enaqē qa^{e}s lä tsēdzōts lāx lā ^{e}wālałaats ōba^{e}yasa nEk!ŭłē. Wä, âx^{u}sä^{e}mēsē hë gwēg·ilaxs laē 70 lābEndālaxa k·!ītk·!Edēsē. Wä, g·îl^{e}mēsē lāg·aa lāxa ^{e}nEmē gēba-^{e}ya laē gwāła. Wä, g·îl^{e}mēsē gwāłExs laē g·a gwāłēg·a (*fig.*), yîxs ^{e}nāł^{e}nEmp!Enaē małtsEmg·ustâxsēda k·!ītk·!Edēsē la ăxdzâlaxa lEg·Ekwē nEk!ŭła LŌ^{e}xs hăyaqamaaq, yîxs hëłaēda nEk!ŭłē lāxēs q!wax^{e}ēdaēna^{e}yē LŌ^{e}xs sE^{e}x^{u}ts!aēda ts!Edāqē la nEkwaxa nEk!ŭłē. 75 Wä, g·îl^{e}mēsē gwāłExs laē ăxk·!ālaxēs łā^{e}wŭnEmē qa g·āxēs g·ēwalaq qa^{e}s LēS^{e}aLElōdēs lāx nEqōstâwasēs lEgwīłēxa k·!ēsē âlaEm ëk·!āla qaxs g·îmxwała^{e}maēda ts!Edāqaxs laē LāwabEwēxa k·!ītk·!Edēsaxs

is standing under the drying-frame | when it is put up over the 77
fire. Now the woman takes hold of one end, | and her husband of
the other, and they put the salal-berry cakes (for now their name
is changed) ‖ over the fire. After doing so, her husband | builds up 80
the fire with very dry alder-wood. | The reason why they use alder-
wood to burn underneath is because it gives no sparks | and it makes
a very hot fire, for the owner of the salal-berries wishes them | to dry
quickly. As soon as the fire burns well, they watch ‖ the drying- 85
frames that they may not catch fire, and they do not leave (the cakes)
there for more than two | hours. Then they are half dry. Now |
the berry-cakes are done; and she takes them all down and puts
down on the floor one | of the drying-frames. Then she takes down
another one and puts it on top | of the one on the floor; and she con-
tinues doing so, putting them one ‖ on top of another. After she has 90
taken them all down, the woman | takes an empty drying-frame and
places it over the top | one which has the long strips of salal-berry
cakes on it. Then she turns it over on the | empty one. The woman
is careful that the salal-berry cake | is flush with the end of the
empty drying-frame, and ‖ that the sides are straight along its sides; 95
for all the frames are made of the same length | and of the same
width. As soon as | she has finished, she calls her husband to come
and take hold | of the drying-frames that lie face to face. Then her

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laē LēstâYa lāx ëk·!aᶜyasa lEgwīłē. Wä, laEm dādEbaᶜya ts!Edāqē 78
ḶEᶜwis łāᶜwŭnEmaxs laē LēstōdXa t!Eqa qaxs lEᶜmaē L!āyoXLäxs
laē LēstâᶜYa lāXa lEgwīłē. Wä, g·îlᶜmēsē gwāłEXs laē łāᶜwŭnEmas 80
lEqwēlax·ᶜīdXēs lEgwīłasa L!äsmEsēXa âlak·!alä la lEmxwa. Wä,
hëEm lāg·iłas hë lEgwābEwīsēda L!äsmEsaXs k·!ēsaē ănōbēXostâla.
Wä, hëᶜmisēXs Lōmaē L!ēsEg·ustâla qaᶜs ᶜnēk·aē qa hālabalēs
lEmxᶜwidēs t!Eqa. Wä, g·îlᶜmēsē x·īqostâwē lEqwēlaᶜyas laē q!aq!a-
lālaq qa k·!ēsēs x·īxᶜēdē k·!ītk·!Edēsas. Wä, k·!ēst!a małts!agELE- 85
lag·īla lāXa q!aq!alak·!aᶜyaXa ᶜnāläXs laē k·!ayaxᶜwīda. Wä, laEm
L!ōpa t!Eqa. Wä, lä ăXaXōd ᶜwīᶜlaq qaᶜs paXᶜalīłēsa ᶜnEmXs
k·!ītk·!Edēsa. Wä, lä ēt!ēd ăXaXōdXa ᶜnEmXsa qaᶜs pāgēg·îndēs
lāXa lā pagēła. Wä, lä hānał ăXāXElaXa waōkwē qaᶜs lä ᶜwīᶜla
pagēg·îndālas lāXa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜlaXaXs laēda ts!Edāqē 90
ăxᶜēdXa lōbEdzâla k·!ītk·!Edēsa qaᶜs lä papEqōdEq ḶEᶜwa ëk·!En-
XelīłE t!Eqadzâlaxa hëyadzowē t!Eqa. Wä, laEm bEnāsałēda
lōbEdzâla. Wä, lä dōqwałēda ts!Edāqaxa t!Eqādzâla k·!ītk·!Edēs
qa ᶜnEmabałēs ōbaᶜyas ḶEᶜwa lōbEdzâla k·!ītk·!Edēsa. Wä, hëᶜmis
qa ᶜnEmEnXāłēs ēwEnXaᶜyas qaXs ᶜnEmᶜmaēs ăwâsgEmasē. Wä, 95
laXaē ᶜnEmᶜmē ăwâdzEwasasa k·!ēk·!ītk·!Edēsē. Wä, g·îlᶜmēsē
gwāłEXs laē LēᶜlālaXēs łāᶜwŭnEmē qa g·āXēsē dādEbEndXa lā
haqâłā k·!ēk·!ītk·!Edēsa. Wä, laᶜmēsē łāᶜwŭnEmas dābEndXa

husband takes hold of | one end, and the woman takes hold of the
100 other (end). They || lift them up at the same time, and then turn
them over so that the drying-frame with the salal-berry cake is on
top; | and when they turn them over, the cake falls upon the |
empty drying-frame, and the strip of salal-berry cake has been
turned over. | Then they put it again just over the fire. | After this
has been done, she takes the same drying-frame | from which she
5 had taken the strip of salal-berry cake. || She peels off the heated
skunk-cabbage leaves which stick to it, and throws them away. |
Then she turns it over and puts it on the next one; and she does | as
she did before with the first one, turning over the cakes; and she
continues | doing this with the others. It takes only one day | to
10 dry all of them. When they are all dry, the woman || takes a small
square box, takes off the cover, and she tilts it on one side by the side
of the fire, | so that it will get dry inside. | As soon as the inside is
very dry, she puts out the fire. | Then, without help, the woman
takes down the drying-frames and | puts one on top of another, as
15 they had been before, when she turned them over. || She takes the
small square box of medium size and places it | near the drying-
frames. Then she takes up the end of one strip of salal-berry cake, |
puts it into the bottom of the salal-berry box, | and the end up
against the narrow end of the small box. When part of it | covers

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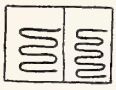
ăpsbaᶜyē. Wä, läda ts!Edāqē dāx·ᶜīdxa ăpsbaᶜyē. Wä, lä ᶜnEmā-
100 x·ᶜīd wīx·ᶜīdqēxs laē lēx·ᶜīdEq qa hës lā ëk·!agawaᶜya t!Eqadzâla
k·!ītk·!Edēsa. Wä, g·îlᶜmēsē lēx·ᶜīdqēxs laē lâsēda t!Eqa lāxa lōbE-
dzâla k·!ītk·!Edēsa. Wä, laEm lēnkwa hëyadzowē t!Eqa. Wä,
hëx·ᶜidaᶜmēsē la ẋwēlaqa LēsᶜaLElōts lāx nEqostâwasēs lEgwīłē.
Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdEx ăxdzâyaasdäsa hëyadzowē t!Eqa
5 qaᶜs kŭsâlēxa ts!āg·Ets!âyē pEnkᵘ k·!Ek·!aōk!wa qaᶜs ts!Exᶜēdēq.
Wä, lä hăxᶜwīdEq qaᶜs läxat! pāpEqōdEq. Wä, laē hëEm gwēx·ᶜīd-
qēs g·îlx·dē gwēx·ᶜidaasxēs g·îlx·de lēx·asEᶜwa. Wä, âẋᵘsäᶜmēsē hë
gwēg·ilaxa waōkwē. Wä, lä ᶜnEmxsaᶜmēsē ᶜnālaxs laē ᶜwīᶜla
lEmẋᶜwida. Wä, g·îlᶜmēsē ᶜnāẋwa lEmᶜwEmx·ᶜīda laēda ts!Edāqē
10 ăxᶜēdxa xāxadzEmē qaᶜs ăxōdēx yîkŭyaᶜyas qaᶜs qōgŭnōlisēsa
xaxadzEmē lāxēs lEgwīłē qa âlak·!ālēs lEmẋᶜwīdē ōts!âwas. Wä,
g·îlᶜmēsē âlak·!āla la lEmẋᵘts!âxs laē k·!îlxᶜēdxēs lEgwīłē. Wä,
länaẋŭlaᶜmēda ts!Edāqaxs laē ăxāxElaxa k·!ēk·!ītk·!Edēsē qaᶜs
pāpEqōᶜnakŭlēq lāxēs läx·dē gwaēlasExs läx·dē lēx·aq. Wä, lä
15 ăxᶜēdxa xaxadzEmē, yîxa hëła xEtsEma qaᶜs g·āxē hăng·aliła lāx
māk·înxēlīłasa k·!ēk·!ītk·!Edēsē. Wä, lä dābEndxa hëyadzowē t!Eqa
qaᶜs ts!Enẋᵘts!âlēs lāx ōxLaᶜyasa hayadzEwats!ē t!Eqa xaxadzEma.
Wä, lä sEk·ālē ōbaᶜyas lāxa ăpsanexts!âwasa xāxadzEmē. Wä,
g·îlᶜmēsē hamElxałts!âxs laē gwānaxᶜēdEq qa ᶜnEmālasēs k·!ō-

the bottom, she folds it back so that it is of the same size ‖ as the 20
bottom of the small box. It is in this way | when it is
put into the small box into which it is being  folded. |
She continues doing this with the others; and when they
are all in, | she heats some new skunk-cabbage leaves over
the fire; and | when they are soft, she takes the crooked knife of
her husband, ‖ cuts out the thick veins in the middle, and, when they 25
are all off, | she heats them again over the fire. She does not stop
until they are almost brittle | and very dry. Then she puts the
leaves on top of the | strips of salal-berry cake, and she tucks them in
all round inside the box | containing the strips of salal-berry cakes,
so that it is very tight. After doing this, ‖ she puts the cover on 30
and ties it down. When | this has been finished, she puts it down
in a place where the heat of the fire reaches it, and | she leaves it
there until winter; for generally | the cannibal dancers wish to eat only
long salal-berry cakes, | when the owners of the long salal-berry cakes
have a winter ceremonial, and also ‖ the head chiefs of the owners of 35
long salal-berries | wish to eat them; but the poor people of the tribe |
eat salal-berries mixed with elderberries when they are given at a
feast. | Now this is finished. |

Currants[1].—After doing so, (the woman) takes a large dish and | 1
puts it down by the side of the currant-baskets. She pulls out the |

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xwa^{c}yas ḷE^{c}wa pāq!Exsda^{c}yasa xāxadzEmē. Wä, lā g·a gwałēg·axs 20
(*fig.*) laē hănts!â lāxa xaxadzEmē lāxēs q!Elx̣^{u}ts!âēna^{c}yē. Wä, lä
âx̣^{u}säEm hë gwēg·ilaxa waōkwē. Wä, g·îl^{c}mēsē ^{c}wīlts!âxs laē
ăx^{c}ēdxa alōmasē k·!Ek·!aōk!wa qa^{c}s pEx·^{c}īdēq lāxēs lEgwīlē. Wä,
g·îl^{c}mēsē pEx^{c}wīdExs laē ăx^{c}ēdEx xElx̣wałäsēs łā^{c}wŭnEmē qa^{c}s
xElx̣wâlēx t!Ent!EnxEdzâ^{c}yas. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâxs laē ēt!ēd 25
pāpax·ELālas lāxēs lEgwīlē. Wä, ał^{c}mēsē gwałExs laē Elāq tsōs^{c}ēda
qaxs laē âlak·!āla la lEmx̣^{c}wīda. Wä, lä aëk·!a paqEyînts lāxa
hëyadzowē t!Eqa. Wä, laEm dzōpas lāx ēwanēqwas ōkŭya^{c}yasa
hëyadzowē t!Eqa qa âlak·!ālēs Emxa. Wä, g·îl^{c}mēsē gwałExs laē
yîkŭyînts yîkŭya^{c}yas. Wä, lä t!Emak·Eyîndeq. Wä, g·îl^{c}mēsē 30
gwałExs laē hăng·alīłas lāxa lāg·aaasas L!ēsalās lEgwīła qaxs
hëx·sä^{c}mēLē ha^{c}nēł lāg·aał lāxa lāLa ts!ăwŭnx^{c}īda qaxs q!ūnālaēda
hāmats!a ^{c}nēx· qa^{c}s lēx·amē t!Ext!āqxa hëyadzowē t!Eqaxs laē
ts!ēts!ēx^{c}īdē g·ōkŭlōtasa t!Egadäsa hëyadzowē t!Eqa. Wä, hë^{c}misa
xamagEma^{c}yē g·īg·Egămēsa g·ōkŭlōtasa t!Egadäsa hëyadzowē t!E- 35
qaxs ^{c}nēk·aē qa^{c}s t!Ext!aqēq, yîxs lāaḷas bEgŭłīda^{c}yas g·ōkŭlōts
nEngŭdzōgŭxa ts!ēts!EnqElaxs laē k!wēladzEma. Wä, la^{c}mEn
gwāł lāxēq.

Currants.—Wä, g·îl^{c}mēsē gwāła, laē ăx^{c}ēdxa ^{c}wālasē łōq!wa, qa 1
g·āxēsē hănâlīłxa näg·ē q!ēdzats!ē lExa^{c}ya. Wä, lä łEk·Emōdxa

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[1] *Ribes bracteosus*, Dougl., *Ribes petiolare*, Dougl. Continued from the description of gathering currants. See p 209, line 37.

3 huckleberry-branches that have been pushed through the baskets, and she takes off | the skunk-cabbage covering and puts it down, 5 and she takes a mat ‖ and spreads it outside of the basket. | She puts the large cleaning-dish on the left-hand side of the | currant-baskets. When everything is ready, she takes | one branch of the currants. She takes hold of it with her left | hand, and pulls off the berries with 10 her right hand, and ‖ she drops them into the large dish for holding the cleaned berries. She | continues doing so, cleaning the currants. When they are all cleaned, she takes her | front-basket, goes down to the beach in front of her house, and | picks up twelve stones. When they are all in, | she carries it on her back into the house 15 and ‖ puts it down by the side of the fire. Then she puts the stones | into the fire; and after doing this, she takes a | square box and puts it down next to the fire, and also her tongs, which | she puts down on the floor, and also a large, long-handled | ladle, which 20 she puts next to the square box. ‖ She also takes skunk-cabbage leaves which were used for covering the berries, cuts out the midribs, | and, after these have been cut out, she heats them over the fire. | She continues to do this until they get very brittle. Then she puts them into a | small dish and breaks them to pieces until they 25 are as fine as | flour. When this is done, and the stones that ‖ she has put on the fire are red hot, she takes a small steaming-box and |

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3 LĒLask·Eya^{c}yē gwādEmsa qa^{c}s ts!Ex^{c}īdēq. Wä, lāxaē lāwEyōdxa nāsEya^{c}yas k·!Ek·!aōk!wa, qa^{c}s ăx^{c}alīłēq. Wä, lä ăx^{c}ēdxa łē^{c}wa^{c}yē, 5 qa^{c}s LEp!ālīłēq lāx L!asalīłasēs näg·a^{c}yē q!ēdzats!ē lExa^{c}ya. Wä, hëḷat!a ha^{c}nēła ^{c}wālasē k·îmdats!ē łōq!wē gEmxanâlīłasa näg·a^{c}yē q!ēdzats!ē lExa^{c}ya. Wä, g·îl^{c}mēsē gwāłEmg·alīłExs laē dāx·^{c}īdxa ^{c}nEmts!aq!EXḷa q!ēsēna, qa^{c}s dāxḷayēx yîsx·Enasē yîsēs gEmxōłts!āna^{c}yē. Wä, lä x·ik·âlaxa q!ēsēnasēs hëłk·!ōts!āna^{c}yē, qa^{c}s lä 10 k·!āts!ōts lāxa k·îmts!âlasē ^{c}wālas łōq!wa. Wä, âx^{u}sä^{c}mēsē hë gwēg·ilaxs k·îmtaaxa q!ēsēna. Wä, g·îl^{c}mēsē ^{c}wī^{c}laxs laē ăx^{c}ēdxa nanaagEm lExa^{c}ya, qa^{c}s lä lEnts!ēs lāx L!Ema^{c}isasēs g·ōkwē qa^{c}s lä xE^{c}x^{u}ts!ōtsa g·äg·iwāla t!ēsEm lāq. Wä g·îl^{c}mēsē ^{c}wīlts!âxs g·āxaē ōxLōsdēsElaq qa^{c}s lä ōxLaēLElaq lāxēs g·ōkwē, qa^{c}s lä ōxLa-15 nōlisas lāxēs lEgwīłē. Wä, hëx·^{c}ida^{c}mēsē xE^{c}x^{u}wEłts!âlaq, qa^{c}s lä xE^{c}x^{u}LEndālas lāxēs lEgwīłē. Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa k·!îmyaxḷa, qa^{c}s g·āxē hănōlisas lāxēs lEgwīłē ḷE^{c}wis ts!ēsLāla. HëEmxat! ăx^{c}ētsō^{c}s, qa g·āxēs k·ādiła. Wä, hë^{c}misa ^{c}wālasē g·îlt!Exḷāla k·āts!Enaqa ăx^{c}ētso^{c}s, qa g·āxēs g·enâlīłxa k·!îmyaxḷa. Wä, lä 20 ăx^{c}ēdxa ts!ēts!ak·Eyēx·däs k·!Ek·!aōk!wa qa^{c}s k·!axâlēx t!Ent!EnxEdzâ^{c}yas. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâxs laē pEx·^{c}īdEq lāxēs lEgwīłē. Wä āł^{c}mēsē gwāł pEx·aqēxs laē âlak·!āla la tsōsa. Wä, lä ăxts!ōts lāxa łālogŭmē, qa^{c}s tsōsElgEndēq. Wä, āł^{c}mēsē gwāłExs laē yō la gwēx·sa qŭxēx. Wä, g·îl^{c}mēsē gwāłExs laē mēmEnłtsEmx·^{c}īdēda t!ēsEmē 25 xE^{c}x^{u}Lālalēs lāxa lEgwīłē. Wä, lä ăx^{c}ēdxa ămā^{c}yē q!ōlats!ä, qa^{c}s

pours some water into it, until it is half full. She puts it down | between the square box and the fire. Then she takes the large | long-handled ladle, dips it into the currants, and pours (them) | into the square box; and when one-half of the currants are in the box ‖ one-half are still in the large dish containing the cleaned berries. | Then she takes her tongs, picks up the red-hot stones, | and dip them quickly into the water in the steaming-box and | puts them into the currants. She puts in six red-hot | stones. Then she dips more of the cleaned currants with her large ‖ long-handled ladle out of the dish containing the cleaned currants | and puts them over the red-hot stones. She only | stops when they are all in. Then she again takes her tongs and again picks | up red-hot stones, which she first puts into | the water in the steaming-box, and she puts these on the currants. ‖ She only stops when six stones have been put in. | Then she takes a mat and covers over the currants that she is steaming. | She leaves them this way all day and all night. Then the woman | goes into the woods looking for broad skunk-cabbage leaves; and when she has found some, | she breaks off the broadest leaves. ‖ When she has many of these, she digs up spruce-roots, which she | splits in two and which she ties in the middle. When this is done, she carries | everything home and puts it down at the left side of the

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gŭxts!ōdēsa ᵉwāpē lāq qa nEgōyoxsdalēs. Wä, lä hanagōts lāx ăwāgawaᵉyasa k·!îmyaxLa LEᵉwa lEgwīlē. Wä lä ăxᵉēdxa ᵉwālasē g·îlt!EXLāla k·āts!Enaqa qaᵉs tsēqēs lāxa q!ēsēna qaᵉs lä tsēts!âlas lāxa k·!îmyaxLa. Wä, g·îlᵉmēsē nEXsēda q!ēsēna la tsEyâdzEms lāxa k·!îmyaxLa LEᵉwa g·ēts!â lāxa k·îmdEgwats!ē ᵉwālas lōq!wa, laē ăxᵉēdxēs ts!ēsLāla qaᵉs k·!îp!ēdēs lāxa x·īxsEmāla t!ēsEma, qaᵉs lä hanaxᵉwīd hăpstEnts lāx ᵉwābEts!âwasa q!ōlats!ē, qaᵉs lä k·!îp!Eqas lāxa q!ēsēna. Wä, la q!EL!EsgEma x·īx·EXsEmāla t!ēsEm lā k·!îp!gEmsēq. Wä, lāxaē ēt!ēd tsēx·ᵉītsa ᵉwālasē g·îlt!EXLāla k·āts!Enaq lāxa łEXᵘts!âla k·îmdEkᵘ q!ēsēna, qaᵉs lēxat! tsēk·Eyînts lāxa la āxEqElaxa x·īx·EXsEmāla t!ēsEma. Wä, ālᵉmēsē gwāłExs laē ᵉwīᵉla. Wä, lāxaē ēt!ēd ăxᵉēdxēs ts!ēsLāla, qaᵉs k·!îp!ēdēs lāxaaxa x·īx·EXsEmāla t!ēsEma, qaᵉs lēxat! g·āg·alasīla hăpstEnts lāx ᵉwābEts!âwasa q!ōlats!ē. Wä, lä k·!îp!Ek·as lāx ōkŭyaᵉyasa q!ēsēna. Wä, ālᵉmēsē gwāłExs laē ᵉwīᵉlēda q!EL!EsgEmē t!ēsEma. Wä, lä ăxᵉēdxa łēᵉwaᵉyē qaᵉs ᵉnāxŭmdēs lāxa q!ōłasEᵉwasa q!ēsēna. Wä, âxᵘsäᵉmēsē hë gwaēłxa ᵉnāla LEᵉwa gānuLē. Wä, laᵉmēsēda ts!Edāqē lāxa āL!ē äläxa ăwâdzoxLowē k·!Ek·!aōk!wa. Wä, g·îlᵉmēsē q!āqēxs laē p!ap!ōxᵉwEqEwaxa ăwâdzoxLowē lāxa k·!Ek·!aōk!wa. Wä, g·îlᵉmēsē q!EyōLExs laē ᵉlāp!īdxa L!ōp!Ek·asa ălēwasē, qaᵉs pak·!EXsEndēq qāᵉs yîLōyodēs lāq. Wä, g·îlᵉmēsē gwāłExs g·āxaē gEmxElaq, qaᵉs lä näᵉnakᵘ lāxēs g·ōkwē, qaᵉs lä gEmxEnōlisas lāxēs lE-

48 fire. | Then she takes her husband's crooked knife and | sits down where the skunk-cabbage leaves have been placed. She cuts up 50 the || tying of the spruce-roots which have been split in two, takes hold of a | leaf of skunk-cabbage, and she cuts off the mid-rib, so that it is the same | thickness in the middle and at the edges, then | she takes hold of another one and she does the same as she did with the | first one. She continues doing this with the others; and || 55 when all have been finished, she heats them by the fire; and when | they are soft and thin, she puts them down on a mat. She does | the same with all of them. When they are all done, she takes | the drying-frames, the same ones that were used for the salal-berry cakes, | and she also uses the same cedar measure which she used 60 for || mixed elderberry and salal-berry cakes. She takes the four | cedar-sticks, and puts them on the drying-frames, and she also | takes a large horse-clam shell and puts it down. | Finally she takes off the mat that has been spread over the steaming-box | in which the cur- 65 rants are. She takes up another medium-sized || dish and puts it on the corner of the square box. She takes the | large shell and skims off the juice of the boiled currants, | since the boiled berries have all gone down in the | juice. She skims the juice into the dish which she placed on the corner of the box; | and she does not stop until the

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48 gwīłē. Wä, lä ăxᵉēdEX xElxwāła k·!āwayosēs łāᵉwŭnEmē, qaᵉs lä k·!wag·alīł lāx gEmxēlasasa k·!Ek·!aōk!wa. Wä, lā t!ōts!Endxa 50 yîłōyoyē pāk·!Exsaakᵘ L!ōp!EX·sa ălēwasē. Wä, lä dāx·ᵉīdxa nEmxsa k·!Ek·!aōk!wa, qaᵉs xElxwâlēx t!Ent!EnxEdzâᵉyas, qa ᵉnEmēs wâgwasasa nEgEdzâᵉyē łEᵉwis ēwŭnxaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd dāx·ᵉīdxa ᵉnEmxs qaᵉs âᵉmēxat! hë gwēx·ᵉīdEq lāxēs gwēx·ᵉīdaasdäxēs g·îlx·dē ăxsEᵉwa. Wä, âxᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. 55 Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē pEX·ᵉīdEq lāxēs lEgwīłē. Wä, g·îlᵉmēsē łEndEdzōxᵉwida, laē pagEdzōlīłas lāxa LEbīłē łēᵉwaᵉya. Wä, lä ᵉnāxwaEm hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ăxᵉēdxa k·!ītk·!Edēsē, yîxaax k·!ītk·!EdēsElasēxa nEgŭdzowē t!Eqa. Wä, lāxaē hëEm mEnyayosēda k!waxLāwē, yîxēs mEnsEläxa ts!ē- 60 ts!EnqEla nEk!ŭła. Wä, hëᵉmis ăxᵉētsōᵉsēda mōts!aqē mEnyayowē k!waxLāwa, qaᵉs g·ēdzolīłēs lāxa k·!ēk·!ītk·!Edēsē. Wä, lāxaē ăxᵉēdxa ᵉwālasē xālaētsōx mEt!anaᵉyēx qaᵉs g·āxē g·īg·alīłas. Wä, lawēsłē ăxōdxa łēᵉwaᵉyē łEpEmālīłtsa k·!îmyaxła q!ōlats!ēxa q!ēsēna, qaᵉs g·ig·ālīłēs. Wä, lä ăxᵉēdxa ōgŭᵉlaᵉmē hēla 65 łōq!wa, qaᵉs k·ag·ägEndēs lāxa k·!îmyaxła. Wä, lä dāx·ᵉīdxa ᵉwālasē xālaēsa, qaᵉs axᵉwīdēxa saaqasa q!ēsēnaxs g·āxaē q!ōkŭyēxa q!ōlkwē q!ēsēnaxs laē wŭndzēsēs hamaēsē lax ăwabâᵉyasa saaqē. Wä, lä axᵘts!âlas lāxa łōq!wē la hăng·ägēxa k·!îmyaxła. Wä, ālᵉmēsē gwāłExs laē lEmōkwa q!ōlkwē q!ēsēna. Wä, g·îl-

boiled currants are dry. When ‖ this is done, she takes the tongs, 70
with which she searches for the stones | that are still in the bottom
of the box. | She takes out the stones and puts them down by the
side of the fire. When | all the stones have been taken out, she takes
a small dish into which she puts the | powdered skunk-cabbage, and
she empties it into the boiled ‖ currants. When it is all in, she takes 75
her tongs and | stirs it; and she only stops stirring when it is all |
mixed. Now the boiled currants are thick. When she has | done so,
she takes the heated skunk-cabbage leaves and spreads them | on
the drying-frame along the whole length. After ‖ doing so, she takes 80
the cedar-stick measures and lays them down on the drying frame, |
in this way,[1] so that the four measures are at (1). | She takes the large
shell and dips it into the boiled currants, | and she pours them out
inside the measures at (1). Then she turns | the shell on its back
and spreads (the currants). When they are spread all over, ‖
she presses them so that they fill the corners of the mould and | so 85
that they are pressed close together. After doing this, | she continues doing so with the others, when she makes berry-cakes. When
the | cakes have all been made to the end of the frame, she puts it
just over the fire; | and after doing this, she takes another drying-
frame, and ‖ she does the same as she did to the first one when she 90

ᵉmēsē gwāłEXS laē ăxᵉēdxa ts!ēsLāla qaᵉs k·!ap!Elēs lāxa t!ēsE- 70
maxs hëᵉmaē āłēs xEgwēs lāx ōxLaᵉyasa k·!îmyaxLa. Wä,
laEm k·!îpŭstālaq qaᵉs k·!îbEnōlīsElēs lāxēs lEgwīłē. Wä, g·îl-
ᵉmēsē ᵉwīᵉlōstēda t!ēsEmaxs laē ăxᵉēdxa łālogŭmē, yîx ăxts!Ewasasa
q!wēlkwē tsEwēkᵘ k·!Ek·!aōk!wa, qaᵉs lä k·!āqas lāxa q!ōlkwē
q!ēsēna. Wä, g·îlᵉmēsē ᵉwīᵉlaqaxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs 75
xwēt!ēdēs lāq. Wä, āłᵉmēsē gwāł xwētaqēxs laē âlak·!āla la
lElga. Wä, laᵉmē la gEnk·ēda q!ōlkwē q!ēsēna. Wä, g·îlᵉmēsē
gwāłEXS laē ăxᵉēdxa pEnkwē k·!Ek·!aōk!wa qaᵉs LEbEdzodālēs
lāxa k·!ītk·!Edēsē lābEndālax ᵉwāsgEmasas. Wä, g·îlᵉmēsē
gwāłaxs laē dāx·ᵉīdxa mEnyayowē k!waxLāwä qaᵉs k·atEmg·aaLE- 80
lōdē g·a gwāłēg·asa[1] mōts!aqē k!wēk!waxEn mEnyayo lāx (1).
Wä, lä ăxᵉēdxa ᵉwālasē xālaēs qaᵉs tsēqēs lāxa q!ōlkwē q!ēsēna
qaᵉs lä tsēdzōts lāx ōts!âwasa mEnyayowē lāx (1). Wä, nELāła-
masxa xālaēsaxs laē gwēldzōts lāq. Wä, g·îlᵉmēsē gwēldzōdEXS
laē Laqwaq, qa lalanēqwēs lāx ēwŭnxaᵉyasa mEnyayowē. Wä, 85
hëᵉmis qa gwāłElēs q!EsmEnxᵉwīda. Wä, g·îlᵉmēsē gwāłEXS laē
âEm hë gwēᵉnākŭlaxa waōkwaxs laē lEqaq. Wä, g·îlᵉmēsē lābEndē
lEqaᵉyasēxs laē hëx·ᵉidaEm Lāstōts lāx nEqōstâwasēs lEgwīlē. Wä,
g·îlᵉmēsē gwāłEXS laē ēt!ēd ăxᵉēdxa ᵉnEmxsa k·!ītk·!Edēsa. Wä,
âEmxaāwisē nEqEmg·îłtEwēxēs gwēg·ilasaxēs g·îlx·dē lEgEdzōtsE- 90

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[1] See figure on p. 261.

91 put the cakes on. | She continues doing this until all the currants have been made into | cakes. After this is done, she takes a mat and spreads it over them, | so that the soot of the fire will not fall on 95 them | and so that the heat of the fire will go up to it. ‖ They need a strong heat to dry quickly, for the | cakes of currants do not dry quickly. Sometimes it takes three or | even five days to dry them. When they are | dry, she takes down the drying-frames and | places them one on top of another by the side of the fire. When they have 100 all been taken down, ‖ the woman takes an empty drying-frame and puts it on top of | one with a currant-cake on it. She takes care that the edges are flush | on all sides and at the ends of the two drying-frames. | Then she calls her husband to come and help her turn over 5 the | currant-cakes; and when her husband comes, the woman ‖ takes one end of the two drying-frames which lie together, | and her husband takes hold of the other end. Both lift them up at the same time, | and they turn them over. Then the currant-cake is turned, | and falls on the empty drying-frame. All the | currant-cakes 10 and the heated skunk-cabbage leaves fall off together. ‖ When they take off the now empty drying-frame, she puts it down | and peels off the skunk-cabbage leaves that stick to the backs of the | currant-cakes. When the skunk-cabbage leaves have been taken off, | they put (the frames) up where they were before, and they do the

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91 wa. Wä, âᵉmisē hë g̣wēᵉnakŭlaxs laē ᵉwīᵉla lEgEkwēda q!ēdzEdzowē tEq!a. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa łēᵉwaᵉyē qaᵉs LEbēg·îndēs lāx ëk·!adzaᵉyas, qa k·!ēsēs lā q!ŭbEdzodālēda q!wałobEsē lāq. Wä, hëᵉmis qa âlak·!ālēs L!ēsalasōᵉsa L!ēsEg·ostâläsa lEg̣wīłē, qa 95 hālax·ts!ēs lEmoᵉnakŭla qaxs k·!ēsaē g̣Eyōlēnox lEmx̣ᵉwīdēda q!ēdzEdzowē t!Eqa, yîxs ᵉnāłᵉnEmp!Enaē yūduxŭxsēs ᵉnāla Ḷōᵉxs lāg·aaē ḷāx sEk·!āp!Enx̣waᵉsēs ᵉnāla lālEmᵉwa. Wä, g·îlᵉmēsē lEmx̣-ᵉwīdExs ḷaē ᵉnāx̣wa LēLaxoyEwa k·!ēk·!îtk·!Edēsē, qaᵉs g·āxē pāpEqEwēnēk·ała lāxa onâlisasa lEgwīłē. Wä, g·îlᵉmēsē ᵉwīᵉlaxaxs 100 laēda ts!Edāqē ăxᵉēdxa lōbEdzâla k·!îtk·!Edēsa, qaᵉs lä pag̣Edzōts lāxa ăxdzâläxa q!ēdzEdzowē t!Eqa. Wä, lä aëk·ila qa nēnamEnxałē ēᵉwEnxaᵉya ḶEᵉwē ōbaᵉyasa māłExsa k·!ēk·!îtk·Edēsa. Wä, lä Lēᵉlālaxēs łāᵉwŭnEmē, qa g·ȧxēs g·īwalaqēxs łäLē lēx·ałxēs q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē g·āxē łāᵉwŭnEmasēxs laē dābEn-5 dēda ts!Edāqaxa ăpsbaᵉyasa pāpEqâła małExsa k·!ēk·!îtk·!Edēsa. Wä, lä łāᵉwŭnEmas dābEndxa ăpsbaᵉyas. Wä, lä ᵉnEmāx·ᵉīdExs laē wēg·îLElōdEq, qaᵉs lēx·ᵉīdēq. Wä, hëᵉmis la lâdzatsa q!ēdzEdzowē t!Eqa lāxa lōbEdzâla k·!îtk·!Edēsa. Wä, lä ᵉnEmāx·ᵉīdaEm lâsa q!ēdzEdzowē t!Eqa ḶEᵉwis ăxdzâyaasa pEnkwē k·!Ek·!aōk!wa. Wä, 10 g·îlᵉmēsē ăxᵉaLElōdxa lā lōbEdzâla k·!îtk·!Edēsa qaᵉs lä paxᵉālīłas. Wä, lä qŭsâlaxa k·!Ek·!aōk!wäxs laē k!ŭtāła lāx eᵉewēg·aᵉyasa q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē ᵉwīᵉlâwa k·!Ek·!aōk!wäxs laē x̣wēlaqōstōd Lāg·aaLElōts. Wä, lä hëEmxat! g̣wēx·ᵉīdxa māk·îläq.

same with the next one; | and after all (the cakes) have been turned over, they spread a mat ‖ over them, and they are left there only one night. Then they are | dry all through. Then she takes down the drying (frames) and puts them down. When they have all been put down, she gathers up the | currant-cakes and puts them in piles of five, | and ties them with soft shredded cedar-bark, as she did with the ‖ cakes of elderberries mixed with salal-berries when they were tied into bundles, and about which I talked before. | She also puts them into a dry small box which she keeps | not too far from the fire of the house, so that | the heat of the fire strikes it, for the currant-cakes get damp easily, | unless they take good care of them and if they do not know how to treat them. ‖ That is all about this. |

Viburnum-Berries.—While[1] (the man) is carrying in (the berries), his wife goes up the beach, | and the man goes aboard the canoe | to get driftwood. Meanwhile his wife eats. | The husband does not stay away long before he comes back; and as soon as ‖ he reaches the beach, he backs up the stern of his small canoe and | goes ashore. He throws ashore the driftwood that he brought; and when it | is all out, he carries it up on his shoulder into his | house, and he throws it down at the place where he intends to build the fire | to cook the viburnum-berries. As soon as all the wood has been carried up, he

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Wä, g·îlᵉmēsē ᵉwīᵉla lā lēnkŭxs laē ēt!ēd LEbēg·întsa łēᵉwaᵉyē lāx ëk·!adzEᵉyas. Wä, ᵉnEmxsaᵉmēs la ganōLē hëx·dEmas gwälaLE-laxs laē âlak·!āla lā lEmxᵉwīda. Wä, lä LēLaxōdxa k·!ēk·!ītk·!E-dēsē, qaᵉs paxᵉalīłElēs. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē q!ap!ēx·ᵉīdxa q!ēq!ēdzEdzowē t!Eqa, qaᵉs pāpEqōdalēq, qa sēsEk·!axsagâłēs. Wä lä yaēłtsEmasa q!ōyaakwē k·ādzEkᵘ lāq, lāx gwäłaasasa ts!ē-ts!EnqEla nEgŭdzōxs laē yaēłtsEmakwaxEn g·îlx·dä gwāgwēx·sᵉalasa. Wä, lāxaē hănts!ōyo lāxa pEx·tsEwakwē xaxadzEma, qaᵉs lä hăng·a-līlEm lāxa k·!ēsē xEnLEla qwēsāła lāxa lEgwīłasa g·ōkwē, qa lāg·a-aasēsa L!ēsaläsa lEgwīlē, qaxs âlak·!ālaē dElnak·a q!ēdzEdzowē t!Eqaxs k·!ēsaē aëk·īlasEᵉwa yîsa k·!ēsē q!âLEla gwēg·ilasaq. Wä, laEm gwāła.

Viburnum-Berries.—Wä,[1] g·îlᵉmēsē ᵉwīlōsdēsa laē lâsdēsē gEnEmas, wä, lä lāxsa bEgwānEmaxa t!EldzElalats!ēx·dē xwāxwagŭma, qaᵉs lä q!ēxats!ēnoxᵘs lāxa q!ēxałē. Wä, laᵉmē L!Exwa gEnEmas. Wä, k·!ēst!a âlaEm gäłaxs g·āxaē aēdaaqē łāᵉwŭnEmas. Wä, g·îlᵉmēsē g·āxalīsExs laē aLaxLax·ᵉīdxēs q!ēxats!ē xwāxwagŭma, qaᵉs łałtâ-wēxs laē sEp!ŭłtâlax·ᵉīdxa q!ēxałē q!ēxānEms. Wä, g·îlᵉmēsē ᵉwīᵉlōłtâxs laē yîlxᵉŭsdēsElax·ᵉīdEq, qaᵉs lä yîlgwēLElaq lāxēs g·ōkwē, qaᵉs lä yîlxᵉwalīłas lāxēs gwEᵉyō, qaᵉs lExᵉwalīᵉlasLEx L!ōbasLasa t!Elsē. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsExs laē xāmax·ᵉīda-

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[1] Continued from p. 218, line 44.

10 [himself] goes ‖ and takes a basket, goes down to the beach, | picks up stones, and puts them into the basket. He puts in as many as he can | carry. Then he stops putting them in and carries them in one hand | up the beach into his house. He puts | them down at the place where he intends to work at the unripe viburnum-berries. 15 When ‖ he thinks there are enough stones, he stops. | You know already everything about the ways of building a fire to heat | stones, for there is only one way of heating stones for steaming | and for heating water for steaming. The | man has to go out to get drift-20 wood and stones ‖ for this purpose, because his wife is working at the viburnum-berries. When he has finished building the fire, | he puts on the stones, but he does not light the fire under them. Then | the man goes to help his wife, who is sitting by the side of the mat on which he has poured | out the viburnum-berries; for the woman does that first after she | has eaten, after coming home. She goes 25 and spreads a new mat, ‖ takes the large berry-basket, and | pours the viburnum-berries on the mat. She does the same | with the front-basket and with the medium- | sized basket. Now her baskets are empty. | Then she takes the smallest basket, the front-basket, ‖ 30 and puts it down on her left-hand side. She sits down next to the | mat on which the viburnum-berries are, and she takes a bunch of | berries and picks the berries off the stems, and she puts them into

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10 EMxaaxs laē ăxᶜēdxa lExaᶜyē, qaᶜs lä lents!ēs lāxa L!EmaᶜisE, qaᶜs lä xEXᵘts!âlasa t!ēsEmē lāxa lExaᶜyē. Wä, âᶜmisē gwānała, qaᶜs łâkwēsēxs laē gwāł xEXᵘts!âlaqēxs laē k·!ōqŭlīsaq, qaᶜs g·āxē k·!ōxᶜwŭsdēsElaq, qaᶜs g·āxē k·!ōgwēLElaq lāxēs g·ōkwē. Wä, lä k·!ōxᶜwalīłas lāxēs t!āts!Eltsēᶜlasłaxa k·!Elx·ē t!Elsa. Wä, laᶜmē 15 hēx·ᶜidaEm gwāłExs laē k·ōtaq laEm hēłalēs xEgwānEmē t!ēsEma. Wä, laEmḷas ᶜnāxwa q!âLElax gwēg·ilasasa lā lEqwēlaxa ts!āts!El-q!waasLaxa t!ēsEmē qaxs ᶜnamiᶜlälaᶜmaē gwayiᶜlälasa lāxa nEk·aLē ḷEᶜwa q!ōłäxēs q!ōłasōLaxs laē ts!āts!Elq!waxa t!ēsEmē. Wä, hëEm lāg·iłas hëx·säEm la ēaxElēda bEgwānEmaxa q!ēxałē ḷEᶜwa t!ēsEmaxs 20 laē gEnEmas ēaxElaxa t!Elsē. Wä, g·îlᶜmēsē gwāłᶜalīła lEqwäxs laē mōkŭyālaxa t!ēsEmaxs k·!ēsᶜmaē mēnabEwakwaxs laēda bEgwā-nEmē g·ōxᶜwīdxēs gEnEmaxs laē k!ŭnxēlīłxa łēᶜwaᶜyē la qEbEdzâ-līlatsa t!Elsē, yîxs hëᶜmaē g·îl ăxᶜētsōᶜsa ts!Edāqaxs g·ālaē gwāł L!Exwaxs g·ālaē g·āx näᶜnakwaxs laē ăxᶜēdxa Eldzowē łēᶜwaᶜya, qaᶜs 25 LEp!ālīłēq. Wä, lä ăxᶜēdxa ᶜwālasē näg·ē t!Elts!âla lExaᶜya, qaᶜs lä qEbEdzōtsa t!Elsē lāxa LEbēłē łēᶜwaᶜya. Wä, lāxaē hëEmxat! gwē-xᶜīdxa nanaāgEmē lExaᶜya. Wä, lāxaē hëEm gwēxᶜīdxēs hēlō-māgEmē lExaᶜya. Wä, laᶜmē ᶜwīᶜla lā lōpEmts!âwa laElxaᶜyas; wä, lä ăxᶜēdxa ămāyagaᶜyasēs laElxaᶜyēxēs nanaāgEmē lExaᶜya, 30 qaᶜs hăng·alīłēs lāxēs gEmxagawalīłaxs laē k!ŭnxēlīłxa t!EldzEdzâla LEbēł łēᶜwaᶜya. Wä, lä dāxᶜīdxa nExḷāła t!Elsa, qaᶜs k!ŭlpâlēxa t!Elsē lāxēs t!Eldzanowē, qaᶜs lä k·!ats!âlasa t!Elsē lāxa nanaāgEmē.

the small basket. | She throws the stems down on the right-hand 33
side. In | this way her husband helps her; and as soon as they have
picked off all the ‖ berries, the man lights the fire under the 35
place where he is about to heat | the stones. As soon as it burns,
he takes the high | steaming-box and puts it down by the side of the
fire. He | takes two large water-buckets and goes to draw fresh
water; | and as soon as he comes carrying a bucket of fresh water in
each hand, ‖ he goes to the place where the steaming-box is standing, 40
and pours the water into it. | There are only two buckets of water
poured in. | That is sufficient for the high steaming-box. After he
has done so, | he takes the basket for holding the berries, puts it next
to the | steaming-box, and he takes the long tongs ‖ and the water- 45
bucket and puts them down. Then he goes to draw | fresh water,
which he places between the steaming-box and the fire. | The red-hot
stones are to be dipped into this water. When it is all there, he |
takes an empty oil-box and puts it down. Then | he draws some
more water in another ‖ large bucket. When he comes back, he 50
pours the water into the | empty oil-box and washes it out. After
doing so, he | goes and puts it down where it is to be left until winter
comes; | however, he has poured away the dirty water with which
the box has been washed out. | As soon as this is done, and when he

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Wä, lä tsˈEqElasa tˈEldzanowē lāxēs hëłkˑˈōtagawalīłē. Wä, hëᶜmis 33
la gˑEẋᵘᶜwidaats łāᶜwŭnEmasēq. Wä, gˑîlᶜmēsē ᶜwīᶜla la kˈŭlbEkwa
tˈElsaxs laē mēnābōdēda bEgwānEmaxēs gwālēłēxˑdēda tsˈāts!E- 35
qˈwaasLaxa tˈēsEmē. Wä, gˑîlᶜmēsē xˑīqōstâxs laē ăxᶜēdxa ḷāwatsˈēxa
yîxᵘsEmē qˈōlatsˈä, qaᶜs gˑāxē hănōlisas lāxa lEgwīłē. Wä, lāxaē
ăxᶜēdxa mālłtsEmē ăwâ naEngatsˈä, qaᶜs lä tsēxˑᶜīdEx ᶜwEᶜwāpˈEma.
Wä, gˑîlᶜmēsē gˑāx wāxˑsEnkŭlaxa ᶜwīᶜwābEtsˈâla naEngatsˈēxs laē
hëᶜnākŭlaEms laxa yîxᵘsEmē qˈōlatsˈä, qaᶜs lä gŭqâsasa ᶜwāpē lāq. 40
Wä, laEm małtsEma naEngatsˈē qōqŭtˈaxa ᶜwāpē gŭxtsˈōyosēxs
laē hēłatsˈâwa yîxᵘsEmē qˈōlatsˈēxa ᶜwāpē. Wä, gˑîlᶜmēsē gwałExs
laē ăxᶜēdxa kˑˈoxstanowē lExäxa tˈElsē, qaᶜs gˑāxē hăᶜnōlīłas lāxa
yîxᵘsEmē qˈōlatsˈē. Wä, lāxaē ētˈēd ăxᶜēdxa gˑîltˈē kˑˈîpLālaa qaᶜs
gˑāxē kˑatˈālīłas. Wä, lä ăxᶜēdxa nāgatsˈē, qaᶜs lä tsēxˑᶜīd lāxa 45
ᶜwEᶜwāpˈEmē, qaᶜs gˑāxē hănagōts lāxa qˈōlatsˈē ḷEᶜwa lEgwīłē
qaᶜs hăbasxēs kˑˈîpLālaa. Wä, gˑîlᶜmēsē ᶜwīlgˑalīłExs laēda bEgwā-
nEmē ăxᶜēdxa dEngwatsˈēmōtē, qaᶜs gˑāxē hăngˑalīłas. Wä, lä
ētˈēd lä tsä lāxa ᶜwāpē. Wä, laEm hë tsayatsˈēsäda ᶜnEmsgEmē
ᶜwālas nagatsˈä. Wä, gˑîlᶜmēsē gˑax aēdaaqaxs laē gŭxtsˈōts lāxa 50
dEngwatsˈemotē qaᶜs tsˈoxŭgˑîndēq. Wä, gˑîlᶜmēsē gwałExs laē
hăngˑalīłas lāxēs hëmEnēlasLē haᶜnēlałL lālaał lāxa lāLa tsˈăwŭn-
xᶜēdEł, yîxs lāaḷał gŭqōdxa nēqwa ᶜwāpa yîxs tsōxŭgˑîndayâsēq.
Wä, gˑîlᶜmēsē gwāłExs laē dōxᶜwaLElaqēxs lEᶜmaē mEnmEnłtsEmxˑᶜī-

55 sees that the stones are red-hot, ‖ he takes his long tongs, | puts the end into the bucket with water which stands between the | steaming box and the fire, and, when the end of the tongs is wet, he picks the | red-hot stones out of the fire and puts them into the steaming-box; he | continues doing this with the other red-hot stones; and when ‖ 60 the tongs catch fire at the end, he puts the end into the | bucket of water. The man is careful that | the water does not boil up, for he only wants it to be real hot. | When it has nearly come to a boil, he stops putting stones into it. | Then he takes the front-basket, which is 65 now filled with viburnum-berries, ‖ and pours the berries into the cooking-basket. Then (the woman) | fills the front-basket with more berries, which are in the | medium-sized swallowing-basket, and she pours these too into the cooking-| basket. When it is nearly full, she stops. Then the man takes hold of the | handles of the cooking-basket and puts 70 it ‖ into the hot water in the steaming-box. The woman watches | it carefully while it is covered with water, for (the berries) must not be cooked too long. | She takes it out of the hot water every now and then, and watches it. | When (the berries) all turn red, they are at once | taken out and poured into the empty oil-box, ‖ 75 which has already been put down at the place where it is to stay

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55 dēda t!ēsEmē lāx lEgwīłas. Wä, lä dāx·ᵉīdxēs g·îlt!a k·!îpLālaa qaᵉs L!EnxstEndēs ōbaᵉyas lāxa ᵉwābEts!âla nagats!ē hanagawalīłxa q!ōlats!ē LEᵉwa lEgwīłē. Wä, g·îlᵉmēsē la k!ŭnxbalaxs laē k·!îp!īts lāxa x·īx·exsEmāla t!ēsEma, qaᵉs lä k·!îpstEnts lāxa q!ōlats!ē. Wä, lä hanāł hë gwēg·ilaxa waōkwē x·īx·exsEmāla t!ēsEma. Wä, g·îl- 60 ᵉnaxwaᵉmēsē x·īxbax·ᵉīdē ōbaᵉyas k·!îpLālaas laē L!EnxstEnts lāxa ᵉwābEts!âlīłē nagats!ä. Wä, laᵉmē q!āgEmałēda bEgwānEmē qa k·!ēsēs mEdElxᵉwīdēda ᵉwāpē qa âᵉmēs âlak·!āla ts!Elxᵘsta. Wä, g·îlᵉmēsē Elāq mEdElxᵉwīdExs laē gwāł k·!îpstālasa t!ēsEmē lāq. Wä, lä ăxᵉēdxa nanaāgEmē lExaᵉya, yîxs laē qōt!alalīłxa t!Elsē, 65 qaᵉs lä gŭqâsasa t!Elsē lāxa k·!ōxstanowē lExaᵉya. Wä, lānaxwē ēt!ēd k·!âsasa t!Elsē lāxa nanaāgEmē lExaᵉyaxa k·!ōts!âwaxa hēlomagEmē lExaᵉya, qaᵉs lä ēt!ēd gŭqâsas lāxa k·!ōxstanowē lExaᵉya. Wä, g·îlᵉmēsē Elāq qōt!axs laē gwāła. Wä, lä dāg·aaLEla lāx k·!ēk·!ak·ogwaasasa k·!ōxstanowē lExaᵉya, qaᵉs lä k·!ōxstEnts 70 lāxa ts!Elxᵘsta ᵉwāp q!ōts!âxa q!ōlats!ē. Wä, lä LōmāX·ᵉīd q!āq!alalaqēxs laē hănEndzēsa, qa k·!ēsēs häx·sEq!a L!ōpałaēnaᵉyas. Wä, laᵉmē yāla k·!ōxᵉwŭstEndEq lāxa ts!Elxᵘsta ᵉwāpa, qaᵉs q!āq!alalēq. Wä, g·îlᵉmēsē ᵉnāxwa la L!āL!ExᵘsEmx·ᵉīdExs laē hëx·ᵉidaEm k·!ōxᵉwŭstEndEq, qaᵉs lä gŭxts!ōts lāxa dEngwats!ēmōtaxs laē 75 gwalīł hăᵉnēł lāxēs hēmEnēᵉlasLē hăᵉnēᵉlas lālaał lāxa ts!ăwŭnxLa.

until winter. | As soon as the cooking-basket is empty, (the woman) 76
pours | in more raw viburnum-berries; and when it is full, she puts it
down by the side of the | steaming-box, and she puts a few more
red-hot stones | into it. When (the water) nearly boils up, she
puts ‖ the cooking-basket in, and watches it until they | get red or 80
sometimes whitish yellow. Then they are | done. When they have
that color, they are taken out, and | the woman then goes and pours
them into the empty oil-box. When four | basketfuls (of berries)
have been poured into the empty oil-box, ‖ she takes another empty 85
oil-box, washes | it out, and, after doing so, she puts it down along-
side of one that has been filled with | viburnum-berries; and she pours
in also four | basketfuls of steamed viburnum-berries. Sometimes | a
couple will put up as many as ten oil-boxes full of viburnum-berries, ‖
when they have a strong desire to do so, for they help each other 90
when they wish to have | many oil-boxes full of viburnum-berries.
When they are all done, | (the woman) goes to draw fresh water in a
large bucket, and | four bucketfuls are poured into each of the oil-
boxes containing steamed viburnum-berries. | When water has been
poured into all of them, they ‖ take a board and lay it as a cover on 95
top of the oil-boxes containing the berries. | They keep it there until
the winter, | when the people will have a winter ceremonial. That
is all about this. |

Wä, g·îlᵉmēsē la lōpts!âwēda k·!ōxstanowē lExaᵉyaxs laē ēt!ēd gŭx- 76
ts!ōtsa k·!îlx·ē t!Els lāq. Wä, g·îlᵉmēsē qōt!axs laē hănōlīłas lāxēs
q!ōlats!ē, qaᵉs xāL!Ex·ᵉīdē k·!îpstālax·ᵉītsa x·īx·EXsEmāla t!ēsEm
lāq. Wä, g·îlᵉEmxaāwisē Elāq mEdElxᵉwīdExs laē k·!ōxstEntsa
t!Elts!âla k·!ōxstanowē lExä lāq. Wä, laEmxaē q!āq!alālaq qa 80
L!āL!ExᵘsEmx·ᵉīdēs ḷōᵉxs ᵉmElx·deēlēqāłaē łEnxēda waōkwaxs laē
L!ōpa. Wä, g·îlᵉmēsē hë gwēstōx̣ᵉwīdExs laē k·!oxᵉŭstEndEq, qaᵉs
lä gŭxts!ōts lāxa dEngwats!emōtē. Wä, g·îlᵉmēsē lā mEwēxLa
qōqŭt!ēda k·!ōxstanowē lExä, la gŭxts!ōyosēxa dEngwats!ēmotaxs,
laē ē!tēd ăxᵉēdxa ōgŭᵉlaᵉmaxat! dEngwats!emōta, qaᵉs ts!ōx̣ᵉwŭ- 85
g·îndēq. Wä, g·îlᵉmēsē gwāłExs laē hăngogwalīłaq ḷEᵉwa lā hëłats!â
t!Elyats!ē dEngwats!emōta. Wä, lāxaē gŭxts!ōtsa mowēxa k·!ē-
k·!oxstanowē laElxē q!ōlkᵘ t!Els lāq, yîxs ᵉnāłᵉnEmp!Enaē
nEqasg̣Emē dEngwats!emōtē t!Elyats!äsa haᵉyasEk·âla, yîxa łâ-
k!wēmasas nâqaᵉyē, qaᵉs g·äwälap!aaxs ᵉnēk·aē qa q!ēxLēsēs t!ē- 90
t!Elyats!ē dEngwats!emōta. Wä, g·îlᵉmēsē ᵉwīᵉla L!ōpaxs laē tsēx·ᵉīd-
xa ᵉwEᵉwāp!Emē, yîsa ăwāwē naEngats!ä, qaᵉs lē gŭqEyîndālasa
maēmōsg̣Emē ăwâ naEngats!ē lāxa ᵉnāłᵉnEmsg̣Emē t!Elyats!ē
dEngwats!ēmōta. Wä, g·îlᵉmēsē q!wāłōts!Ewaẋᵘsa ᵉwāpaxs laē
ăxᵉēdxa ᵉwādzowē saōkwa, qaᵉs papanaqēs lāxēs t!ēt!Elyats!ē 95
dEngwats!emōta, qa pēpāqEmēs. Wä, laEm ēdzēłLExa ts!ăwŭnxLa,
qō ts!ēts!ēxᵉīdELē g·ōkŭlōtas. Wä, laEm g̣wāła.

1 **Crabapples.**—The woman takes the large basket, | which is still full of crabapples, and pours these | on the mat at the same place where the first lot were poured out. | She does this with all of them,— 5 the medium-sized basket and the ‖ front-basket. When they are empty, she puts them down all around | the crabapples which she had poured on the mat. After this is done, | she sits down on the right-hand side of the basket in the front corner, and | her husband sits down at the right-hand side of the medium-sized basket. | The 10 baskets are on the left sides of the ‖ woman and her husband who are sitting down. Then they take up each a bunch | of crabapples and pinch off the stems of the crabapples | with the right hand. With the left they hold the | crabapple-stems, which are in bunches; and when the crabapples have been picked off, | the woman puts the 15 cleaned crabapples into the front-basket, ‖ and her husband puts the cleaned crabapples into the | medium-sized basket. They continue doing this while they are cleaning them; | and when the baskets have been filled, they pour them | into the large basket. They only | 20 stop pouring them into the large ‖ basket when it is very full. Then the woman takes a | large dish and pours into it the clean crabapples and those which | her husband has cleaned; and generally

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1 **Crabapples.**—Wä, laᶜmē ăxᶜēdēda tsˡEdāqaxa nägaē ᶜwālas lExa ᶜya, yîxs hëᶜmaē ālēs tsElx̣ᵘtsˡâlaxa tsElx̣wē, qaᶜs gŭqˡEqēsa tsEl-x̣wē g˙ītsˡâq lāxa lāx˙dē gŭgEdzōyosēxa LEbēłē łēᶜwaᶜya. Wä, laᶜmē ᶜnāx̣waEm hë gwēx˙ᶜīdxa hëlomāgEmē lExaᶜya ḷEᶜwa nā- 5 naāgEmē lExaᶜya. Wä, g˙îlᶜmēsē lā lōpEmtsˡâxs laē hănēᶜstalas lāxa tsElx̣wē lā k˙ˡadzâlīłaxa łēᶜwaᶜyē. Wä, g˙îlᶜmēsē g̣wāłExs laē kˡwāg˙alīł lāx hëłk˙ˡōdEnwalīłasa nānaagEmē lExaᶜya. Wä, g˙āxē łāᶜwŭnEmas kˡwāg˙alīł lāx hëłk˙ˡōdEnwalīłasa hëlomag̣Emē lExaᶜya. Wä, laEm g̣ēg̣Emxag̣awalīła laElxaᶜyē lāx kˡŭdzēᶜlēnaᶜyasa tsˡE- 10 dāqē ḷEᶜwis łāᶜwŭnEmē. Wä, lāx˙daᶜxwē dāx˙ᶜīdxa ᶜnāłᶜnEmxḷāla lāxa tsElx̣wē qaᶜs ēpˡExḷē māg˙înōdālaxa tsElx̣waxs laē ēpâlaq yîsēs hëłk˙ˡōtsˡānaᶜyē. Wä, lā hë dāłayosēs g̣Emxōłtsˡānaᶜyē lāx tsEltsElx̣ᵘmEtsˡExḷaᶜyas. Wä, g˙îlᶜmēsē ᶜwīᶜlâwa tsˡElx̣waxs laē k˙ˡatsˡōdēda tsˡEdāqasēs k˙îmtaᶜyē tsElx̣ᵘ lāxa nānaag̣Emē lE- 15 xaᶜya. Wä, lāḷa łāᶜwŭnEmas hë k˙ˡatsˡâlasēs k˙îmtaᶜyē tsElx̣wa hëlomāgEmē lExaᶜya. Wä, âx̣ᵘsäᶜmēsē hë g̣wēg˙ilaxs k˙îmtaaq. Wä, g˙îlᶜmēsē qōqŭtˡē k˙ēk˙îmdatsˡäsēxa tsElx̣waxs laē gŭxtsˡōts lāxa ᶜwālasē k˙îmdEgwatsˡēxa tsElx̣wē näg˙ē lExaᶜya. Wä, āł- ᶜmēsē gwāł gŭxtsˡâlaxa ᶜwālasē k˙îmdEgwatsˡēxa tsElx̣wē näg˙ē 20 lExäxs laē âlak˙ˡāla la qōtˡa. Wä, lāxaē ăxᶜēdēda tsˡEdāqaxa ᶜwālasē łoqˡwa, qaᶜs lä gŭxtsˡâlasēs k˙îmtaᶜyē tsElx̣ᵘ lāq ḷōᶜ k˙îm-taᶜyasēs łāᶜwŭnEmē. Wä, lā qˡŭnāla ăxᶜēdxa k˙ˡîmyaxḷa ḷōᶜxs

she takes a short oil-box or | a high box and pours the cleaned crab- 23
apples into it, | in case she is picking a great many. When all the
crabapples have been cleaned, || the husband of the woman goes to 25
get driftwood, | for it is hard work to prepare crabapples. There-
fore | the man helps his wife. When he gets home from getting |
driftwood, he carries it on his shoulder into the | house, and puts it
down where he is going to build a fire. As soon as || all the drift- 30
wood has been carried in, he puts down two medium-sized logs, |
which will be the side-pieces. Between them he puts small pieces | of
dry driftwood. He places larger pieces of driftwood | crosswise
over the side-pieces for the stones to rest on. When | this is done,
he takes a basket, goes down to the beach, || and puts stones into the 35
basket. | When he thinks he has as many as he can carry, he
carries them on his back up the beach, | and carries them into the
house in which the crabapples are being prepared. | Then he puts
(the basket) down on the wood that is built up for it. | He brings
many stones which he has picked up; and when he has brought in
enough, || he lights the fire under the wood and stones. When | 40
it is burning, he takes an empty oil-box and puts it down along-
side | of the wood and stone in order to heat it. Then he goes and
gets | two large buckets and draws water in them. He | pours the

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haē ăxᵉētsEᵉwa ḷāwatsa, qaᵉs gŭxts!âlasōsa k·îmdEkwē tsElẋwa, 23
yîxs q!ēnEmaēda tsElwānEmas. Wä, g·îlᵉmēsē ᵉwīᵉla lā k·îmdEkwa
tsElẋwaxs laē hëᵉmē łāᵉwŭnEmasa ts!Edāqē lā q!ēxaxa q!ēxałē, 25
qaxs łāẋŭmłaēda tsElẋwaxs ēaxElasEᵉwaē. Wä, hëᵉmēs lāg·iłas
g·iwālēda bEgwānEmaxēs gEnEmē. Wä, g·îlᵉmēsē g·āxExs q!ēxēx·-
däxa q!ēxāłaxs łaē hëx·ᵉīdaEm wēx·ᵉīdEq, qaᵉs lä wēg·iLElaq lāxēs
g·ōkwē, qaᵉs lä wēx·ᵉalīłaq lāxēs lExᵉwalīlasLē. Wä, g·îlᵉmēsē ᵉwī-
ᵉlōsdēsa q!ēxałaxs laē k·at!alīłasa maᵉłts!aqē hăᵉyāłᵉag·it q!ēxała. 30
Wä, hēEm k·āk·EdEnwaᵉyē. Wä, lä Lōlaxōtsa g·ālastōyowē ămE-
maᵉyastō lEmẋwa q!ēxała. Wä, lä ăxᵉēdxa ăwāwastâła q!ēxała,
qaᵉs gēk·Eyîndālēs qa t!äxt!Emasa t!ēsEmē. Wä, g·îlᵉmēsē
gwāłExs laē ăxᵉēdxa lExaᵉyē, qaᵉs lä lEnts!ēs lāxa L!EmaᵉisE,
qaᵉs lä t!axts!âlasa t!ēsEmē lāxēs t!āgats!ēxa t!ēsEmē lExaᵉya. 35
Wä, g·îlᵉmēsē gwānala łâẋᵘsēxs laē ōxLex·ᵉīdEq, qaᵉs lä ōxLōs-
dēsElaq, qaᵉs lä ōxLaēLElaq lāxēs tsātsElẋᵘsēᵉlats!ēLē g·ōkwa.
Wä, lä ōxLEg·alīłaq qaᵉs lä t!äqEyîndālas lāxēs la gwālīłaᵉya. Wä,
lä q!ēnEmē t!äganEmas t!ēsEma. Wä, g·îlᵉmēsē hēłᵉalē t!äganE-
masēxs laē tsēnabōtsa gŭlta lāxes t!ēqwapaᵉyē. Wä, g·îlᵉmēsē 40
x·īqostâxs laē ăxᵉēdxa dEngwats!emotē, qaᵉs g·āxē hăᵉnōlisas lāq
lāxa t!ēqwapaᵉyas, qa ts!ElxsEmx·ᵉīdēs. Wä, hëᵉmis la ăxᵉēdaatsēxa
ăwāwē maᵉłtsEm naEngats!ä, qaᵉs lä tsēx·ᵉīd lāxa ᵉwāp, qaᵉs lä
gŭxts!âlas lāq. Wä, g·îlᵉmēsē la nEgōyoxsdālaxa ᵉwāpaxs laē gwāła.

45 water into the box. When it is half full, he stops. ‖ Then he takes his tongs and puts them down on the floor.[1]

(As | soon as this is done, the man takes a bucket and goes to | draw water; and when he comes back, he puts it down between the | empty oil-box and the fire.) Now all | the stones on the fire are red-hot.
50 Then he ‖ takes the tongs, dips the end into the | bucket, and picks out the red-hot stones. He | dips them into the water so that the ashes that stick on them come off;| and after doing so, he puts them into the water in the steaming-box. | He continues doing this, and
55 does not stop until ‖ the water really boils up. Then he takes the | rack and puts it into the boiling water. | After doing this, he takes the large basket containing the cleaned crabapples, | puts them on the rack of the one who steams crabapples,| and he also takes the medium-
60 sized ‖ basket and puts it in, and he also takes the | front-basket and puts it in. | As soon as they are all in, they are covered with hot water. Then | the man takes his tongs and picks up more | red-hot
65 stones, which he dips into the water, ‖ and then puts them in, so that the water really boils up. | When it is boiling, he takes a rest. | His wife watches the crabapples. She takes a ladle | and dips it into

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45 Wä, lāxaē ăxᶜēdxēs k·!îpLālaa, qa g·āxēs k·adēła.[1] . . . Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdēda bEgwānEmaxa nagats!ē, qaᶜs lä tsäxa ᶜwāpē. Wä, g·îlᶜmēsē g·āx aēdaaqaxs laē hanāgōts lāxa dEngwats!emotē ḷEᶜwa lEgwīłē. Wä, laᶜmē ᶜnāxwa la mēmEnł-tsEmx·ᶜīdēda t!ēsEmē t!äxLālalēs lāxa lEgwīłē. Wä, hëᶜmis lā
50 dāx·ᶜīdaats!ēxēs k·!îpLālaa, qaᶜs L!EnxstEndēs lāxa ᶜwābEts!âwasa nagats!äxs laē k·!îp!īts lāxa x·īx·ExsEmāla t!ēsEma. Wä, lāxaē hăpstEnts lāxa ᶜwāpē, qa lawäyēs k!wēk!ŭtsEmayaq gŭnaᶜya. Wä, g·îlᶜmēsē gwāłExs laē k·!îpstEnts lāx ᶜwābEts!âwasa q!ōlats!äxa tsElxwē dEngwats!emota. Wä, lä hëx·sä gwēg·ilē. Wä, āłᶜmisē
55 gwāłExs laē âlak·!āla la maEmdElqŭlēda ᶜwāpē. Wä, lä ăxᶜēdxa k·!ītk·!Edēsē, qaᶜs lä pāxstEnts lāxa maEmdElqŭla ᶜwāpa. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜwālasē k·îmdEgwats!ē nāg·ē lExa-ᶜya, qaᶜs lä hăndzōts lāxa k·!ītk·!Edēsasa tsātsElxᵘsīläxa tsElxwē q!ōłaseᶜwa. Wä, lāxaē ăxᶜēdxa k·îmdEgwats!äxa tsElxwē hëlōmā-
60 gem lExaᶜya, qaᶜs läxat! hăᶜnōdzents lāq. Wä, lāxaē ăxᶜēdxa k·îmdEgwats!äxa tsElxwē nanaāgem lExaᶜya, qaᶜs lä hănāgōts łāq. Wä, g·îlᶜmēsē ᶜwīᶜlastaxs laē t!EpsEmxa ts!Elxᵘsta ᶜwāpa. Wä, lä ăxᶜēdēda bEgwānEmaxēs k·!îpLālaa, qaᶜs ēt!ēdē k·!îp!īts lāxa x·īx·ExsEmāla t!ēsEma, qaᶜs läxat! hăpstEnts lāxa ᶜwāpē. Wä,
65 lä xāL!Ex·ᶜīd k·!îpstālas, qa âlax·ᶜīdag·ēs mEdElxᶜwidēda ᶜwāpē. Wä, g·îlᶜmēsē âlak·!āla la maEmdElqŭlaxs laē x·ōsᶜida. Wä, hët!alē gEnEmas la q!āq!alalaq. Wä, laEm ăxᶜēdxa k·āts!Enaqē,

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[1] Then follows the description of the manufacture of a drying frame, p. 171, line 1, to p. 172, line 27.

the crabapples and feels if they get soft. | When they are soft all through, they are done. Then she || calls her husband to take out the three | baskets with the boiled crabapples. They pour these into 70 the empty oil-box | which has been washed out by the wife of the man, and which is now ready to be placed | where the crabapples are to be kept. They | pour in the steamed crabapples. If they do not boil all the || other crabapples, the woman puts the green cleaned | 75 crabapples into the three baskets, and | her husband puts more red-hot stones into the cooking-box. | As soon as the water boils up, he puts in | the three baskets with crabapples and does the || same as he 80 did before; and after the crabapples have been boiled, | he takes the two large buckets, goes to draw some | water, and pours it on, because he wants to have two- | thirds more water than crabapples. | After he has done this, he takes a short board and puts it on. || He 85 keeps them there until winter comes, when the tribe of the crabapple-owner have a winter ceremonial. | Sometimes the chiefs want to give a crabapple-feast, for | this is one of the great feasts of the tribes. | That is all about the cooked crabapples. |

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qa$^{\varepsilon}$s tsēx·$^{\varepsilon}$īdēs lāxa tsElẋwē, qa$^{\varepsilon}$s p!ēẋ$^{\varepsilon}$wīdē, qa tEltElẋ^{u}sEmx·$^{\varepsilon}$- 68
īdē. Wä, g·îl$^{\varepsilon}$mēsē lā tEltElx^{u}sEmxs laē L!ōpa. Wä, la$^{\varepsilon}$mē LE-
$^{\varepsilon}$lālaxēs łā$^{\varepsilon}$wŭnEmē qa$^{\varepsilon}$s k·!ōx$^{\varepsilon}$ŭstalax·$^{\varepsilon}$īdēxa yūduẋ^{u}sEmē q!ēq!ōlẋ^{u}- 70
ts!âla laElxäxa tsElẋwē, qa$^{\varepsilon}$s lä gŭxts!âlas lāxa ōgŭ$^{\varepsilon}$la$^{\varepsilon}$max·at!
la ts!ōẋŭg·îtsō$^{\varepsilon}$sa gEnEmasa bEgwānEmēxa la gwā$^{\varepsilon}$līł ha$^{\varepsilon}$nēł lāxēs
hēmEnē$^{\varepsilon}$lasLē ha$^{\varepsilon}$nēlasa tsEl$^{\varepsilon}$wats!ē dEngwats!emōta. Wä, hë$^{\varepsilon}$mis la
gŭxts!âlatsēsa q!ōlkwē tsElẋwa. Wä, g·îl$^{\varepsilon}$mēsē k·!ēs $^{\varepsilon}$wī$^{\varepsilon}$la q!ōł$^{\varepsilon}$īdxa
waōkwē tsElẋwa laē â$^{\varepsilon}$ma ts!Edāqē ẋwēlaxts!ōtsa łEnłEnxsEmē 75
k·îmdEkwē tsElẋ^{u} lāxa yūduẋ^{u}sEmē lā tsētsElẋ^{u}ts!âlaxa tsElẋwē la-
aLēs łā$^{\varepsilon}$wŭnEmē ēt!ēd k·!îpstālasa x·īx·EXsEmāla t!ēsEm lāxēs q!ōlas-
Laq. Wä, g·îl$^{\varepsilon}$Emxaāwisē mEdElx$^{\varepsilon}$wīdēda $^{\varepsilon}$wāpaxs laē k·!ōxstEndā-
lasa yūduẋ^{u}sEmē tsētsElẋ^{u}ts!âla laElxä lāq. Wä, âEmxaāwisē nE-
qEmg·îłtEwēxēs g·îlx·dē gwēg·ilasa. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la la q!ōlkwē 80
tsElẋwasēxs laē ăx$^{\varepsilon}$ēdxēs ăwāwē ma$^{\varepsilon}$łtsEm naEngats!ä, qa$^{\varepsilon}$s lä tsäxa
$^{\varepsilon}$wāpē, qa$^{\varepsilon}$s lä gŭq!aqas lāq. Wä â$^{\varepsilon}$mēsē $^{\varepsilon}$nēx· qa ma$^{\varepsilon}$łp!Enēs
hë $^{\varepsilon}$waxēda $^{\varepsilon}$wāpē $^{\varepsilon}$waxaasasa tsElẋwaxs laē gwāła. Wä, g·îl$^{\varepsilon}$mēsē
gwāłExs laē ăx$^{\varepsilon}$ēdxa ts!ats!Ets!aẋ^{u}sEmē qa$^{\varepsilon}$s lä pāqEmlīłas lāq. Wä,
laEm lālaał lāxa ts!ăwŭnxLa, qō ts!ēts!ēx$^{\varepsilon}$īdLē, g·ōkŭlōtas tsEl$^{\varepsilon}$wadäs 85
LōXs k·ilẋwasE$^{\varepsilon}$waasa g·igEma$^{\varepsilon}$yas tsElẋwēlīLaxa tsElẋwē, yîxs hë-
$^{\varepsilon}$maē g·īgēxa $^{\varepsilon}$wālasē k!wēladzEmxa q!ēnEmē lēlqwălaLa$^{\varepsilon}$yaxa
tsElẋwē. Wä, laEm gwāł lāxa q!ōlkwē tsElẋwa.

1 **Qōt!xolē.**[1]—When she has finished, she takes a dish and | puts the berries into it. Then she takes oil and pours | much of it on. There is more oil than there are berries. | When this is done, she takes a 5 wooden spoon and puts it down next || to her seat. Then she calls her husband and her | children to come and eat the berries; | and when they have all come, the woman gives them spoons; | and after doing so, she takes up the dish with the berries | and puts it before 10 them. Then they all begin to eat the berries. || They eat them with their spoons. | Whoever is not accustomed to eat them drains off the oil to make them dry when | he is eating them, but the berries choke one when they are eaten; | and therefore any one who does not like to eat oil with them must chew them a long time, and | can not 15 swallow them: he just has his mouth full || of berries. But if he is experienced in eating them, he does not take many | berries in his spoon, and he takes much oil, | when he puts them into his mouth; and he does not chew them long | before swallowing, for the oil makes them slippery. After eating the berries, | they do not drink water, 20 and just || go out of the house. They do not drink water for a long time, because they | do not want the oil to rise into their throats. This is one way to do with the berries, when | they are given at a

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1 **Qōt!xolē.**[1]—Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa łōq!wē, qaᵉs k·!ats!ōdēsa qōt!xolē lāq. Wä, lä ăxᵉēdxa L!ēᵉna, qaᵉs kŭnq!Eqēsa q!ēnEmē lāq. Wä, laEm hë q!ägawaᵉya L!ēᵉnäsa qōt!xōlē. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉēdxa k·îk·āyEmē, qa g·āxēs g·aēł lāx hēmE-5 nēᵉlasē k!waēlats. Wä, hëᵉmis la LēᵉlalatsēxēS łāᵉwŭnEmē ḷEᵉwis sāsEmē qa g·āxēs k!ŭsᵉālīła, qaᵉs qotqwat!ēdēxa qōt!xolē. Wä, g·îlᵉmēsē g·āxdaᵉxŭxs laēda ts!Edāqē ts!awanaēsasa k·āk·Ets!Enaqē lāq. Wä, g·îlᵉmēsē gwāłEXS laē k·āg·îlīłaxa qōtqŭdats!ēLē łōq!wa, qaᵉs lä k·ax·dzamōlīłas lāq. Wä, hëx·ᵉidaᵉmēsē ᵉnāxwa qōtqwa-10 t!ēdxa qōt!xolē. Wä, laᵉmē yōsasēs k·āk·Ets!Enaqē lāq. Wä, hëEm yäg·îlwat qōtqwata x·ats!āłaxa L!ēᵉna, qa lEmōkwēsēXS laē qōtqwat!ēdEq, qaxs âlak·!ālaē mEkwa lax qōtqwatsEᵉwaē. Wä, hëEm gēg·îlīł wŭłᵉEm malēkwaqäxa k·!îltäsa L!ēᵉna. Wä, la k·!eâs gwēx·ᵉidaas nEXᵉwīdEq. Wä, hëᵉmis la âEm la qōt!aēL!E-15 xâlatsēxa qōt!xōlē. Wäx·īda ëg·îlwatē, yîxs k·!ēsaē q!ēsgEma qōt!xoläxs xEXᵘts!âē lāx k·ats!Enaqas. Wä, hët!a q!ēnEma L!ē-ᵉnäxs laē yōsk·!EdzEnts. Wä, k·!ēst!ē gēg·îlīł mālēkwaqēXS laē nEXᵉwīdEq, qaēda L!ēᵉnäxs tsāx·aē. Wä, g·îlᵉmēsē gwāła qōtqwa-däxa qōt!xoläxs laē k·!ēs nāgēk·îlaxa ᵉwāpē. Wä, laᵉmē âEm 20 hōqŭwElsa. Wä, laᵉmē k·!ēs gEyōł nāxᵉēdxa ᵉwāpē qaxs gwāq!E-łaē łEwumsa L!ēᵉna. Wä, laᵉmē gwāł lāxa ᵉnEmx·ᵉidāła, yîxs hëᵉmaē gwēqŭxs laē qōtelag·iła q!ēnEmē lēlqwălaLaᵉya lāx gwāła-

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[1] This description follows that of the gathering of qōt!xolē (p. 218, line 1, to p. 219, line 39).

feast to many tribes. It is the way | I have described before. I will only talk about it | when they are put into boxes for winter use. They are just put into || (square) boxes, and the cover is put on and it is tied down. | Then they are put in a cool corner of the house, | and they are eaten in the way I have just described. | That is all. |

Qōt!xolē mixed with Oil.—When many berries have been picked by the | woman, she asks her husband to get a | high box that does not leak and to put it down; and then he builds up | the fire and puts stones into it. There || are very many stones. Then he takes his bucket and goes to draw | a bucketful of water; and when he comes back, | he puts it down next to the fire. When this is done, he takes his | tongs and puts them down by the fire. He takes his | oil-box and puts it down by the fire. When || this has been done, he takes the basket with berries and | puts them down next to his high boxes, and pours | them in. As soon as (the boxes) are nearly full, he stops pouring them in. | He continues doing this until the other boxes are all full. | As soon as (the berries) are all in, he just waits for the || stones which he put on the fire to be red-hot; and when he sees | that they are getting red-hot, he takes his tongs, | picks up the red-hot stones, dips them into the | water in the bucket so that

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asasEn lā q!wēłᵉidayowa, yîxa lēx·aEmLEn g̣wāg̣wēx·sᵉEx·ᵉīdaasL lāqēxs laē hănkwa qaēda ts!ăwŭnxē, yîxs âᵉmaē k·!āts!ōyo lāxa xēxEtsEmē. Wä, âᵉmēsē la yîkŭyîntsōsēs yîkwāyaᵉyaxs laē t!Emāk·î-yîntsEᵉwa, qaᵉs lä hăng·alīlEm lāxa wŭdanēg̣wīłasēs g·ōkwaxa qō-dats!ē xēxEtsEma. Wä, hēᵉmis qōtqwat!ēnēqEn lāx·dē g̣wāg̣wēx·-sᵉāłasa. Wä, laEm g̣wāła.

L!äkwē qōt!xolä.—Wä, hëᵉmaaxs q!ēnEmaē qōdānEmasa ts!E-dāqē qōt!xolä. Wä, lä ăxk·!ālaxēs łaᵉwŭnEmē, qa ăxᵉēdēsēxa ḷā-watsaxa âlä la Emxa, qa g·āxēs hăx·hanīła. Wä, łä lEqwēlax·ᵉīd lāxēs lEg̣wīłē. Wä, lä xExᵘLālaxa t!ēsEmē lāxēs lEg̣wīlē. Wä, lä q!ēnEmk·asᵉma t!ēsEmē. Wä, lä ăxᵉēdxēs nag̣ats!ē, qaᵉs lä tsäsa ᵉnEmsg̣Emē nag̣ats!ē lāxa ᵉwāpē. Wä, g·îlᵉmēsē g·āx aēdaaqaxs laē hăᵉnōlisas lāxēs lEg̣wīłē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxēs k·!îpLālaa, qaᵉs g·āxē k·adEnōlisas lāxēs lEg̣wīłē. Wä, lä ăxᵉēdxēs dEngwats!ē qaᵉs g·āxē hăᵉnōlisas lāxēs lEg̣wīłē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxēs qēqot!xōleats!ē laElxaᵉya, qaᵉs g·āxē hănEmg·aliłElas lāx hăx·haᵉnēᵉlasasa ḷēḷawatsa. Wä, lä gŭxts!ō-dālas lāxa ḷēḷawatsa; wä, g·îlᵉmēsē Elāq qōt!axs laē g̣wāł gŭqas lāq. Wä, lä hëx·säEm ăwâxats!â lāxa waōkwē ḷēḷawatsa. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē âEm la ēsEla qa mēmEnłtsEmx·ᵉīdēsa t!ēsEmē xExᵘLālalis lāxa lEg̣wīłē. Wä, g·îlᵉmēsē dōxᵉwaLE-laqēxs lEᵉmaē mēmEnłtsEmx·ᵉīdExs laē dāx·ᵉīdxēs k·!îpLālaa, qaᵉs k·!îp!īdēs lāxa x·īx·ExsEmāla t!ēsEma qaᵉs lä hăpstEnts lāxa

the ashes that stick to them come off, | and puts them into the oil
20 which is in the oil-box. ‖ He continues doing this, and does not stop
until the oil in the box begins to boil. | He does not dip out | the
boiling oil immediately to pour it on the berries in the box, | but he
takes a large shell of a horse-clam and skims off the | froth floating
25 on the hot oil. When that is all off, ‖ he takes a long-handled ladle
and dips it into the hot oil. | Then he pours it on the berries, and he
does not stop until | the berries are covered by the boiling oil. He
leaves them there, on the floor of the house, | until the oil thickens.
He leaves them there for two days to get entirely cooled off. | Then
30 he takes the boxes containing the berries and the oil and ‖ puts them
down in a cool corner of the house. After he has put them there,
he | takes the cover, puts it on, and ties it down. | After he has
done so, he takes an old mat and | spreads it over them, and there
they will stay until winter comes. |

1 **Curing Seaweed (1).**[1]—A woman inexperienced in working | seaweed
spreads it out at once on the beach to | dry. Then the seaweed
that is treated that way is tough. | An experienced woman only takes
5 the ‖ seaweed out of the canoe, and she takes a mat and | covers it
over on the beach, after she has piled it up on the beach, | even when
the day is fine. She does not spread it for a long time, for she wishes |

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18 ᵉwābEts!âwasa nagats!ē, qa lawäyēs k!wēk!ŭtsEmayaq gŭnaᵉya.
Wä, lä k·!îpstEnts lāxa L!ēᵉnats!âwasa dEngwats!ē. Wä, lä hëx·-
20 säEm gwēg·ilaq. Wä, ālᵉmēsē gwāłExs laē âlak·!āla lā maEmdEl-
qŭlēda L!ēᵉnats!âwasa dEngwats!ē. Wä, k·!ēst!a yänag·aala tsēx·ᵉīd-
xa maEmdElqŭla L!ēᵉna, qaᵉs lä gŭqEyînts lāxa qōdats!ē ḷāwatsa.
Wä, lä ăxᵉēdxa ᵉwālasē xālaētsa· mEt!ānaᵉyē, qaᵉs aẋᵉwīdēxa
aᵉāwäs ōkŭyaᵉyasa ts!Elxᵘsta L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉlâwa
25 aᵉāwäxs laē ăxᵉēdxa tsēxḷa, qaᵉs tsēx·ᵉīdēs lāxa ts!Elxᵘsta L!ēᵉna
qaᵉs lä gŭqEyîndālas lāxa qōt!xolē. Wä, ālᵉmis gwāłExs laē t!EpE-
yēda qōt!xoläxa maEmdElqŭla L!ēᵉna. Wä, lä hēx·säEm hăx·haᵉnīłē
qa L!ax·ᵉīdēsa L!ēᵉnäxa la māᵉłExsa ᵉnāla, qa âlak·!alēs wŭdEx·ᵉīda.
Wä, lä ăxᵉēdxēs L!āgwats!äxa qōt!xolē ḷāwatsa, qaᵉs lä hăng·aᵉlī-
30 łas lāxa wŭdanēgwīłasēs g·ōkwē. Wä, g·îlᵉmēsē gwāłᵉalīłExs laē
ăxᵉēdEx yîkŭyaᵉyas, qaᵉs yîkŭyîndēs lāq. Wä, laᵉmē t!Emāk·îyîn-
dEq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa k·!āk!Ek·!ōbana, qaᵉs
LEpEyîndēs lāq. Wä, laEm lālaał lāxa ts!ăwŭnxLa hëłgwaēLē.

1 **Curing Seaweed (1).**[1]—Wä, g·î'lᵉmēsē yä'g·îlwatēda ts!Edā'qē a'axsī-
laxa łEq!EstE'naxs la'ē hë'x·ᵉīdaEm łex·alīsaq lā'xa L!Emaᵉisē qa
lEmẋᵉwī'dēs. Wä, hë'Em L!asL!Exdzō łEq!EstE'nēda hë gwē'x·ᵉi-
tsEᵉwē. Wä, g·î'lᵉmēsē ë'g·îlwatēda ts!Edā'qaxs la'ē â'Em mołtō'd-
5 xa łEq!EstE'nē la'xēs yāᵉyats!ē. Wä, la ăxᵉē'dxa łē'waᵉyē qaᵉs
ᵉnaẋᵘsEmli'sēs la'qēxs la'ē q!ap!ēsgEmlīsa la'xa L!Emaᵉisē yîxs
wa'x·maē ë'k·a ᵉnā'la. Wä, la k·!ēs gEyoł łex·alī'saq qaxs ᵉnē'k·aē
qa xasᵉī'dēs. Wä, hë't!a la mō'xsē ᵉnā'läsēxs la'ē lē't!ēdxa łēᵉwaᵉyē

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[1] Continued from p. 186, line 21.

it to rot. After it has been in this way for four days, she takes off the mat | cover. Then she takes a drying-rack made for the || seaweed, to dry it on. It is made of broad split cedar, and is | one fathom in length, and three | spans is the length of the four crosspieces. | That is the width of the drying-rack. Then she spreads the seaweed | on it. Now she dries it in the sun and the wind. || Sometimes one woman has ten drying-frames on which | seaweed is drying. When it is a fine | day, she turns the seaweed over at noon, and | in the evening it is entirely dry. When it is dried, | the woman rolls it all up and puts it away in her house. || Now it is rolled up in a mat; and when it is a fine day, | she starts again in her canoe. She is going to get chitons. As soon | as she has many, she goes home.[1] |

After[2] the men have eaten the chitons, they go out of the house | after they have drunk water. The woman takes the dish from which they have eaten || and puts it down at the place where she is going to work at the seaweed. | Then she takes her small box and puts it down at the place where | the dish is. Then she takes cedar-branches and breaks off the | soft tops and puts them down. Then she takes the cover of her | little box and puts it down on its back. Then she takes the seaweed and spreads || it on the box-cover. She folds it over

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na'kŭyēs. Wä, la ăxᵉē'dxa k·!ît k·!Edē'sēxa hëkwē'lēᵉmē qaē'da łEq!EstE'ṅē qa lE'mᵉwats yîxa ăwâ'dzōs xâᵉyē k!waxLā'wa, lat!a ᵉnE'mp!Enk· la'xEns ba'Lē ăwâ'sgEmasas. Wä, lat!a yū'duxᵘp!Enk· lāxEns q!wā'q!wax·ts!ānaᵉyēx, yî'xa mō'ts!aqē gayō'lEms. Wä, hë'ᵉmis ᵉwa'dzEᵉwatsa k·!ît k·!Edē'sē. Wä, la łEntsō'tsa łEq!EstE'nē lāq. Wä, laE'm lE'mxwaq la'xa L!ē'sEla LEᵉwē yâ'la. Wä, laE'm ᵉnEłᵉnE'mp!Ena ᵉnEqa'xsēda k·!ît k·!Edē'sē lEmō'dzōsa ᵉnEmō'kwē ts!Edā'qa lā'xa łEq!EstE'nē. Wä, g·î'lᵉmēsē ë'k·a ᵉnā'läxs la'ē lē'x·ᵉīdaEmxa łEq!EstE'naxa ᵉnEqä'la. Wä, la lE'mx-ᵉwīdaEm ᵉna'xwaxa la dzā'qwa. Wä, g·î'lᵉmēsē lEmxᵉwī'dExs laē'da ts!Edā'qē lē'x·ᵉEndEq ᵉwīᵉla qaᵉs lē g·ē'xaq lā'xēs g·ō'kwē. Wä, laE'm lē'x·ᵉEnālaxa łē'ᵉwaᵉyē. Wä, g·î'lᵉmēsē ë'k·a ᵉnā'läxs la'ē ē't!ēd alē'xᵉwīda. Wä, laE'm lāł q!E'nsax q!anā'sa. Wä, g·î'lᵉmēsē lâłxa q!ē'nEmaxs g·ā'xaē nä'ᵉnakwa.[1] . . .

Wä,[2] g·î'lᵉmēsē gwā'łExs la'ē hō'qŭwElsēda q!E'nsq!asē, yîxs la'ē gwāł nā'qaxa ᵉwā'pē. Wä, lēda ts!Edāqē ăxᵉē'dxa haᵉmaats!ē'x·dē łō'q!wa qaᵉs lē hă'ng·aᵉlīłaxs la'xēs ē'axEᵉlasLaxa łEq!EstE'nē. Wä, la ăxᵉē'dxēs xā'xadzEmē qaᵉs g·ā'xē hă'ng·aᵉlīłas lāx la haᵉnē'-ᵉlatsa łō'q!wē. Wä, la'xaa ăxᵉē'dxa ts!ap!a'xē qaᵉs k·oqâ'lēx tEltEl-gŭtâᵉyas qaᵉs ăxᵉā'līłElēs. Wä, la ăxᵉē'dEx yîkŭya'ᵉyasa xā'xa-dzEmē qaᵉs nEłᵉā'līłēq. Wä, la ăxᵉē'dxa łEq!EstE'nē qaᵉs LEbE-dzō'dēs lā'xa yîkŭya'ᵉyē. Wä, la q!anepiᵉlä'laq qa ᵉnEmala'sēs

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[1] Here follows a description of how the chitons are cooked and eaten (see p. 483).
[2] Continued from p. 484, line 18.

so that it is folded the same size | as the box-cover. Then she takes a mouthful of the liquid of the | chitons, and she spreads it out again. Then she blows water from her mouth over it. | She takes four mouthfuls of the dirty water and blows | it on it. Then the seaweed gets all wet, ‖ and she folds it up again to the size of the cover. | Now it is four fingers thick. | As soon as this is done, the woman takes the soft tips of | cedar-branches and puts them in the bottom of the small box. Then she takes the | seaweed and puts it on the branches; and she takes more ‖ cedar-branches and lays them over the seaweed. When | no more shows, she takes another piece of seaweed and | does the same as she did to the first one which is in the | little box; and she does not stop until all the seaweed is in the | small box. As soon as she has finished, she takes a long ‖ rope and ties it around the small box. Then she draws the rope tight, | because she does not wish the small box to burst open, and she | puts stones on top of it. As soon as she has finished, she takes | short boards and measures the size of the top of the small box, so | that they fit the corners of the inside of the small box. Then she puts it down flat ‖ on the seaweed. Then she takes up stones and puts them on the | small box containing the seaweed; and she does not stop until there is no | room to put stones on, for there are | many stones to put on the top of the box

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k·!ō′xwaᵉyas ḷᴇᵉwa yîkŭya′ᵉyē. Wä, la hă′msg̣ᴇmd lāx ᵉwā′pālasa q!ana′sē qaᵉs ē′t!ēdē ʟᴇp!ē′dᴇq. Wä, la sᴇłbᴇx̣ᵉwī′ts lax ăwā′g̣aᵉyas. Wä, mō′p!ᴇna hă′msg̣ᴇmd lā′xa nēqwa ᵉwā′pa qaᵉs sᴇłbᴇx̣ᵉwī′dēs lāq. Wä, laᴇ′m ᵉnā′x̣waᴇm la ʟᴇxᵉē′dēda łᴇq!ᴇstᴇ′naxs la′ē ē′t!ēd k·!ō′xᵉwōdᴇq qa ᵉnᴇmā′lasēs ḷᴇᵉwa yîkŭya′ᵉyē. Wä, la′xaē mō′dᴇn lā′xᴇns q!wā′q!wax·ts!ānaᵉyēx yîx wâ′gwasas. Wä, g·î′lᵉmēsē g̣wā′łᴇxs la′ēda ts!ᴇdā′qē ăxᵉē′dxa tᴇltᴇlx̣ᵘba′ᵉyasa ts!ā′p!axē qaᵉs ts!ak·!ᴇxḷᴇ′ndēs lā′xa xa′xadzᴇmē. Wä, la ăxᵉē′dxa łᴇq!ᴇstᴇ′nē qaᵉs ăxyî′ndēs lā′xa ts!a′p!axē. Wä, ē′t!ēd ăxᵉē′dxa ts!a′p!axē qaᵉs hamᴇlqᴇyî′ndēs lā′xa łᴇq!ᴇstᴇ′nē. Wä, g·î′lᵉmēs k·!eō′s la nē′łałasēxs la′ē ē′t!ēd ăxᵉē′d lā′xa łᴇq!ᴇstᴇ′nē qaᵉs â′ᵉmēxat! ᵉnᴇg̣ᴇłtōdxēs g·î′lx·dē g̣wē′g·ilasxa lā′g·its!â lā′xa xa′xadzᴇmē. Wä, a′łᵉmēsē g̣wāłᴇxs la′ē ᵉwī′ᵉlts!âmasxa łᴇq!ᴇstᴇ′nē lā′xa xa′xadzᴇmē. Wä, g·î′lᵉmēsē g̣wā′łᴇxs la′ē ăxᵉē′dxa g·î′łt!a dᴇnᴇ′ma qaᵉs qᴇx·sᴇ′mdēs lā′xa xā′xadzᴇmē. Wä, laᴇ′m łᴇk!ŭtᴇlē′da dᴇnᴇ′mē qaxs gwā′q!ᴇłaaq yîmłts!ē′da xa′xadzᴇmē qō xᴇqŭyî′ntsa t!ē′sᴇmē lāq. Wä, g·î′lᵉmēsē g̣wā′łᴇxs la′ē ăxᵉē′dxa ts!ā′ts!ax̣ᵘsᴇmē qaᵉs ᵉmᴇ′nsᵉīdēs lāx ō′kŭyaᵉyasa xa′xadzᴇmē qa bᴇnbanē′qwēs lāx ō′ts!âwasa xa′xadzᴇmē. Wä, la pā′qᴇyînts lā′xa łᴇq!ᴇstᴇ′nē. Wä, la t!ä′xᵉīdxa t!ē′sᴇmē qaᵉs lē t!äqᴇyîndālas lā′xa łᴇg̣a′ts!ē xa′xadzᴇma. Wä, a′łmēsē g̣wā′łᴇxs la′ē k·!eō′s la g̣wa′yak·!âlas ē′t!ēd la t!ä′xᵉaʟᴇlēda t!ē′sᴇmē qaxs la′ē q!ē′nᴇma la t!äqᴇlaʟᴇla lāx ō′kŭyaᵉyasa łᴇg̣a′ts!ē xa′xadzᴇma. Wä,

containing the seaweed. | Sometimes they are left this way in the house for one month. ‖ When the woman thinks that the seaweed 55 sticks together, | she takes off the stones when it is a fine day. | Then she takes out the seaweed, which is now one | finger thick. Then she takes it out of the | house and puts it flat on the beach, where it is dry; and ‖ when it is evening, she takes it up and takes it into the 60 house. | Then she puts it back into the small box, and she again | puts cedar-branches between them; and she also puts | stones on it again. She does this four times; and after | she has done so four times, she puts them into a small box, ‖ after she has taken out the 65 cedar-branches and also the | stones on it. Now she only puts on the cover, and the cover is | tied down. Then it is put away. That is all about this. |

Curing Seaweed (2).—They drive into the floor two | poles half a fathom long, and sharp at the ends. Then ‖ they split cedar-wood; 70 and when it is in thin pieces, these are two | finger-widths wide and half a finger-width | thick, and they are a little more than half a fathom long. | Then they take split narrow cedar-bark and tie one end to the pole | standing alongside of the fire, and they do the same

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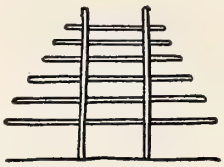
la ᵉnā'łᵉnEmp!Ena ᵉnE'msgEmg·īlaxa ᵉmEkŭ'la hë gwaē'łē lā'xa g·ō'kwē. Wä, g·î'lᵉmēsē k·ō'tēda ts!Edā'qaq laE'm k!ŭtō'xᵉwi- 55 dēda łEq!EstE'naxs la'ē t!äqaxōdxa t!ē'sEmē yîxs ë'k·aēda ᵉnā'la. Wä, la ăxᵉwŭłts!ō'dxa łEq!EstE'naxs la'ē ᵉnā'łᵉnEmdEn lā'xEns q!wā'q!wax·ts!ānaᵉyēx yîx wâ'gwasas. Wä, la lā'wElsas la'xēs g·ō'kwē qaᵉs lē pā'xᵉalīsElas lā'xa L!Emaᵉisa lā'xa lE'mᵉwēsē. Wä, g·î'lᵉmēsē dzā'qwaxs la'ē ăxᵉalī'saq qaᵉs lē laē'Las lā'xēs g·ō'kwē. 60 Wä, la'xaē xwē'laxts!ōts lā'xa xā'xadzEmē. Wä, lā'xaē ts!ā'ts!E-k·odālasa ts!ā'p!axē laq. Wä, lā'xaa ē't!ēdᵉEmxat! la t!ä'qEyîntsa t!ē'sEmē lāq. Wä, la mōp!Ena hë gwē'x·ᵉīdEq. Wä, g·î'lᵉmēsē mō'p!Enaxs la'ē gwā'ła. Wä, laE'm g·ē'ts!âyo lā'xa xa'xadzEmē, yîxs la'ē lā'woyEwēda ts!ā'p!axē. Wä, hë'ᵉmēsa t!ä'gEmē t!ē'- 65 sEma. Wä, la â'Em la yîkŭyî'ntsōsēs yîkŭya'ᵉyē. Wä, la t!E-mā'k·întsEᵉwa. Wä, la g·ē'xasEᵉwa. Wä, laE'm gwāł la'xēq.

Curing Seaweed (2).—Wä, lā'xaē dē'xᵉwalēlEma małts!a'qē dzo'-xuma na'q!Ebōdē ăwâ'sgEmasas. Wä, la dzō'dzExᵘbaa'kwa. Wä, la xō'xᵉwitsEᵉwēda k!waxLa'wē qa pE'lspadzōwēs. Wä, la maē'małdEn 70 lā'xEns q!wā'q!wax·ts!ānaᵉyē ăwâ'dzEwasas. Wä, la k!ō'dEnē wē-wâ'gwasas. Wä, la hăyaxk·!ō'dbōdē ăwâ'sgEmasas lā'xEns bā'Lax. Wä, la ăxᵉēdxa ts!Exekwē ts!ēq! dEnasa qaᵉs yîłᵉalElōdēs ōbaᵉyas lāxa la ʟanâ'lēs lā'xa lEgwī'łē dzō'xuma. Wä, la ē't!ēd hë gwē'x·-ᵉīdxa ăpsba'ᵉyē. Wä, la q!EL!Ets!ā'qa xō'kwē k!waxLā'wa la 75

at ‖ the other end. There are six split cedar-sticks | tied to the poles in this way:



When it is done, | they take the seaweed, break it in pieces, and, when | the pieces are thin and flat, they hang them over the | drying-rack. As soon as it is browned by the fire, ‖ it is turned over; and when it is browned again, | it is taken down from where it had been put, and placed on dressed deer-skin. Then it is made into a bunch. | A wedge is taken, and with it it is beaten as it is | lying on the board on the floor of the house. Then it is just like | powder after it has been beaten, and it is shaken into the ‖ small box. Then a tight cover is put on, and it is placed in a | dry place in the house.

Boiled Huckleberries.—The woman goes | to get driftwood after she has picked huckleberries, | when she has many and they have been cleaned. | She goes herself to get driftwood; and when she gets home, ‖ she carries it up the beach into the house, and | she throws it down. After she has carried in all the driftwood, she takes a medium-sized | basket and goes down to the beach in front of her house. She | puts stones into it, as many as she can carry. | Then she carries it on her back into her house ‖ and puts it down. Then she continues carrying stones. | When she thinks she has enough,

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76 yaē'łlala lā'xa dzō'ẓumē g·a gwä'lēg·a (*fig.*). Wä, g·î'l$^{\varepsilon}$mēsē gwā'-łEXS la'ē ăx$^{\varepsilon}$ētsE$^{\varepsilon}$wa łEq!EsteE'nē qā$^{\varepsilon}$s pa'pEX·sālasE$^{\varepsilon}$wē. Wä, g·î'l-$^{\varepsilon}$mēsē la pE'lspEla g·î'lsg·îldEdzōxs la'ē gē'x·$^{\varepsilon}$waLElodalayu lā'xa lEmẓ^{u}dEma. Wä, g·îl$^{\varepsilon}$mēsē la kŭlẓ$^{\varepsilon}$wīdEXS laē $^{\varepsilon}$wī$^{\varepsilon}$la lē'x·$^{\varepsilon}$ītsE$^{\varepsilon}$wa. Wä, g·î'l$^{\varepsilon}$Emxaā'wisē la kŭ'lẓ$^{\varepsilon}$wīdEXS la'ē $^{\varepsilon}$wī'$^{\varepsilon}$la ăxa'maxoyâ qa$^{\varepsilon}$s ăxdzo'dayuwē lā'xa $^{\varepsilon}$wā'dEkwē. Wä, la q!Enē'psEmtsE$^{\varepsilon}$wa. Wä, la ăx$^{\varepsilon}$ē'tsE$^{\varepsilon}$wēda LE'mg·ayowē qa$^{\varepsilon}$s t!E'lẓ$^{\varepsilon}$wīdyowē laqē'xs la'ē ăxdzâ'lītxa paē'łē saō'kwa. Wä, laE'm la yō gwē'x·sa ts!ō'-layōxs la'ē gwāł t!Elẓ$^{\varepsilon}$wasE$^{\varepsilon}$wa. Wä, â'$^{\varepsilon}$mēsē la łaaxts!ō'yo lā'xa xa'xadzEmaxs laē aEmxasE$^{\varepsilon}$wēs yîkŭya'$^{\varepsilon}$yē qa$^{\varepsilon}$s g·ē'xasE$^{\varepsilon}$wē lā'xa lEm$^{\varepsilon}$wī'łē lā'xa g·ō'kwē.

1 **Boiled Huckleberries** (Dzēg·Ek$^{\varepsilon}$ gwādEm).—Wä, hëEm g·îl ăx$^{\varepsilon}$ē-tsō$^{\varepsilon}$sa ts!Edāqa q!ēxałē lEqwa, yîxs g·ālaē gwāł k·!Ełaxa gwādE-mē, yîxs q!EyōLaaq. Wä, laEmxaāwisē ëk·!EgEkwa. Wä, laEm gwālīłaxs laē ănēqaxa q!ēxałē. Wä, g·îl$^{\varepsilon}$mēsē g·āx nä$^{\varepsilon}$nakŭxs laē hëx·$^{\varepsilon}$idaEm wēx·wŭsdēsElaq, qa$^{\varepsilon}$s lä wēg·iLElaq lāxēs g·ōkwē, qa$^{\varepsilon}$s lä wēx·$^{\varepsilon}$alīłaq. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wi$^{\varepsilon}$losdēsxa q!ēxalaxs laē ăx$^{\varepsilon}$ēdxa hëła lExa$^{\varepsilon}$ya qa$^{\varepsilon}$s lä lEnts!ēs lāxa L!Ema$^{\varepsilon}$isasēs g·ōkwē. Wä, lä xE$^{\varepsilon}$x^{u}-ts!ōdālasa t!ēsEmē lāq. Wä, â$^{\varepsilon}$mēsē gwanāła, qa$^{\varepsilon}$s łâkwēsēxs laē ōxLEx·$^{\varepsilon}$īdēq qa$^{\varepsilon}$s g·āxē ōxLosdēsElas qa$^{\varepsilon}$s lä ōxLaēLElaq lāxēs g·ō-kwē qa$^{\varepsilon}$s lä ōxLEg·alīłas. Wä, lä hanał xEqwaxa t!ēsEmē. Wä, g·îl$^{\varepsilon}$mēsē k·ōtaq laEm hëłaxs laē ăx$^{\varepsilon}$ēdxa małts!aqē hăa$^{\varepsilon}$yalag·it

she takes two medium-sized | pieces of driftwood and puts them down as side-pieces at the place where she intends to | build her fire, and between them she puts kindling-wood. When | the kindling-wood is level with the two side-pieces, ‖ she takes short pieces of driftwood and puts them crosswise over the side-pieces. | The stones are to be placed on these. When (the wood) is all on, she puts the stones on top of it; | and after the stones are all on, she lights | the fire underneath. When it blazes up, she takes the | huckleberries, which she is going to cook in a high square box, which she puts down next to the fire which she has made, and also her ‖ long tongs and a bucket filled with water. She | places the bucket with water next to the fire, so that it may get warm. | After doing so, she takes spawn of the humpback-salmon and | puts it down in a dish. She takes her huckleberry- | baskets and pours the huckleberries into the high box in which ‖ they are to be cooked. When the box is nearly full, she stops | pouring in huckleberries; and when the stones get red-hot, | the woman who cooks the huckleberries takes her | tongs, picks up the red-hot stones, and | dips them into the water in the bucket, so that the ‖ ashes that stick to them come off. Then she puts them into the huckleberries which she is cooking. | She continues doing this, and the hot stones sink down | in the berries. There are not very many stones which she puts in, | when they begin

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q!ēxała qaᶜs k·āk·ᴇdᴇnōdēs lāxēs g̣wᴇᶜyō qaᶜs lᴇxᶜwālīlasxēs lᴇqwēlaᶜyē. Wä, lä ăxᶜōdālasēs g·ālastayowē lāq. Wä, g·îlᶜmēsē lā ᶜnᴇmāk·ᴇyēda g·ālastayowẹ̄ ḷᴇᶜwa małts!aqē x̣wēx̣wālᴇnwaᶜyaxs laē ăxᶜēdxa ts!ᴇłts!ᴇx̣ᵘstowē q!ēxała, qaᶜs g̣ēk·ᴇyîndālēs lāq, qa xᴇᶜxᵘdᴇmasa t!ēsᴇmē. Wä, g·îlᶜmēsē ᶜwīlg·aaʟᴇlaxs laē xᴇqŭyîndālasa t!ēsᴇmē laq. Wä, g·îlᶜmēsē ᶜwīlk·ᴇyîndᴇxs laē mᴇnābōtsa gŭlta lāq. Wä, g·îlᶜmēsē x·īqostâxs laē ăxᶜēdxēs dzēg·ats!ēʟaxa g̣wādᴇmē ḷāwatsa, qa g·āxēs hănâlēsxa lᴇqwēlaᶜyas. Wä, hëᶜmēsa g·îlt!a k·!îpʟālaa. Wä, hëᶜmēsa nāg̣ats!ē qōt!axa ᶜwāpē. Wä, laᴇm hănōlisasa ᶜwābᴇts!âla nag̣ats!ē lāxa lᴇqwēlaᶜyas qa ts!ᴇlxstax·ᶜīdēs. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxa g̣ēᶜnä hănōnē, qaᶜs g·āxē hăng·alīᶜlasēxs g·ēts!âē lāxa łālog̣ŭmē. Wä, lä ăxᶜēdxēs g̣wēg̣wadats!ē laᴇlxaᶜya, qaᶜs lä gŭxts!âlasa g̣wādᴇmē lāxa ḷāwatsaxa dzēg·ats!ēʟaq. Wä, g·îlᶜmēsē ᴇlāq qōt!ēda ḷawatsaxs laē g̣wāł gŭqasa g̣wādᴇmē lāq. Wä, g·îlᶜmēsē mēmᴇnłtsᴇmx·ᶜīdēda t!ēsᴇmaxs laē hëx·ᶜīdaᶜma dzēk·aʟaxa g̣wādᴇmē ts!ᴇdāq dāx·ᶜīdxēs k·!îpʟālaa, qaᶜs k·!îp!īdēs lāxa x·īx·ᴇxsᴇmāla t!ēsᴇma, qaᶜs lä hānax̣ᶜwid hăpstᴇnts lāx ᶜwābᴇts!âwa nāg̣ats!ē, qa ᶜwīlâwēsa g̣ŭnaᶜyē k!wēk!ŭtāłaq. Wä, lä k·!îpᴇyînts lāxa g̣wādᴇmē dzēk·asōᶜs. Wä, lä hānał hë g̣wēg·ilē âᶜmēsē hämᴇnsᴇlēda ts!ᴇlqwa t!ēsᴇm lāq. Wä, k·!ēst!a âlaᴇm q!ēnᴇma t!ēsᴇmē lā k·!îp!ᴇg̣ᴇmsēqēxs laē mᴇdᴇlxᶜwida. Wä, lä k·āg·îlīłaxa g̣ēᶜnēts!âla łalog̣ŭma,

to boil. Then she takes the dish with spawn | and empties it on the boiling huckleberries. Next she takes || a mat and covers (the high box), so that the steam does not come out; | and she piles up the fire over the rest of the red-hot stones. | Then she rests a long time before she takes off the mat covering. | When she sees that the salmon-spawn is turning white, she takes a | broken paddle and stirs with it the huckleberries which have been || mixed with salmon-spawn. As soon as they are mixed, she puts down her | broken stirring-paddle. She takes the tongs and | feels for the stones which are piled together in the bottom of the box in which the | huckleberries were boiled. She puts them down by the side of the | fire. When they are all out, she takes up more || red-hot stones that are on the fire. She first | dips them into the bucket with water, and then she | puts them again into the huckleberries that she is cooking; and she only stops | when the huckleberries mixed with salmon-roe are thoroughly boiling. | Then she spreads the mat over them. || After doing so, the woman goes into the woods to break off | broad leaves of skunk-cabbage. She does not break off very many of them, and | takes them home. Then she | takes her husband's crooked knife and cuts off the veins | in the middle of the leaves. As soon as (the veins) are all cut off, she warms the leaves by the fire to make them || pliable and

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qaᵉs gŭqEyîndēs lāxa la maEmdElqŭla g̣wādEma. Wä, lä ăxᵉēdxa łēᵉwaᵉyē, qaᵉs nāx̣wodēs lāq qa k·!ēsēs kEx̣ᵘsâlēda k·!āłEla. Wä, âᵉmēsē q!ap!ēsg̣Emtsa lEg̣wīłē lāxa waōkwē x·īx·EXsEmāla t!ēsEma. Wä, lä g̣ag̣äłaxs laē x·ōsᵉīdEXs laē ăxōdxa ᵉnāx̣umalīłē łēᵉwaᵉya. Wä, g·îlᵉmēsē dōqŭlaxa g̣ēᵉnē la ᵉmElᵉmElsg̣Emx·ᵉīda laē ăxᵉēdxa q!Ekwasē sēᵉwayowa, qaᵉs xwēt!īdēs lāxēs dzēk·asEᵉwē g̣wādEma, qa lElg̣owēs ḶEᵉwa g̣ēᵉnē. Wä, g·îlᵉmēsē lElg̣ōxs laē g·īg·alīłaxēs xwēdayowē q!Ekwas sēᵉwayowa. Wä, lä ăxᵉedxēs k·!îpLālaa qaᵉs k·!ap!Elēs lāxa t!ēsEmaxs laē xEq!ŭxḶālēs lāxa dzēg·ats!äxa g̣wādEmē k·!îmyaxḶa, qaᵉs k·!îp!ālīłElēs lāx māg·înwalīsasa lEg̣wīlē. Wä, g·îlᵉmēsē ᵉwīᵉlōstaxs laē ēt!ēd k·!îp!ēd lāxa x·īx·EXsEmāla t!ēsEm xEXᵘLālalēs lāxa lEg̣wīłē, qaᵉs lä g·āg·alasēla k·!îpstEnts lāx ᵉwābEts!âwasa nag̣ats!ē. Wä, lāxaē ēt!ēd k·!îpEyînts lāxa dzēk·asEᵉwasēda g̣wādEmē. Wä, āłᵉEm g̣wāłEXs laē âlak·!āla la maEmdElqŭlēs dzēk·asEᵉwē mālaqEla g̣ēᵉnē ḶEᵉwa g̣wādEmē. Wä, lāxaē ăxᵉēdxa łēᵉwaᵉyē, qaᵉs LEpEyîndēs lāq. Wä, g·îlᵉmēsē g̣wāłEXs laē lāxa āL!ēxa ts!Edāqē, qaᵉs lä p!ōxᵉwīd lāxa ăwādzoxLowē k·!Ek·!aōk!wa. Wä, lä k·!ēs q!ēxsē p!ōg̣wānEmasēxs g·āxaē g̣EmxElaqēxs g·āxaē näᵉnakwa. Wä, hëxᵉidaᵉmēsē ăxᵉēdEx xElx̣wāła k·!āwayâsēs łāᵉwŭnEmē, qaᵉs k·!axâlēx t!Ent!EnxEdzâᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē pEx·ᵉīdEq lāxa lEg̣wīłē, qa łEnłEndEdzōx̣ᵉwīdēs. Wä, g·îlᵉmēsē g̣wāłEXs laē łāᵉwŭnEmas ăxᵉēd-

thin; and after she has done so, her husband takes | a short board 56
and makes a cover for the box. He | fits it so that it will not leak.
Then his wife | takes olachen-fat that is left after the oil has been
dried out of the olachen in | Knight Inlet. She puts it on a board,
takes a stone ‖ and hammers it until it becomes a thick paste, which 60
is very sticky. | After she has done so, she takes her tongs and with
them picks the | stones out of the bottom of the box in which the
huckleberries with salmon-spawn have been cooked. | When all the
stones are out, she takes the pounded fat | and puts a little all around
the opening of the ‖ box. Then she fits the cover on the box so that 65
it | lies on the olachen-fat and so that it is air-tight. | Then her hus-
band sits down on it, and the woman takes more olachen-fat and |
smears it all around between the box and the cover. She takes |
the heated skunk-cabbage leaves, cuts off a strip two finger-widths
wide, ‖ and sticks it on to the olachen-fat | all around the box cover. 70
When this is done, she puts it down in a | cool corner of the house.
She leaves it there until the | season of the winter-ceremonial. |

I have forgotten this. She spreads the heated skunk-cabbage
leaves ‖ over the boiled huckleberries mixed with salmon-spawn. | 75
She spreads them smoothly all around the corners; and after doing
so, she puts on | the cover. All this is done in the same way with

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xa ts!āts!aẋ^{u}samē, qa^{c}s yîkŭyäg·ilēq qaēda ḷāwatsa. Wä, la^{c}mē 56
babanaakwa qa k·!ēsēs hatsâlēda hasa^{c}yē laq, yîxs lāaḷēs gEnEmē
ăx^{c}ēdxa q!abōqwē yîx sEmyak·awa^{c}yasa sEmk·äxa dzaẋ^{c}ŭnē lāx
Dzāwadē, qa^{c}s lEgEdzōdēs lāxa saẋ^{u}dzEsē. Wä, lä ăx^{c}ēdxa t!ēsEmē,
qa^{c}s lEsElgEndēs lāq, qa âlak·!ālēs gEnx·^{c}īda, qa âlak·!ālēs k!ŭta. 60
Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa k·!îpLālaa, qa^{c}s k·!îp^{c}ŭstālēs lāxa
t!ēsEmaxs laē xEq!ŭxḷālēs lāxa dzēg·îkwē malaqElaxa gē^{c}nē ḷE^{c}wa
gwādEmē. Wä, g·îl^{c}mēsē ^{c}wī^{c}lostēda t!ēsEmaxs laē ăx^{c}ēdxa lEdzE-
kwē q!abōqwa, qa^{c}s xaL!Ex·^{c}īdē gEls^{c}īts lāx ăwē^{c}stäs ăwaxsta^{c}yasa
ḷāwatsa. Wä, lä ăx^{c}ēdxa yîkŭya^{c}yē, qa^{c}s yîkŭyîndēs lāq. Wä, 65
la^{c}me pāpaxk·Enaxa q!abōqwē, qaxs aEmxaakwaē. Wä, lä k!wā-
k·Eyîndē łā^{c}wŭnEmasēqēxs laēs gEnEmē ăx^{c}ēdxa q!abōqwē, qa^{c}s
gEltsē^{c}stalīs lāx ăwē^{c}stäs pāqałaēna^{c}yasa ^{c}yîkŭya^{c}yē. Wä, lä ăx^{c}ēd-
xa pEnkwē k·!Ek·!aōk!wa, qa^{c}s bExâlēxa māłdEndzâyaakwē lāxEns
q!wāq!wax·ts!āna^{c}yēx. Wä, lä k!ŭdeg·ints lāxa q!abōqwē lāx 70
ăwē^{c}stäsa yîkŭya^{c}yē. Wä, laEm gwāł laxēq. Wä, lä hăng·alīłas
lāxa wŭdanēgwīłasēs g·ōkwē. Wä, laEm lālaał lāxa tsēts!ēq!En-
xaxa ts!ăwŭnxē hă^{c}nēł lāq.

Wä, hëxōḷEn L!Elēwēsōxs LEpEyīndaasa pEnkwē k·!Ek·!aōk!wa
lāxa dzēg·îkwē malāqElaxa gē^{c}nē ḷE^{c}wa gwādEmē. Wä, laEm aë- 75
k·!axs laē LEpEyints lāq. Wä, g·îl^{c}mēsē gwāłExs lāwisḷaē yîkŭyints
yîkŭya^{c}yas. Wä, hëEm ^{c}nami^{c}lälōtē gwäg·ilasaxa gwādEmē ḷE^{c}wa

78 huckleberries, | with large blueberries, small blueberries, and scarlet berries (?). All of these are treated in the same way, | the four kinds that I have just named, in the same way as the red huckleberries are
80 treated when they are || picked and eaten. The eating of the large blueberries, the eating of the small blueberries, | and the eating of the mountain scarlet berries (?) is the same. | Another name of the small blueberries is "mouldy blueberries." That is all about this. |

1 **Viburnum[1]-Berries with Oil.**—Now I will talk about | the viburnum-berries mixed with oil, for there is only one way of cooking them, | as I have described. When they have been cooked, | they pour them
5 into the large swallowing-basket and the || medium-sized swallowing-basket, and also into the front-basket; and when | they are all full of steamed viburnum-berries, the woman takes a | high box, which is
10 two spans | wide and long, | and which is three spans high. || The cover is made to fit on (air-tight). This is put down by the | woman. Then she takes a large dish and puts it down next | to her seat, and she takes oil and pours it | into the large dish. When it is half full, she stops | pouring in the oil. She takes a small basket, goes down
15 to the beach, || and puts six stones into it. She carries them back in one hand, | coming up from the beach, and carries them into the house, and | she puts them down next to the fire. Then she puts

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78 sELEmē ḷEᶜwa nōẋwa ḷEᶜwa tsEltsELē; ᶜnāẋwaEm hë gwēg·ilasEᶜwa mōẋᶜwidāłaxEn ḷēḷEqElasEᶜwē lāx g̣wayīᶜlālasaxa g̣wādEmaxs laē
80 k·!EłāsEᶜwa ḷōxs laē g̣watg̣ŭtsEᶜwa, ḷEᶜwa sESELEmg·äxa sELEmē, ḷEᶜwa nōẋᵘnaẋwaxa nōẋwa, ḷEᶜwa tsETsELtsELēg·axa tsELtsELē. HëEm ᶜnEm ḷēg̣Emsa ᶜnōẋwē qŭxalas. LaEm ᶜwīᶜla g̣wāła.

1 **Viburnum[1]-Berries with Oil.**—Wä, laᶜmēsEn ēdzaqwał g̣wāg̣wēx·sᶜālał laxa L!äkwē t!Elsa yīxs ᶜnEmaaLē g̣wēg·ilasaqēxs laē L!āL!op!asEᶜwa lāxEn g·ālē wāłdEma. Wä, hëᶜmaaxs laē g̣wāła L!āL!op!äqēxs laē L!ōpa. Wä, âᶜmisē g̣ŭxts!âlayo lāxa näg·aᶜyē LEᶜwa hēloma-
5 gEmē lExaᶜya ḷōxs lEᶜmaēda nanaagEmē lExaᶜya. Wä, g·îlᶜmēsē ᶜnāẋwa qōqŭt!axa q!ōlkwē t!Elsaxs laēda ts!Edāqē ăxᶜēdxa ḷāwatsaxa yīxᵘsEmē, yîxs maᶜłp!Enx·sēᶜstālaē lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx ᶜwadzosg̣Emasas. Wä, lāxaē hëEm g·îldōᶜlatsē. Wä, lā yūduẋᵘp!Enk·ē ᶜwālasg̣Emasas lāxEns q!wāq!wax·ts!ānaᶜyēx.
10 Wä, lä bābanaakwē yîkwaᶜyas. Wä, hëEm g·āx hăng·alīᶜlEmsa ts!Edāqē. Wä, lä ăxᶜēdxa ᶜwālasē łōq!wa, qaᶜs g·āxē hăng·alīłas lāxēs k!waēlasē. Wä, lāxaē ăxᶜēdxēs L!ēᶜna, qaᶜs lä g̣ŭxts!ōts lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē nEg̣ōyoxsdalaxs laē g̣wāł g̣ŭqas. Wä, lä ăxᶜēdxa lālaxamē, qaᶜs lä lEnts!es lāxa L!EmaᶜisE,
15 qaᶜs xEᶜxᵘts!ōdēsa q!EL!Esg̣Emē t!ēsEm laqēxs g·āxaē k·!ōxk·!ōtElaqēxs g·āxaē lōsdēsEla, qaᶜs lä k·!ōg̣wēLElaq lāxēs g·ōkwē. Wä, lä k·!ōg̣ŭnōlisas lāxēs lEg̣wīłē. Wä, hëx·ᶜidaᶜmēsē xExᵘLEntsa t!ēsEmē

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[1] *Viburnum pauciflorum* Pylaine.

them | on the fire, and she takes the bucket of water and | puts it down where she is going to work. She takes her tongs and || puts 20 them down. Then she takes a small dish and puts it down. | Then she takes a bucket of water, and she pours the water | into the small dish. Now she watches the stones which are on the | fire until they are just hot enough to be a little red. | As soon as they have that color, she takes her tongs, || picks up the stones, dips them into the 25 small dish with water | in it, so that the ashes on them come off, and she | puts them into the oil. She does the same with the other | stones; and when all the oil is melted, she takes a | bucket of water and pours it on the melted || oil. After it has staid there a little while, 30 she picks the stones out | and throws them down by the side of the fire. After she has taken them all out, she | takes a large ladle, dips it into the oil and water, and moves it up and down. | When she has done this a little while, the oil and water are mixed, and | they get cold, and the mixture of oil || and water looks white. When they are 35 well mixed, she takes a basket of viburnum-berries | and pours the berries into the high box. When | they are all emptied out, the box is full. Then she takes the dish in which she has | the water mixed with oil, and places it across the corner of the berry-box, and | pours (the contents) very slowly over the || viburnum-berries. Then the 40

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lāxēs lEgwīłē. Wä, lä ăxᵉēdxa nagats!ē ᵉwābEts!âlaxa ᵉwāpē, qaᵉs 18 g·āxē hăng·alīłas lāxēs ēaxElasē. Wä, lä ăxᵉēdxēs ts!ēsLāla, qa g·āxēs k·adēła. Wä, lä ăxᵉēdxa łālogŭmē qaᵉs g·āxēxat! k·āg·alī- 20 łas. Wä, lä ăxᵉēdxa nagats!ē ᵉwābEts!âlīłxa ᵉwāpē, qaᵉs lä gŭqâsas lāxa łālogŭmē. Wä, lä dōqwałaxa t!ēsEmē xExᵘLālalēs lāxa lEgwīła, qa âᵉmēs hëłâłē ts!Elqwałaēnaᵉyas qa halsElaᵉmē x·īxsEmx·ᵉīda. Wä, g·îlᵉmēsē hë gwēgŭsgEmx·ᵉīdExs laē ăxᵉēdxēs ts!ēsLāla, qaᵉs k·!îp!īdēs lāxa t!ēsEmē, qaᵉs lä hăpstents lāxa ᵉwābEts!âlī- 25 łaxa łalōgŭmē, qa ᵉwīᵉlâwēsa gŭnaᵉyē k!wēk!ŭtsEmēq. Wä, lä k·!îp!Eqas lāxa L!ēᵉna. Wä, lä hānał hë gwēg·ilaxa waōkwē t!ēsEma. Wä, g·îlᵉmēsē ᵉwīᵉla yāxᵉīdēda L!ēᵉnäxs laē ăxᵉēdxa nagats!ē ᵉwābEts!âlīłxa ᵉwāpē, qaᵉs lä gŭq!Eqas lāxa yaxEkwē L!ēᵉna. Wä, g·îlᵉmēsē gagałaxs laē k·!îpᵉŭstalaxa t!ēsEmē lāq, 30 qaᵉs k·!îbEnōlisElēs lāxēs lEgwīłē. Wä, g·îlᵉmēsē ᵉwīᵉlōᵉstaxs laē ăxᵉēdxa ᵉwālasē k·ats!Enaqa, qaᵉs tsēg·ostâlēsa L!ēᵉna LEᵉwa ᵉwāpē. Wä, g·îlᵉmēsē gēg·îlīłExs laē lElgowēda L!ēᵉna LEᵉwa ᵉwāpaxs laē wŭdaᵉstax·ᵉīda. Wä, laᵉmē âlak·!āla lā ᵉmElstowa qElōkwē L!ēᵉna LEᵉwa ᵉwāpē. Wä, g·îlᵉmēsē lElgōxs laē ăxᵉēdxa t!ēt!Elts!âla 35 laElxaᵉya, qaᵉs lä gŭxts!âlas lāxa yîxᵘsEmē LāWatsa. Wä, g·îlᵉmēsē ᵉwīᵉlōsExs laē Elāq qōt!a. Wä, lä k·āg·îlīłaxa qElōxᵘts!âläxa L!ēᵉna łōq!wa, qaᵉs lä k·ag·ägents lāxa t!Elsts!âla LāWatsa, qaᵉs k·!ēsē ēâłtsīlaxs laē qEbEᵉnākŭlasa qElōkwē L!ēᵉna lāx ōkŭyaᵉyasa t!Elsē. Wä, hëᵉmis la ts!axałts!âlatsa qElōkwē L!ēᵉna lāx awāga- 40

41 water and oil run down among the | berries. She keeps the dish with the mixed oil and berries turned over for a long time, | because the mixture does not run very fast. It runs in among the | viburnum-berries. When the mixed water and oil does not run in any more, she puts | the dish upright and places it on the floor of the house,
45 for ‖ the berries are now covered with water and oil. She takes the cover of the | box, and her husband takes a | drill and his straight knife and splits good | red-pine wood. He cuts it out and makes pegs out of it. When | he has done so, he drills through the cover
50 and the edge of the ‖ box, pulls out his drill, wets the pegs with his saliva, | and, when one is wet all over, he puts it into the | drill-hole and takes a stone and drives in the peg. | The drill-holes are three
55 finger-widths apart. | He puts a peg into every hole. After ‖ he has done so, he puts the box down in a cool corner of the house. That is all about this. |

1 **The First Dog-Salmon of the Season.**—Now I will talk | about the salmon obtained by those who fish [on the rivers] at the mouth of the | river, when they are going to eat (the salmon) quickly. When the dog-salmon are seen | jumping at the mouth of the river, the
5 man at once ‖ takes his fishing box and opens it, and he takes out | his two harpoon points, and he prepares them. And after | he

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41 ᶜyasa t!Elsē. Wä, lä gaēł qōgŭᶜnākŭlasa qElōgwats!äxa L!ēᶜna łōq!wa qaxs k·!ēsaē âłbalēda qElōkwē L!ēᶜnäxs laē ts!āts!aqElaxa t!Elsē. Wä, g·îlᶜmēsē gwāł ts!āxElēda qElōkwē L!ēᶜnäxs laē t!axᶜīdxa qElōxᵘts!âläxa L!ēᶜna łōq!wa. Wä, lä hăng·alīłaxa lōq!wa, qaxs
45 leᶜmaē t!EpEyālaxa qElōkwē L!ēᶜna. Wä, lä ăxᶜēdEx yîkŭyaᶜyasa L!ägwats!äxa t!Elsē ḷāwatsa. Wā, lä ăxᶜēdē łāᶜwŭnEmasēxēs sElEmē ḷEᶜwa nEXX·äła k·!āwayowa, qaᶜs xōxᶜwidēxa ëg·aqwa wŭnāgŭłā. Wä, lä k·!axᶜwīdEq, qaᶜs ḷapēlax·ᶜīdēq. Wä, g·îlᶜmēsē gwāłExs laē sElx·ᶜīdEx yîkŭyaᶜyas hëx·sâla lāx ōgwägaᶜyasa ḷā-
50 watsa. Wä, lä lExŭLElōdxēs sElEmaxs laē mElxᶜŭntsēs k!ŭnēL!Exawaᶜyē lāq. Wä, g·îlᶜmēsē la k!ŭnxEnālaxs laē ḷastōts lāxēs sElaᶜyē. Wä, lä ăxᶜēdxa t!ēsEmē, qaᶜs dēxᵘbEtEndēsa ḷābEmē. Wä, lä yaēyūduxᵘdEnē ăwâlagâlaasaē sElaᶜyas lāxEns q!wāq!wax·ts!ānaᶜyēx, yîxa la q!wāłxostâlaxa ḷābEmē. Wä, g·îlᶜmēsē gwāłExs
55 laē hăng·alīłas lāxa wŭdanēgwīłasēs g·ōkwē. Wä, laEm gwāła.

1 **The First Dog-Salmon of the Season.**[1]—Wä, laᶜmē′sEn gwā′gwēx·sᶜālał laqē′xs g·ā′laē lā′lōL!asōsa wīwamēts!ēnoxwē lāx ō′xᵘsiwaᶜyasa wā, qaᶜs hala′xwasEᶜwa. Wä, hë′ᶜmaaxs la′ē dō′gula gwaᶜxnī′sē Ek·a lāx ō′xᵘsiwaᶜyasa wā. Wä, hë′x·ᶜidaᶜmēsēda bEgwā′nEmē
5 ăxᶜē′dxēs wī′wak·ayEwa′ts!ē qaᶜs x·ō′xᶜwīdēq. Wä, la ăxᶜwŭłts!ō′dxēs maᶜłtsE′m mēmä′sa qaᶜs hashē′naqēq. Wä, g·î′lᶜmēsē gwāł hashē′naqaqēxs la′ē ăxᶜē′dxēs t!ā′t!aq!wayowē qaᶜs hashē′naxē-

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[1] Here follows a prayer to the salmon (see p 609, also p. 223).

has prepared them, he takes his harpoon shaft and prepares | it, 8
putting on the prongs, so that they fit on firmly. | As soon as he has
done so, he goes to the beach where his fishing canoe is. ‖ Then he goes 10
to spear the salmon, which swim in the | mouth of the slough. Then
he begins to spear them. If there are many | dog-salmon, it does
not take long until he has obtained many. | Then he goes home.[1] |

Then the woman herself[2] replies, "Yes," and goes up from the bank
of the river, and ‖ takes an old mat and spreads it out on the beach 15
seaward from | the high-water mark. As soon as she has done this,
she goes down to the beach | where the spearsman's canoe is, and
she puts her fingers into the gills of two | dog-salmon, two in each
hand. Then she carries the | four salmon up from the beach, and
she puts them on the old mat which is spread out on the beach. ‖
After she has taken them all out, she takes her fish-knives and | sharp- 20
ens them on a whetstone; and after she has sharpened | them, she
takes a small mat and spreads it out on the beach by her side. Then
she | puts the salmon on it. Then she can just reach the | salmon,
when she takes it to cut it open. Then she does the same as she ‖
does when she is cutting open dog-salmon to be roasted, and she 25
only | cuts the meat thin along its skin, and the | edges of the cut
salmon are left on in this manner.[3] | After she has cut it on her

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dēx dzē'gŭmas qa$^{\varepsilon}$s bE'nx·$^{\varepsilon}$īdēsa mē'mäsē lāq qa E'l$^{\varepsilon}$alālēs. Wä, 8
g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē la'Ents!ēs lā'xēs t!ā't!aq!waats!äxs hä$^{\varepsilon}$nē'-
saē. Wä, laE'm lāł t!ā't!aq!wałxa k·!ō'tEläxs mEnā'laē lāx ō'x̣^{u}si- 10
wa$^{\varepsilon}$yas wā'yalasas. Wä, la$^{\varepsilon}$mē'sē t!ax$^{\varepsilon}$wī'da. Wä, g·î'l$^{\varepsilon}$mēsē q!ē'nE-
mēda gwa$^{\varepsilon}$xnisaxs la'ē k·!ēs gē'x·$^{\varepsilon}$īdExs la'ē q!Eyō'La. Wä, g·āx
nä'$^{\varepsilon}$nakwa.[1] . .

Wä, la q!ŭlē'x·s$^{\varepsilon}$Em[2] wâ'xēda ts!Edā'qaxs la'ē lâ'sdēs qa$^{\varepsilon}$s lē
ăx$^{\varepsilon}$ē'dxēs k·!ā'k·!ōbanē qa$^{\varepsilon}$s g·ā'xē LEp!ā'lisaq lāx L!ā'sa$^{\varepsilon}$yasa 15
yaâ'xmōtē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łalisē ăxā'$^{\varepsilon}$yasēxs la'ē lE'nts!ēs
lāx hä$^{\varepsilon}$nē'dzasasa t!ā't!aq!waats!ēx·dē. Wä, la gasx·Ex·$^{\varepsilon}$ī'dxa maē'-
mał$^{\varepsilon}$ē gwa$^{\varepsilon}$xnis lāx wā'x·sōłts!ānäs. Wä, la$^{\varepsilon}$mē'sē gasō'sdēsElaxa
mō'wē k·!ōtEla qa$^{\varepsilon}$s lē k·!EgEdzō'dalas lā'xa LEbē'sē k·!ā'k·!obana.
Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lōłtâmasqēxs la'e ăx$^{\varepsilon}$ē'dxēs xwā'xŭṛayowē qa$^{\varepsilon}$s 20
g·ē'xElalax·$^{\varepsilon}$īdēq lā'xa g·ē'xēsdEmē. Wä, g·î'l$^{\varepsilon}$mēsē gwāł g·ē'xa-
qēxs laē ăx$^{\varepsilon}$ēdxēs ămay$^{\varepsilon}$ē łē'$^{\varepsilon}$wa$^{\varepsilon}$ya qa$^{\varepsilon}$s LEp!ā'lisēq lā'xa ō'gwägē-
līsas k·!Eg·ats!ä'sēxa k·!ō'tEla. Wä, â'$^{\varepsilon}$mēsē hē'łts!āpElaxa k·!ō'tE-
läxs la'ē dā'x·$^{\varepsilon}$īdEq qa$^{\varepsilon}$s xwā'ł$^{\varepsilon}$īdēq. Hē'Emxaa gwē'g·ilaqē gwē'-
g·i$^{\varepsilon}$lasasa xwāLäxa L!ōbEkwēlasE$^{\varepsilon}$wa gwa$^{\varepsilon}$xnisē. Wä, lē'x·a$^{\varepsilon}$mēsēx 25
pEla'ē t!E'lsa$^{\varepsilon}$yas yîx q!EmElts!â$^{\varepsilon}$yas L!ē'sas. Wä, hē'$^{\varepsilon}$mēsēxs k·!ā'-
k·!EwasEnxElaēda t!Elē'kwē; g·a gwä'łēg·a (*fig.*[3]).

Wä, g·î'l$^{\varepsilon}$mēsē gwāł t!E'lsaq lāxēs t!Elē'dzowē xag·a gwä'łēg·a[4] la'ē

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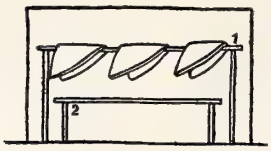
[1] Here follows a prayer, p. 609. [2] She answers her own prayer. [3] See first figure on p. 304.
[4] On a slanting board supported by a log See figure on p. 250.

cutting-board in this manner,[1] | she takes her basket
30 and puts into it what she has cut. Then ‖ she carries it up on the beach and takes it into her house. Then she takes the | drying-poles, which are always left in their places in the houses of the river people. | Then she hangs the cut salmon lengthwise on the drying-poles in this manner: |



After she has done so, she takes short boards
35 and | puts them under the place where she has hung up her cut salmon. She does ‖ not allow the heat to strike what is now hanging lengthwise on the | drying-poles. Sometimes it hangs for one day; then the woman | looks at it. As soon as it is half dry, the woman takes it down; and | she gathers together the drying-poles, and she puts the cut salmon up
40 again; | but it is spread out. Now it is spread out when she ‖ puts it up again; and it only differs from preserved skin of salmon | caught with a hook in the upper part of the river, in that (the salmon) is not fat | when it is found spawning | in the upper part of the river, while it is really fat when it is speared at the | mouth of the river.
45 And as soon as they finish cutting up ‖ the speared salmon, the woman at once gathers the slime and | everything that comes from the salmon, and puts it into the basket, and | she goes and pours it into the water at the mouth of the river.

ăxᶜēdxēs lExaᶜyē qaᶜs ăxts!ōdalēsēs t!Elsaᶜyē lāq. Wä, la k·!ōxᶜ-
30 ŭsdēsElaq qaᶜs läs laē'Las lā'xēs g·ō'kwē. Wä, laᶜmēs ăxᶜē'dxa gayōqaxs hë'mEnāłaᶜmaē ăxᶜa'laLEla lā'xa wī'wamēdzats!ē g·ō'kwa. Wä, laᶜmē'sē aō'ts!aqâłēda t!Elē'kwē lā'xa ga'yowē; g·a gwä'łēg·a (*fig.*). Wä, g·î'lᶜmēsē gwā'łExs la'ē ăxᶜē'dxa ts!ā'ts!Exᵘ̣sEmē qaᶜs hē'lEwabōdēs lā'xa la g·îlā'laLElats t!Elē'kwē. Wä, laE'm
35 k·!ēs hë'łq!alaq xaᶜmag·aaLElēda L!ē'sᶜala lā'xa la g·îlā'laLEla lā'xa gayō. Wä, la ᶜnā'łᶜnEmp!Ena xaᶜmālaLElaxs la'ēda ts!Edā'qē dō'xᶜwīdEq. Wä, g·î'lᶜmēsē k·!ā'yaxᶜwīdExs la'ēda ts!Edā'qē ăxā'xōdEq qaᶜs q!ā'p!ēg·aaLElōdēxa gēgā'yowē. Wä, laᶜmē'sē xwē'laqōstōd LEp!ā'LElōtsa t!Elē'kwē lā'xa ë'k·!ē. Wä, laE'm LEpā'łaxs la'ē
40 ē't!ēd ë'k·!ēᶜstEndEq. Wä, lē'x·aEm ō'gŭqāłayōs lā'xa t!E'lsa qaᶜs xămsīlaxs hä'ēla ga'LE ᶜnE'ldzäsa wäxs la'ē ts!ē'nasᶜīdēda gwaᶜxnī'saxs la'ē xwē'laᶜwa lā'xēs la q!ā'nEm qaᶜs xwē'laᶜwaas lāx ᶜnE'ldzäsa wī'wā, yîxs â'laē tsE'nxwēda sEg·inē'tē lāx ōxᵘ-siwaᶜyasa wī'wa. Wä, hēᶜ'mēsēxs g·î'lᶜmaē gwāł xwā'LasEᶜwa
45 sEg·inē'taxs l'aē hëx·ᶜidaᶜma ts!Edāqē q!ap!ēx·ᶜīdxa k·!ēlē LEᶜwa ᶜna'xwa g·ayō'ł lā'xa k·!ōtEla qaᶜs lExts!ō'dēs lā'xa lExa'ᶜyē qaᶜs lä qEpstE'nts lāxa ōxᵘsiwaᶜyasa ᶜwā.

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[1] On a slanting board supported by a log.

IV. RECIPES

Roasted Salmon.—This is when the man goes catching salmon | at night. That is what is called by the river people "taking salmon | with hooks at night up the river," when they are going to dry | the roasted dog-salmon for winter. Dog-salmon are speared ‖ by the river people at the mouth of the river when they are going to eat them at once, | while the dog-salmon are still phosphorescent. Then they will not | keep a long time without getting mouldy when they are roasted, for they are fat. |

Now I shall talk about the salmon speared at the mouth of the river | when it is still phosphorescent. When the man ‖ who spears the salmon gets one, he goes home as soon as he has | speared it. His wife at once takes an | old mat and spreads it over her back; then she takes her | belt and puts it on over the old mat on her back. | Then she takes along a large basket in which to carry the dog-salmon on her back. ‖ She goes to the canoe of her husband and puts | four dog-salmon into her carrying-basket. Then she goes up the beach to the place | where she is going to cut them. She puts them on an | old mat, which is spread on the ground outside of the house. As soon as | she has thrown them on the ground, she takes her fish-knife and sharpens it; ‖ and after she has sharpened it, she cuts off the gills of

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Roasted Salmon.—Wä, hëᶜmaaxs la′ēda bEgwā′nEmē yä′łᶜnEkŭ-[axa g̣ā′nuLē; wä, hë′Em g̣wEᶜyō′sa wīwayā′laēnoxwē nēgwī′saxa g̣ā′Läxa g̣waᶜxnī′saxa g̣ā′nuLē lā′xa ᶜnE′ldzäsa wā, yîxs x îłē′Laxēs L!ō′pasōLē g̣waᶜxnī′s qaē′da ts!ăwŭ′nxē. Wä, hë′ᶜmis sEk·a′sōsa wīwayā′laēnoxwa g̣waᶜxnīsē lāx ō′x̣ᵘsiwaᶜyasa wäs, yîxs hā′labālēLē haᶜmä′xs hë′ᶜmaē ā′łēs bE′nkwēda g̣waᶜxni′sē, qaxs k·!eâ′saē g̣wē′x·ᶜidaas g̣ä′ła k·!ēs x·îts!Ex·ᶜī′dēda L!ō′bEkwaxs tsE′nxwaē.

Wä, hë′t!aLEn g̣wā′g̣wēx·sᶜālasLa sEg·inē′tē lāx ō′x̣ᵘsiwaᶜyasa wā, yîxs hë′ᶜmaē ā′łēs bE′nkwēda g̣waᶜxnī′sē. Wä, hë′ᶜmaaxs la′ē sEk·ē′da yä′łᶜnEk!wēnoxwaxa g̣waᶜxnī′sē. Wä, g·î′lᶜmēsē g̣wāł sEk·a′xs la′ē nä′ᶜnakwa. Wä, hë′x·ᶜidaᶜmēsē g̣EnE′mas la ăxᶜē′dxēs k·!ā′k·!obanē qaᶜs LēbEg î′ndēs lā′xēs ăwī′g·aᶜyē. Wä, la ăxᶜē′dxēs wŭsē′g·anowē qaᶜs qEk·iyŭ′ndēs lā′xēs Lē′bēg·aᶜyē k·!ā′k·!obanē. Wä, laᶜmēs ō′xLEx·ᶜī′dxēs ᶜwā′lasē ō′xLaats!äxa g̣wāᶜxnī′sē. Wä, laᶜmē′s lāx yā′ᶜyats!äsēs łā′ᶜwŭnEmē. Wä, läᶜmē′s k·!Exts!ō′tsa mō′wē g̣waᶜxnī′s lā′xēs ō′xLaakwē lExa′ᶜya. Wä, laᶜmē′s lâ′sdēts qaᶜs lēs lā′xēs xwā′łᶜīdaasLaq. Wä, laᶜmē′s ăxts!ō′ts lā′xa k·!ā′k·!obanē LEp!Esa′ lāx L!ā′sanâᶜyasēs g·o′kwē. Wä, g·î′lᶜmēsē qEp!Elsaqēxs laē ăxᶜēdxēs xwāḶayowē qaᶜs t!ēx·ᶜīdēq. Wä, g·îl-ᶜmēsē g̣wāl t!ēk·a′qēxs la′ē t!ō′sᶜīdEx q!ō′snaᶜyasa g̣wāᶜxnisē.

21 the dog-salmon. | When the gills are off, she cuts around the | neck, but she does not cut off the head from the backbone. Then | she cuts from the back of the neck down to four finger-widths from the tail on the upper side. | Now a thin strip of flesh is left on the backbone. ‖
25 As soon as the cut reaches down to the belly, she turns it around, | and she begins to cut from the tail upward to the back of the neck. | As soon as she takes off the backbone, she | takes her roasting-tongs and takes the slime and rubs it | over the roasting-tongs, so that they
30 may not get burned when they stand ‖ by the fire of the house. Then she winds cedar-bark around the tongs one | span from the bottom of the roasting-tongs; | and when this is done, she takes one of the cut salmon and | puts it crosswise into the roasting-tongs. Then she takes cedar-bark and ties it | tight above the cut salmon;
35 and after she has ‖ tied it, she takes another salmon and puts it | the other way, above the one that she put in first. | Then she again takes cedar-bark and ties it above the salmon. | After she finishes tying it, she splits cedar-wood,—|long and slender pieces. These are called "the
40 lock." ‖ Then she pushes one of these on each side, two finger-widths from | the edge of the salmon-meat, through between | the legs of the roasting-tongs, lengthwise of the salmon; | and after she has finished this, she pushes long ones across | the salmon and the "locks" which

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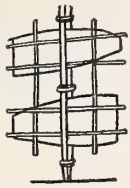
21 Wä, g·î'lᵉmēsē lawä'masxa q!ō'snaᵉyaxs la'ē t!ō'tsēᵉsteE'ndEx ōxā'-waᵉyas; la k·!ēs qak·ō'dEx hë'x·t!aᵉyas lāx xEk·!ā'dzâs. Wä, la xwā'łᵉīdEx ō'xḶaatâᵉyas hä'xEla lā'xa mō'dEnē lāx ë'k·!aᵉyas ts!ā'snaᵉyas. Wä, laE'm pElē' q!EmEldzâ'ᵉyasa xā'k·!adzowē. Wä,
25 g·î'lᵉmēsē lā'g·aa·lāx tEk·!äsēs xwā'LasEᵉwaxs la'ē x̣wē'łᵉīdEq. Wä, la g·ä'bEtEnd xwā'łᵉēdEx wElxwā'xsdaᵉyas ë'k·!ōłEla lāx ō'xḶaatâ-ᵉyasēs x̣wā'LasEᵉwē. Wä, g·î'lᵉmēsē lawä'masEx xā'k·!adzâsēxs la'ē ăxᵉē'dxēs L!ō'psayowē qaᵉs ăxᵉē'dēxa k·!ē'la qaᵉs yîlts!EłᵉE'ndēs lā'xa L!ō'psayowē qa k·!ē'sēLEs k!ŭmElx·ᵉī'dEł qō lāł Ḷanâ'lēsL
30 lā'xa lEg̣wī'łas. Wä, lä qEx·ᵉī'tsa dEnā'sē la'xa ᵉnE'mp!Enk·ē la'xEns q!wā'q!wax·ts!ānaᵉyē, g·ä'x·ᵉīd lāx ō'xḶaᵉyasa L!ō'psayowē. Wä, g·î'lᵉmēsē g̣wā'łExs la'ē ăxᵉē'dxa xwā'ḶEkwē k·!ō'tEla qaᵉs g̣ē'ts!ōdēs lā'xa L!ō'psayowē. Wä, la ăxᵉē'dxa dEnā'sē qaᵉs yîłᵉī'dē łEk!ŭdē'ts lāx ë'k·!aᵉyasa xwā'ḶEkwē k·!ō'tEla. Wä, g·î'lᵉmēsē
35 g̣wāł yîLa'qēxs laᵉē ē't!ēd ăxᵉē'dxa ᵉnE'mē k·!ō'tEla qaᵉs xwē'ła-łēmasēqēxs la'ē g̣ē'ts!ōts lāx ë'k·!ēLEläsa g·î'lx·dē ăxts!ō'yōs. Wä, lā'xaa ăxᵉē'dxa dEna'sē qaᵉs yîłᵉī'dēs lāx ë'k·!Enxaᵉyas. Wä, g·î'lᵉmēsē g̣wā'łē yîLā'ᵉyasēxs la'ē xō'x̣ᵉwīdxa k!waᵉxLā'ᵉwē, wī'swŭłtâ, la g·î'lsg·îlstâ. Wä, hë'Em Ḷē'g̣adEs k·!ā'adEmē. Wä,
40 laᵉmē'sē Lā'sᵉītsa ᵉnā'łᵉnEmts!aqē lā'xa mā'łdEnē g·ä'x·ᵉīdē lāx ēwŭ'nxaᵉyasa q!E'mładzaᵉyasa k·!ō'tEla. Wä, la nā'qōdālax ē'wanuts!Exstaᵉyasa L!ō'psayowē ao'ts!aqâła ḶEᵉwa k·!ō'tEla. Wä, g·î'lᵉmēsē g̣wā'łxēq la'ē Lā'sᵉītsa g·î'lsg·îlstowē lāx nā'qawaᵉyasa

she first put on. Now there is ‖ one on each side of the roasting-tongs in this manner: | Then the same is done on the other side. After this is finished, | the woman puts (the tongs) up by the side of the fire. She first turns | the meat side towards the fire; and when it is done, | she turns it around to the skin side. As soon as that is done, the ‖ man requests permission from his wife to invite his friends | to come and eat the roasted salmon while it is warm. | As soon as his wife tells him to go ahead and call them, | the man goes and invites them. Then his wife takes a mat, | which is to be the food-mat of the guests of her husband; then she ‖ spreads a mat for the guests of her husband to sit on; and it does not | take long before her husband comes back followed by his guests, for | they try to come before the roasted salmon cools off. | Immediately they sit down on the mat that has been spread out; and when | they are all in, the woman takes the food-mat and ‖ spreads it in front of her husband's guests. Then she goes back | and takes the two roasted salmon in the tongs; and she takes them out, | one for each two men. Then she lays them skin down, | on the food-mat. When there are four men, | there are two food-mats, and there is one ‖ roasted salmon. There is no



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k·!ō′tEla ḶEᶜwa g·î′lx·dē ăxᶜā′LElōyōs k·!ā′adEma. Wä, laE′m ᶜnāłᶜnEmts!aq lāx wā′x·sōt!Enaᶜyasa L!ō′psayōwē; g·a g̣wä′łēg·a (*fig.*). Wä, laxa′ē hë′Em g̣wä′łēda ăpsā′dzaᶜyas. Wä, g·î′lᶜmēsē g̣wā′łExs la′ēda ts!Edā′qē Ḷā′nolīsas lā′xēs lEg̣wī′łē. Wä, laE′m g̣wä′sała lāxēs q!E′mładzaᶜyē lā′xa lEg̣wī′łē. Wä, g·î′lᶜmēsē L!ō′pExs la′ē lē′x·ᶜīdEq lā′xēs L!ē′sadzaᶜyē. Wä, g·î′lᶜmēsē L!ō′pExs la′ēda bEgwā′nEmē hanā′k·axēs g̣EnE′mē, qaᶜs Lē′ᶜlalēxēs ᶜnēᶜnEmō′kwē qa g·ā′xēs hExhā′qᵘxa L!ō′bEkwaxs hë′ᶜmaē ā′łēs ts!E′lqwē. Wä, g·î′lᶜmēsē wä′xē g̣EnE′mas qa Lē′ᶜlālag·īs la′ē hë′x·ᶜīdaᶜmēda bEgwā′nEmē la Lē′ᶜlāla. Wä, lā′Ḷa g̣EnE′mas ăxᶜē′dxa łē′ᶜwaᶜyē qa haᶜmā′dzōLEs Lēᶜlānemlasēs łā′ᶜwŭnEmē. Wä, lā′xaa LEp!ā′līłax k!wadzEᶜwē′sōLas Lēᶜlānemlasēs łā′ᶜwŭnEmē. Wä, k·!ē′st!a g̣ä′łaxs g·ā′xaē łā′ᶜwŭnEmas hōg̣wī′k·Elaxēs Lēᶜlānemᴇ, qaxs haᶜyā′łEmk·!aaqēxs k·!ē′sᶜmaē wŭdEx·ᶜī′dēda L!ō′bEkwē. Wä, hë′x·ᶜidaᶜmēsē k!ŭdzEdzō′līłxa LEbē′łē łē′ᶜwaᶜya. Wä, g·î′lᶜmēsē ᶜwī′lg·alīłExs la′ēda ts!Edā′qē ăxᶜē′dxa haᶜmā′dzowē łē′ᶜwaᶜyē qaᶜs lē LEpdzamōlīłas lāx Lēᶜlānemasēs łāᶜwŭnEmē. Wä, g·āxē aēdaaqa qaᶜs ăxᶜē′dēxa L!ōpts!â′la maᶜł L!ēL!ō′bEkwa qaᶜs lē x·îk·!Ex·ᶜī′dxa ᶜnE′mē qaē′da maᶜlō′kwē bē′bEgwānEma. Wä, la nELEdzō′līłas lā′xa haᶜmā′dzowē łē′ᶜwaᶜya. Wä, g·î′lᶜmēsē mō′kwa bē′bEgwānEmaxs la′ē ma′ᶜła haᶜmā′dzowē łē′Elwaᶜya; wä, la ᶜnałᶜnEmēda L!ō′bEkwē. Wa, laE′m k·!eâ′s L!ē′ᶜna ts!Epa′s qaxs Lō′maē tsE′nxwēda

oil for dipping, for the | dog-salmon is very fat while it is still phosphorescent, when it is jumping in the mouth of the rivers. | Then the guests themselves break it and eat the salmon | speared at the mouth of the river. Early in the morning, | dog-salmon speared at the mouth of the river is not eaten, for it is fat; ‖ it is only eaten in the afternoon and evening. | Whenever it is eaten in the morning, it makes those who eat it feel sleepy the whole day long, | for it is very fat. Therefore they are afraid | to eat it in the morning. As soon as the guests finish eating it, | the man takes what is left and eats it ‖ with his wife, while his guests drink water freshly | drawn. After they finish drinking, the guests go out. | They only wash their hands in their houses; and | after the man has finished eating with his wife, he | gathers the bones and the skin left by his guests, ‖ puts them on a mat, and throws them into the sea on the | beach. This is all about the salmon speared at the mouth of the river.

Blistered Salmon.—And we will also talk about the green | salmon almost dry. The woman takes the almost dried green | salmon from the place where it is hanging. | She takes her tongs and picks up the green salmon, and ‖ blisters the meat-side of the green salmon by the fire. As soon as | the green salmon gets grey, she turns it and places the skin-side | towards the fire; and as soon as the skin is

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gwāᵉxnī′saxs hë′ᵉmaē ā′łēᵉs bE′nkwēxa mEᵉnā′la lāx ō′ẋᵘsiwaᵉyasa wī′wa. Wä, la q!ŭlē′x·sEm LE′nqwēda k!wē′łaxs hExhā′qwaaxa sEg·inē′tē lāx ō′ẋᵘsiwaᵉyasa wā. La k·!ēs gaā′xstēxa gaā′lēda hExhā′-qwaxa sEg·inē′tē gwaᵉxnē′sa lāx ō′ẋᵘsiwaᵉyasa wā qaxs tsE′nxwaē. A′łᵉEm haᵉmx·ᵉī′tsōxa la gwāł nEqä′lēda ᵉnā′la ḷEᵉwa dzā′qwa. G·î′lᵉEmḷa hExhā′xᵘsōxa gaā′läxs la′ē lōẋᵘᵉmē′qa sE′nbēxa ᵉnā′läda haᵉimā′paq qaxs xE′nLElaē tsE′nxwa. Wä, hë′ᵉmēs lā′g·iłas k·îlE′m haᵉmä′xa gaā′la. Wa, g·î′lᵉmēsē gwāł hExhā′qwa LēᵉlānEmaxs la′ē hë′x·ᵉidaᵉmēda bEgwānEmē la ăxᵉēdxa haᵉmōtē qaᵉs wā′waq!aayowē ḷEᵉwis gEnE′maxs lā′aḷāł naxᵉē′dēs LēᵉlanEmaxa ā′łta ᵉwāp tsä′-nEms. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē hō′qŭwElsēda k!wē′łdē. Wä, laE′m ā′łᵉEmł ts!E′nts!Enkwał lā′xēs g·īg·ō′kwē. Wä, g·î′l-ᵉmēsēda bEgwā′nEmē gwāł wā′waq!aayō ḷEᵉwis gEnE′maxs la′ē q!ap!ē′x·ᵉīdxēs haᵉmō′tē xāq ḷEᵉwa L!ē′sasēs k!wē′ladzEmaxs la′ē ăxdzō′ts lā′xa łē′ᵉwaᵉyē qaᵉs lē k·!aᵉstE′nts lā′xa dE′msx·ē lā′xa L!Emaᵉisē. Wä, laE′m gwāł lā′xa sEg inē′tē lāx ō′ẋᵘsiwaᵉyasa wā.

Blistered Salmon.—Wä, hë′EmłxaEns gwā′gwēx·sᵉālaLa ā′łẋwasē k·!ō′lōẋwa. Wä, g·î′lᵉEm qā′tsēᵉstalēda hăᵉyałäxa ā′łẋwasē k·!ō′-loẋwa la′ēda ts!Eda′qē ăxᵉē′dxa k·!ō′loẋwē lā′xē gē′ẋwałaasē. Wä, la ăxᵉē′dxēs ts!ē′sLāla qaᵉs k·!îp!ē′dēs lā′xa k·!ō′loẋwē qaᵉs pEx·ā′łēs E′lsadzaᵉyasa k·!ō′loẋwē lā′xa gŭ′lta. Wä, g·î′lᵉmēsē qŭxdzō′ᵉnākŭlēda k!ō′loẋwaxs la′ē lēx·ᵉīdEq qaᵉs gwā′sᵉīdēq L!ē′sas lā′xa gŭ′lta. Wä, g·î′lᵉmēsē hamElgEdzō′dēda pE′nsa lāx L!ē′sasa

covered with blisters, | the woman knows that it is done. Then | 8
she puts it on the dish-mat. ‖

She takes water and sprinkles it over it to make it soft; | and after 10
she has sprinkled it with cold water, she takes the | oil-dish and pours oil into it; and after she has done so, she | takes the blistered green salmon and puts it down flat, and places it before | those who are going to eat it. Then she takes an oil-dish and puts it ‖ outside 15
of the blistered green salmon.[1] . . . As soon as the woman | takes the cup, the man breaks off a piece of the blistered | salmon and dips it into the oil, and puts it into his mouth. | He himself breaks off bits from what he is eating. |

Scorched Salmon.—Dried[2] salmon is the breakfast of the Kwakiutl. ‖ In the morning, as soon as they arise, the wife of the | chief takes 20
dried salmon and scorches it by the fire. As soon as | she finishes scorching it, she pounds it on a mat spread out on the floor, to | remove the scales loosened by the fire. As soon as she finishes pounding it on the floor, | she rubs it to make it soft; and after she has rubbed it, ‖ she pounds it again on the floor of the house. Then 25
she folds up the scorched dried salmon | and puts it down on the floor. Then she takes a dish and puts it down at | the place where

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k·!ō'loxwaxs la'ē q!ā'lēda ts!Edā'qaqēxs lEᶜma'ē L!ō'pa. Wä, la 8
ăxdzō'ts lā'xa hë'łaxstā'lītē łē'ᶜwaᶜya.

Wä, la ăxᶜē'dxa ᶜwā'pē qaᶜs xōsEldzō'dēs lāq qa pē'qwēs. Wä, 10
g·î'lᶜmēs gwāł xō'sasa wŭdaᶜsta' ᶜwāp lā'qēxs la'ē ăxᶜē'dxa ts!Eba'ts!ē qaᶜs k!ŭnxts!ō'dēsa L!e'ᶜna lāq. Wä, g·î'lᶜmēsē gwā'ła la'ē ăxᶜē'dxa la nEḷdzâ'līlatsa pE'nkwē k·!ō'loxwa qaᶜs lē ăxdzamō'līłas lā'xa haᶜma'pLaq. Wä, la ăxᶜē'dxa ts!Eba'ts!ē qaᶜs lē k·ā'x·ᶜīts lāx L!ā'saᶜyasa pE'nkwē k·!ō'loxwa[1]. . . Wä, g·î'lᶜmēsēda ts!Edā'qē 15
dā'x·ᶜīdxa k!waᶜstä'xs la'ēda bEgwā'nEmē k·!ō'p!ēd lā'xa pE'nkwē k·!ō'loxwa qaᶜs ts!Ep!ē'dēs lā'xa L!ē'ᶜna qaᶜs ts!ō'qŭsēs lā'xēq. Wä, laE'm q!ŭlē'x·sEm k·!ō'pk·!opa lā'xēs haᶜmā'ᶜyē.

Scorched Salmon.—Wä,[2] hë'Em gaā'xstēsa Kwā'g·ula xaᶜmā'sē. Wä, hë'ᶜmaaxs g·ā'laē ḷā'xᶜwīdxa gaā'la, wä, la ăxᶜē'dē gEnE'masa 20
g·ī'gămaᶜyaxa xaᶜmā'sē qaᶜs ts!Ex·ᶜīdēq lā'xa lEgwī'łē. Wä, g·î'lᶜmēsē gwāł ts!Ex·ā'q la'ē xŭsxŭdzī'łaq lā'xa LEbī'łē łE'ᶜwaᶜya qa lā'wēsa ts!Ex·mō'tasa gŭ'lta. Wä, g·î'lᶜmēsē gwāł xŭsxŭdzī'łaqēxs la'ē q!wē'x·ᶜīdEq qa pē'xᶜwīdēs. Wä, g·î'lᶜmēsē gwāł q!ō'yaqēxs la'ē ē't!ēd xŭsxŭdzīłaq. Wä, la k·!ō'xᵘsEmdxa ts!E'nkwē xaᶜmā'sa 25
qaᶜs g·ī'g·alīłēq. Wä, la ăxᶜē'dxa łō'q!wē qaᶜs ăxᶜā'lītēq lā'xēs k!waē'lasē. Wä, la ē't!ēd ăxᶜē'dxa ts!E'nkwē xaᶜmā'sa qaᶜs ts!a-

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[1] Part of the description of the eating of the salmon has been omitted, it being a repetition of previous descriptions.

[2] Lines 19–22 repeated from Publ. Jes. Exp. Vol. V, 427–428.

she is sitting, and she takes up again the scorched dried salmon, | opens it, and spreads it out; then she breaks out the belly-part | and puts it down. Then she breaks the dried salmon to pieces and puts it into the || dish. As soon as she has finished, the woman arises again and | dips some oil out of the oil-box which stands in the corner of the | house. Then she takes an oil-dish [dipping-receptacle], and when it is full | she [comes] and puts it down on the floor at the place where she is sitting.[1] . . . After (the man) | has taken a drink he takes a piece of the dried salmon, folds it up, chews || it, and then dips it into the oil.

Preserved Brittle Salmon.—Many men | like to eat preserved brittle old salmon roasted. | When a man goes to visit one who has | preserved roasted salmon, the one who has || roasted old salmon at once requests the one who comes to visit him to go himself and | invite his friends. Immediately the man goes | and invites his friends who are sitting on the summer-seat. | As soon as the one who invites them comes, | they all go out of (the summer-seat), and they all go into the house with the one who goes to visit. Then a mat || is spread out, and the one who goes to visit shows the guests where to sit. | Then the one who goes to visit does not sit among | his friends. Immediately the woman goes and opens the | basket in which the roasted salmon is kept, and her husband tends the fire. |

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x̣ᵉwī′dēq qa LEp!ē′dēs. Wä, lā′wisḶa k·!ō′pōdEX tEk·!Eqa′s qaᵉs g·ī′g·alīłēs. Wä, la k·!ō′k!ŭpsālaxa xaᵉma′sē qa ăxts!â′lēs lā′xa łō′q!wē. Wä, g·î′lᵉmēsē gwā′la, lē ē′t!ēd Ḷāx̣ŭlīłēda ts!Edā′qe qaᵉs lē tsä′x·ᵉīd lā′xa dE′ngwats!ē L!ē′ᵉnaxs haᵉnēłaē lāxa onē′gwīłasa g·ō′kwē. Wä, laE′m la dā′laxa ts!Eba′ts!ē. Wä, qō′t!aᵉmēsēxs g·ā′xaē k·ā′g·alīłaq lā′xēs k!waē′lasē.[1] . . . Wä, g·î′lᵉmēs gwāł nā′qaxs la′ē ăxᵉē′d lā′xa xaᵉmā′sē qaᵉs k·!ō′xᵘsEmdēq. Wä, la mā′lēx̣ᵘbEndEq qaᵉs ts!Ep!ē′dēs lā′xa L!ēᵉna.

Preserved Brittle Salmon.—Wä, la q!ē′nEma bē′bEgwānEmē ăxᵉē′xsd qaᵉs haᵉmā′pēxa la g̣ē′masxa tsō′sa ts!Elā′k· L!ō′bEkwa. Wä, g·î′lᵉEm la qā′tsēᵉstālēda ᵉnEmō′kᵘ bEgwā′nEm lā′xa ăxnō′-gwădäsa g̣ē′masē L!ō′bEkwa; wä, la hë′x·ᵉidaᵉmēsa ăxnō′gwadäsa ts!Elā′k·ē L!ō′bEkᵘ ăxk·!ā′laxa qā′tsēᵉstāla qa lēs q!ŭlē′x·sᵉEm Lē′ᵉlālaxēs ᵉnēᵉnEmō′kwē. Wä, hë′x·idaᵉmēsē la qā′sᵉidēda bEgwā′-nEmē qaᵉs lē Lē′ᵉlālaxēs ᵉnēᵉnEmō′kwaxs awā′qwałaē lā′xa awā′-qwaᵉyē. Wä, g·îlᵉmēsē lēda LēᵉlaläqēXs g·ā′xaē hōqŭwEls qaᵉs g·ā′xē ᵉwi′ᵉla hō′gwīL lā′xēs qā′tsēᵉstālasē. Wä, laE′m g̣wā′lēłēda łē′ᵉwaᵉyē LEbEgwīlkwa. Wä, â′ᵉmēsē hë′ᵉma qa′tsēᵉstalax·dē q!ā′x·sīdzēxēs Lē′ᵉlānEmē. Wä, laᵉmē′sēda qā′tsēᵉstalax·dē k·!ēs la k!wā·′g·ī-łīłxēs ᵉnēᵉnEmō′kwē. Wä, hë′x·ᵉidaᵉmēsa ts!Edā′qē la x·ōx̣ᵉwīdxēs L!ō′bEgwats!ē L!ā′bata. Wä, lā′Ḷa łā′ᵉwunEmas hē′łaxēs lEg̣wī′łē.

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[1] Part of the description of the eating of the salmon has been omitted.

Then the one who went to invite takes roasted salmon and puts it down flat ‖ on the fire, with the skin of the roasted salmon downward. | As soon as the skin is scorched, he breaks it quickly to pieces and | puts it on the mats that have been spread out. The woman only | looks on. As soon as he has done so, he takes the dish and | puts the broken roasted salmon into it. Then he also takes ‖ oil and pours it into an oil-dish; and | after he has done so, he takes up the dish and the oil-dish which he puts into the dish | at the farther side, and he also takes water for them. | Then they rinse their mouths; and after they have rinsed their mouths, | they drink. After they have finished drinking, they eat. ‖ Then the owner of the house just watches the one who | came to visit him when he is attending to the oil; for the guests take much oil | for dipping. They sometimes drink oil | when they get choked; and the one who went to invite will pour in oil | whenever the oil-dish is empty [of oil]. When ‖ they nearly finish eating, the one who went to invite draws fresh water, | and he does not stay long before he comes back, and | he places the bucket with the water in it in front of his friends. | Then he takes away the dish, and puts it down at | the place where the woman is sitting, and the guests drink at once of the ‖ water. After they have finished drinking, they just | wait for the second course. That is the end. |

Wä, lē'da qā'tsēᵉstālax·dē ăxᵉē'dxa L!ō'bEkwē qaᵉs pElx·LE'ndēs lā'xa lEgwīłē. Wä, laE'm bEna'dzaᵉyē L!ē'sasa L!ō'bEkwē. Wä, g·î'lᵉmēsē ts!Ex·ᵉī'dē L!ē'sasēxs la'e hā'labala LE'nLEnxsEndEq qaᵉs ăxdzō'dēs lā'xa łē'ᵉwaᵉyē la LEbEła'. Wä, â'ᵉmēsēda ts!Edā'qē x·ī'-ts!ax·îlaq. Wä, g·î'lᵉmēsē gwā'łExs la'ē ăxᵉē'dxa łō'q!wē qaᵉs k·!ā'ts!ōdēsa LE'ngEkwē L!ō'bEkᵘ lāq. Wä, hë'Emxaāᵉwisē ăxᵉē'dxa L!ē'ᵉna qaᵉs k!ŭnxts!ō'dēs lā'xa ts!Eba'ts!ē. Wä, g·î'lᵉmēsē gwā'łalīłExs la'ē k·ā'x·ᵉītsa łō'q!wa ḷEᵉwa ts!Eba'ts!ē la k·anē'q lāx L!ā'sanēqwasa łō'q!wa. Wä, hë'Emxaā'wisē la'sa ᵉwā'pē lāq. Wä, laᵉmē'se ts!Ewē'L!Exōda. Wä, g·î'lᵉmēsē ḡwāł ts!Ewē'L!Exō-dExs la'ē nā'xᵉīda. Wä, g·ī'lᵉmēsē ḡwāł nā'qaxs la'ē hămx·ᵉī'da. Wä, laᵉmē'da ăxnō'gwadäsa g·ōkwē â'Em x·ī'ts!ax·îlaxa qā'tsē-ᵉstālax·däxs la'ē aa'xsīlaxa L!ē'ᵉna, qaxs lEᵉma'ē q!ē'q!Ebalēda k!wē'łaxa L!ē'ᵉnäxs ts!Epaē. Wä, la nā'xᵉēdē ᵉnā'ẓwa lā'xa L!ē-ᵉnäxs la'ē ᵉmEk·!Exâ'. Wä, hë'ᵉmis la k!ŭnxts!ō'daatsa qā'tsēᵉstā-lax·däxs la'ē ᵉwī'lg·Ełts!âwēda ts!Eba'ts!äxa L!ēᵉna. Wä, g·îlᵉmēsē Elā'q gwā'ła haᵉmā'paxs la'ēda qā'tsēᵉstālax·dē tsäx a'łtä ᵉwā'pa. Wä, k·!ē'st!a gä'x·ᵉīdExs g·ā'xaē aē'daaqa. Wä, â'ᵉmēsē la hă'nx·dzamōlīłasa nagats!ē' ᵉwā'bEts!âla lā'xēs ᵉnēᵉnEmō'kwē. Wä, hë'x·ᵉidaᵉmēsē ăxᵉē'dxa łō'q!wē qaᵉs lē hă'ng·alīłas lāx k!wa-ē'lasasa ts!Edā'qē. Wä, la hë'x·ᵉidaEm nā'xᵉīdēda k!wē'łaxa ᵉwā'pē. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē â'Em la ăwŭ'lgEmg·aᵉlīł qaᵉs hë'lēg·întsEᵉwē. Wä, laE'm ḡwā'ła.

Cold Roasted Salmon.—But now this is finished with two ways of doing with | roasted salmon-backs,—the fresh roasted salmon-backs; | and we have talked about the old soaked roasted | salmon-backs. Now we will go on and talk about the ‖ roasted salmon-backs when they are fed to young men, even | when they are really dry, in winter. When they are | given to young men, they are broken into three pieces | and put on the food-mat. | They are just put down in front of the guests, ‖ and the oil-dish is also put down | in front of what is to be eaten. Then water is taken by the | man and given to his guests to | rinse their mouths, and they drink some of it after they have finished rinsing their mouths; | and after they have finished drinking, they eat the dry salmon, which is really brittle; ‖ and only that is different from the soaked salmon, | that they do not take much oil when they dip it; but they take | much oil when the brittle salmon-back is dipped in, for | the food chokes them. There is also always a bucket | of water standing in front of those who are eating the roasted salmon-back; ‖ for, as soon as those who are eating it get choked, they | take some water and wash down what chokes them.[1] . . . | As[2] soon as the young men finish eating, they drink much | oil; namely, the oil that is left in the oil-dish; | and after

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Cold Roasted Salmon.—Wä, laE′mḷa g̣wā′ła maᶜłē′dała g̣wē′g·ilasxa L!ō′bEdzowē xā′k·!adzâ. Wä, lāᶜxa ā′łx̣waᶜsē L!ō′bEdzō xa′k·!adzâ. Wä, lā′x·dEns g̣wā′g̣wēx·sᶜāla lā′xa g̣ē′masē t!ēlkᵘ L!ō′bEdzō xā′k·!adzâ. Wä, laᶜmē′sEns wä′g·ił g̣wā′g̣wēx·sᶜālał lā′xa L!ō′bEdzō xā′k·!adzâxs hămg·ī′layâē lā′xa haᶜyā′łᶜa, wā′x·ᶜmaē la â′lak·!āla la lE′mx̣waxa ts!ăwŭ′nxē. Wä, hë′ᶜmaaxs la′ē hamg·ī′layō lā′xa hăᶜyałᶜa la â′Em yā′łyūdux̣ᵘsEnd k·ō′k·Ex·sᶜEntsEᶜwa qaᶜs ăxdzō′dayuwē lā′xa hē′łExstalīłē haᶜmadzō′ łē′ᶜwaᶜya. Wä, â′ᶜmis la ăxalē′lEm lāx L!ā′sEx·dzamâᶜyasa Lē′ᶜlanEmē. Wä, â′Emxaāᶜwisē la hă′ng·alēlEma ts!Eba′ts!ē lāx L!ā′sEnxēlīłtsa haᶜmē′Lē. Wä, laE′mxaā′wisē hë′Em g·îl ăxᶜē′tsōᶜsa bEgwā′nEma ᶜwā′pē qaᶜs lē tsä′x·ᶜīts lā′xēs Lēᶜlānemē qa ts!Ewē′L!Exōdēs. Wä, la nā′xᶜīd lā′qēxs la′ē g̣wāł ts!Ewē′L!Exōda. Wä, g·î′lᶜmēsē g̣wāł nā′qaxs la′ē hămx·ᶜī′dxa lē â′lak·!āla la tsō′sa qaē′xs la′ē lE′mx̣wa. Wä, lē′x·aᶜmēsḷaL ō′gŭqałayōs lā′xa t!ē′lkwaxs k·!ē′saē q!ē′q!EbElaxa L!ē′ᶜnäxs ts!Epa′ē. Wä, lā′ḷa q!ē′q!Ebalaxa L!ē′ᶜnäxs ts!Epaā′sa tsōsa L!ō′bEdzō xā′k·!adzâ, qaxs mEkwaē laxō′x haᶜmaᶜyēx. Wä, la hē′mEnīłᶜEmxat! haᶜnēłēda nag̣ats!ē lāx L!ā′sEx·dzamâlīłasa haᶜmā′pxa L!ō′bEdzowē xā′k·!adzâ, qaᶜs g·î′lᶜmaē ᶜmEk·!Exō′wēda haᶜmā′paqēxs la′ē hë′x·ᶜidaEm tsä′x·ᶜīd lā′xa ᶜwā′pē qa ᶜmEkwā′xēs ᶜmEk·!Exā′waᶜyas.[1] · · Wä,[2] g·î′lᶜmēsē g̣wāł haᶜmā′pa haᶜyā′łaxs la′ē q!ā′q!ēk·!Eya nā′xᶜēdxa L!ē′ᶜna, yîxē′s ănē′x·sâᶜyē lā′xa L!ē′ᶜna g·ī′ts!âxa ts!Eba′ts!ē. Wä,

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V., p. 428.

[2] Continued from ibid., p. 428.

they finish drinking the oil, they drink some more water; ‖ and after they finish drinking water, they wait for the | next course. That is all. |

Old Salmon, roasted.—Now I will talk about the | roasted old salmon when it is eaten before it is quite dry. | It is broken to pieces and put into a dish, ‖ and the oil-dishes are filled with oil, for much oil | is mixed with fresh salmon coming from the upper part of the rivers; for | people really choke with this food, and sometimes those who eat | the roasted old salmon have to drink oil when they get | choked. The host always pours oil into the ‖ oil-dishes of his guests. After the guests finish eating, | they drink much water. This is also the breakfast-food | of the Kwakiutl, and they also do the same: they rinse | their mouths with water before they eat. Now we have finished with this. |

Boiled Salmon.—Now I will talk about the cooking of salmon that is speared, | when it is not really dry. When | the speared salmon is half dry, the woman takes it down. | Then she takes a kettle and puts it on the ‖ fire, and she pours water into it. Then she takes her | fish-knife and cuts (the salmon) to pieces in this way: and | after she has cut it, she puts it into the kettle before

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g·î′lᵉmēsē g̣wāł nā′qaxa ʟ!ē′ᵉnäxs la′ē ē′t!ēd nā′xᵉīd lā′xa ᵉwa′pē. Wä, g·î′lᵉmēsē g̣wāł nā′qaxa ᵉwā′paxs la′ē ăwŭ′lg̣amg·alīł qaᵉs hë′lēg·întsᴇᵉwē. Laᵉmē g̣wāł.

Old Salmon, roasted.—Hë′ᴇmłxaᴇn g̣wā′g̣wēx·sᵉālaʟa ts!ᴇlā′k·ē ʟ!ō′bᴇkwa, yîxs hămg·ī′layâaxs k·!ē′sᵉmaē lᴇ′mx̣ᵉwēda â′laᵉma. Wä, laᴇ′m k·!ō′k!ŭpsālasᴇᵉwa qaᵉs ăxts!ō′yuwē lā′xa łō′q!wē. Wä, la qō′qut!ēda ts!ēts!ēba′ts!äxa ʟ!ē′ᵉna qaxs q!ē′q!ᴇbalayâᵉēda ałx̣wa′sē ts!ē′nas g·ä′yoł lāx ᵉnᴇ′ldzäsa wīwā′, qaxs â′lak·!ālaē ᵉmᴇkwa′ lā′xōx haᵉmaᵉyēx. Wä, la ᵉnā′łᵉnᴇmp!ᴇna naxnā′qēda haᵉmā′paxa ts!ᴇ′lg·inētē ʟ!ō′bᴇx̣ᵘxa ʟ!ē′ᵉnäxs la′ē ᵉmᴇk·!ᴇxâ′. Wä, la hē′mᴇnałaᵉma k!wē′lasē gŭqa′sa ʟ!ē′ᵉna lāx ts!ēts!ᴇba′ts!äsēs ʟē′ᵉlānᴇmē. Wä, g·î′lᵉmēsē g̣wāł haᵉmā′pēda k!wē′łaxs la′ē q!ā′q!ēk·!ᴇya nā′xᵉēdxa ᵉwā′pē. Wä, g·aᴇ′mxaat! g̣aāxstēsa Kwā′g·ułaxa g̣aā′la. Wä, hë′ᴇmxaa g̣wē′g·ilaxs ts!ᴇwē′ʟ!ᴇxōdaaxsa ᵉwā′paxs k·!ē′sᵉmaē hămx·ᵉī′da. Wä, laᵉmᴇns g̣wāł lāq.

Boiled Salmon.—Wä, laᵉmē′sᴇn g̣wāᵉg̣wēx·sᵉālał lā′xa sᴇg·inē′taxs la′ē hăᵉmē′xᵉsīlasᴇᵉwa, yîxs k·!ē′sᵉmaē â′laᴇm lᴇ′mx̣ᵉwīda. Wä, hë′ᵉmaaxs la′ēda sᴇg·inē′tē k·!ă′yaᵉx̣ᵘwīda, la′ēda ts!ᴇdā′qē ăxā′xōdᴇq. Laᵉmē′s ăxᵉē′dxa hă′nx·ʟanowē qaᵉs hă′nx·ʟᴇndēs lā′xa lᴇg̣wī′łē. Wä, la gŭxts!ō′tsa ᵉwā′pē lāq. Wä, la ăxᵉē′dxēs xwā′ʟ̣ayowē qaᵉs t!ō′t!ᴇts!ᴇndēq; g·a g̣wä′łēs t′ō′saᵉyēg·a (*fig.*). Wä, g·î′lᵉmēsē g̣wāł t!ō′saqēxs la′ē ăxᵉstᴇ′nts lā′xa hă′nx·ʟanâxs k·!ē′sᵉmaē

8 it | begins to boil. Then she takes a stone and puts it on top of it | to keep it under the water; and after she has done so, she
10 takes ‖ a dish and a kelp bottle with oil in it, and puts them | at the place where she is sitting; and she does not leave (the salmon) long on the fire, | before it is done. Then she takes it off, and at once she | takes her tongs and lifts it out and puts it into the dish. | After it is
15 all out, then she smoothes it in the dish, so ‖ that it is level. Then she takes her kelp with oil in it, and she | pours it over the quarter-dried salmon in the dish. | After she has done so, she gives water to those | whom she is going to give to eat. As soon as they have rinsed their mouths, they drink; | and after they finish drinking water, she puts the
20 dish ‖ before those whom she is going to give to eat. When this is done, they go to draw | fresh water for them to drink after they have eaten; and it is not | long before he who went to draw water comes back; and after those | to whom she has given to eat have eaten, the woman takes soft | white cedar-bark and gives it to those to whom
25 she has given to eat, to wipe their hands with, ‖ and to take the oil off of the hands of those to whom she has given to eat, for there is really much | oil on their hands, and they are always covered with oil when they are eating quarter-dried | speared salmon with oil for their food. After they have | wiped their hands, the woman takes |

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8 mEdE'lxᵉwīda. Wä, la ăxᵉē'dxa t!ē'sEmē qaᵉs ᵉmEkwayî'ndēs lāq qa wŭ'nsałayōs. Wä, g·î'lᵉmēsē gwāł aa'xsilaqēxs la'ē ăxᵉē'dxa
10 łō'q!wa ḷEᵉwēs ᵉwā'ᵉwadē L!ē'ᵉnats!âla qaᵉs g·ā'xē ăxᵉā'lītas lā'xēs k!waē'lasē. Wä, k·!ē'st!a gē'x·Lalēda hă'nLEndäs lā'xa lEgwī'łaxs la'ē L!ō'pa. Wä, laᵉmē'sē hă'nx·sEndEq. Wä, hë'x·ᵉidaᵉmēsē ăxᵉē'dxēs tsē'sLāla qaᵉs łEx̣ᵉŭstE'ndēq qaᵉs ăxts!â'lēs lā'xa łōq!wē. Wä, g·î'lᵉmēsē ᵉwī'ᵉlōᵉstaxs la'ē gwē'łałts!ōts lā'xa łōq!wē qa
15 ᵉnEmā'k·îyēs. Wä, la ăxᵉē'dxēs ᵉwā'ᵉwadē L!ē'ᵉnats!âla qaᵉs k!ŭn-ḡELEyî'ndēs lā'xa la g·its!â'xa łō'q!wēda k!ŭngEgEkwē ts!ēts!EłE-māla. Wä, g·î'lᵉmēsē gwā'lᵉalītExs la'ē tsä'x·ᵉītsa ᵉwā'pē lā'xēs hăᵉmg·ī'lasōLē. Wä, g·î'lᵉmēsē gwāł ts!Ewē'L!EXōdExs la'ē nā'xᵉīda. Wä, g·î'lᵉmēsē gwāł nā'qaxa ᵉwā'paxs la'ē k·ā'g·îmlītasa łō'q!wē
20 lā'xēs hăᵉmg·ī'lasōLē. Wä, g·î'lᵉmēsē gwa'łᵉalītExs la'ē tsä'x·ᵉītsE-ᵉwēda ā'łta ᵉwāp qa nā'ḡēg·īLEs qō gwāł haᵉmā'pLō. Wä, k·!ē'st!a gä'łaxs g·ā'xaē aē'daaqēda tsä'xa ᵉwā'pē. Wä, g·î'lᵉmēsē gwāł haᵉmā'pa hăᵉmg·ī'lasEᵉwaxs la'ēda ts!Edā'qē ăxᵉē'dxa q!ō'yaakwē k·ā'dzEkwa qaᵉs lē ts!âs lā'xēs hăᵉmg·ī'lasEᵉwē qa dēdE'nx̣ᵉwīdēs
25 qa lawä's q!E'lq!Elts!ānaᵉyasēs hăᵉmg·ī'lasEᵉwē qaxs â'laē q!ē'nEmē q!E'lq!Elts!ānaᵉyas qaxs hë'mEnāłaᵉmaē t!EbEgelī'sa k!ŭ'nqaᵉyasa sEg·inē'tē ts!ē'ts!EłEmālaxa L!ē'ᵉnäxs haᵉmā'ᵉyaē. Wā, g·î'lᵉmēsē ḡwāł dēdE'nkwēda hăᵉmg·ī'lasEᵉwaxs la'ēda ts!Edā'qē ăxᵉē'dxa ō'gŭᵉlaᵉmē łō'q!wa qaᵉs qEpts!ō'dēsa ᵉwā'pē lāq. Wä, la ē't!ēd

another dish and pours water into it, and she ‖ puts it before those 30
to whom she has given to eat, and they wash their hands. | After
they have done so, the woman gives them water | to drink. After
they have finished drinking, they wait for | the next course. That
is the end. |

Old Dried Salmon.—Now we will again talk about dried salmon. | 1
That is the way of cooking fresh dried salmon, what I said first;[1] | and
this is the way of cooking old dried salmon, what I am going | to say.
This is when it is the middle of winter, when ‖ all the women put 5
down the soaking-boxes in the corner of their houses. | Then (the
woman) puts into the water much dried salmon. Now she soaks
it | to make it soft. In the morning, as soon as day comes, the
woman | takes some of the soaked dried salmon and folds it up; then
she puts it | into a kettle and places it over the fire of her house. ‖
Next she pours not much water on it. Then it begins to boil; | and 10
the kettle is not over the fire long, when | she takes it off. Then the
woman takes a dish and | puts it down, and she takes (the salmon)
out with her tongs and | puts it into the dish. Then she waits until
it gets cool; ‖ and as soon as it is cool, she takes it and breaks it 15
into | small pieces. Then she puts it into the dish; then | she takes
the oil-dish and pours oil into it; and then | she puts it before him to
whom she is going to give to eat. Others pour the | oil on the

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qax·dzamō'lītas lā'xēs hăᵉmg·ī'lasEᵉwe. Wä, laE'm ts!E'nts!En- 30
ẋᵉwīda. Wä, g·î'lᵉmēsē gwā'łExs la'ēda ts!Edā'qē tsä'x·ᵉītsa ᵉwā'pē
lāq qa nā'xᵉīdēs. Wä, g·î'lᵉmēsē ǵwāł nā'qaxs la'ē ăwŭ'lǵEmg·alīl
qaᵉs hë'lēg·întsEᵉwē. Wä, laE'm ǵwā'ła.

Old Dried Salmon.—Hë'EmłxaEns ǵwā'ǵwēx·sᵉālasLa xaᵉmā'sē. 1
Wä, hë'Em hamē'x·sīlaēnēᵉxa ā'łẋwasē xāᵉmā'sEn g·î'lx.dē wā'ł-
dEma. Wä, hë'ᵉmis hamē'x·sīlaēnēxa ǵē'masē xaᵉmā'sg·în lā'LEk·
āł wā'łdEma.[1] Wä, hë'ᵉmaaxs la'ē nEǵEłtsE'mēg·ī ts!ăwŭ'nxa la'ē
ᵉnā'ẋwaᵉmēda ts!ē'daqē ăxᵉā'līłxa t!ē'lats!ē lāx ō'nēǵwīłasēs g·ō'kwē. 5
Wä, la mō'stalīłtsa q!ē'nEmē xaᵉma's lāq. Wä, laE'm t!ē'łaq qa
tE'lxᵉwīdēs. Wä, g·î'lᵉmēsē ᵉnā'x·ᵉīdxa gaā'läxs la'ēda ts!Edā'qē
ăxᵉēdxa lā'xa t!ēlkwē xaᵉmā'sa qaᵉs k·!ō'xᵘsEmdēq qaᵉs ăxts!ō'dēs
lā'xa hă'nx·Lanō qaᵉs hă'nx·LEndēs lā'xa lEǵwīłasēs g·ō'kwē. Wä,
la ā'łᵉEm gŭ'q!Eqasa k·!ē'sē q!ē'nEm ᵉwap lāq. Wä, lë mEdElx- 10
ᵉwīda. Wä, k·!ē'sᵉEmxaā'wisē ǵē'x·Lāla hă'nx·Lāla lā'xa lEǵwī'łaxs
lā'ē hă'nx·sEntsEᵉwa. Wä, la ăxᵉē'dēda ts!Edā'qaxa łō'qwē qaᵉs
hă'ng·alīłēs. Wä, la ăxᵉē'dxēs ts!ē'sLala qa k·!îpŭstE'ndēq qa
k·!îpts!ō'dēs lā'xa łō'q!wē. Wä, la k·ā'k·Ewaq qa wŭdEx·ᵉī'dēs.
Wä, g·î'lᵉmēsē wŭdEx·ᵉī'dExs la'ē ăxᵉē'dEq qaᵉs k·!ō'k!ŭpsE'ndē 15
qa ămᵉEmā'yastowēs la'ē ăxts!ōdalas lā'xa łō'q!wē. Wä, la
ăxᵉē'dxa ts!Eba'ts!ē qaᵉs k!ŭnxts!ō'dēsa L!ē'ᵉna laq. Wä, laE'm
k·ā'ǵEmlīłas lā'xēs hăᵉmg·ī'lasōᵉLē. Wä, lē'da waō'kwē k!ŭ'nq!Eqasa

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[1] See p. 310.

soaked salmon when they break it into the dish; and ‖ the Koskimo drink the liquid of the soaked salmon as they eat it, for | they have no oil. |

Fresh Dried Salmon.—The food of those who catch salmon | is fresh dried salmon. Before the (dried) salmon is dry, | it is taken by the woman and put down on a mat. Then ‖ she takes her fish-knife and cuts the quarter-dried salmon; | and she puts it into a kettle, and she puts the kettle over the | fire of the house. Then she pours water into it; | and it does not stay there long boiling, when she takes the kettle off the fire. | Then she puts it down on the floor, and takes a dish, and oil from a ‖ kelp bottle in which the oil is kept. Then she puts (the salmon) down at the place where she is sitting. | Then she takes her largest spoon and scoops out | the quarter-dried salmon and puts it into the dish. As soon as she has | spread out the quarter-dried salmon evenly in the dish, she takes the kelp bottle | in which the oil is, and pours (the oil) over the food to be served. ‖

Green Salmon.—This is another breakfast-food of the | Kwakiutl, when they live at the river catching salmon. It is the "green salmon" | cut straight along the back. This is the way it is cut: At this time it is not | really dry, and therefore it is called "half-dry ‖ green salmon." The woman just takes it down from where it is hanging; | then she puts it on a food-mat, |

LlE′ᶜna lā′xa tlē′lkwaxs la′ē k·lō′ptslEwakᵘ lā′xa łō′qlwē. Wä, lē′da Ḡō′sg·imoxwē nā′xnaqax ᶜwā′paläsa tlēlkwaxs tlē′łtlałaē qaxs k·leâ′saē Llē′ᶜna.

Fresh Dried Salmon.—Wä, hë′Em haᶜmä′sa wīᶜwā′misēda dzē′dzEłmāla tlElē′kᵘ. Wä, hë′ᶜmaaxs hë′ᶜmaē ā′łēs dzē′łēda xaᶜmā′sē la′as ăxā′xayâsa tslEdā′qē qaᶜs ăxadzō′dēs lā′xa łē′ᶜwaᶜyē. Wä, la ăxᶜē′dxēs xwa′ḷayowē qaᶜs tlō′tlEtslEndēxa dzē′dzEłmāla xaᶜmā′sa. Wä, la ăxtslō′ts lā′xa hă′nx·Lanowē. Wä, la hă′nx·LEnts lā′xa lEgwīłasēs g·ō′kwē. Wä, lawī′sḷa gŭ′qlEqasa ᶜwā′pē lāq. Wä, k·lē′stla gē′g·îłtsīla maE′mdElqŭlaxs la′ē hă′nx·sEndxēs hă′nx·LEndē. Wä, la hă′ng·alīłasēxs la′ē ăxᶜē′dxa łō′qlwē ḷEᶜwīs Llē′ᶜna, lā′xa ᶜwā′ᶜwadētslâlax·dē Llē′ᶜna. Wä, la ăxᶜā′līłas lā′xēs klwaē′lasē. Wä, la ăxᶜē′dxa ᶜwā′lēgaᶜyasēs k·ā′k·Etslenaqē, qaᶜs xElō′stEndēs lā′xa dzē′dzEłmāla qaᶜs ăxtslō′dēs lā′xa łō′qlwē. Wä, g·î′lᶜmēsē ᶜwī′ᶜlaxs la′ē ᶜnEma′g·aałtslōdxa dzē′dzEłmāläxs la′ē ăxᶜē′dxa ᶜwā′ᶜwadē g ī′tsEᶜwatsa Llē′ᶜna qaᶜs klŭ′nqlEqēs lā′xēs hăᶜmg·ī′ᶜlayuLē.

Green Salmon.—Wä, g·aE′mxatl ᶜnEmx·ᶜīdāła gaā′xstēsa Kwā′g·ułaxs la′ē g·ō′kŭla lā′xēs wīᶜwamē′dzasēda k·lō′loxwēxa nEgē′g·aᶜyas xwā′LaᶜyE. Â′Emg·a gwałē xwā′LaᶜyasēG·a (*fig.*). Wä, la k·lēs â′laEm lE′mxwa. Wä, hë′ᶜmis lā′g·iłas la ḷē′gadEs k·lā′yaxwa k·lō′loxwa. Wä, laE′mxaa â′ᶜmēda tslEda′qē ăxā′xōdqēxs gē′xwalaLElaē. Wä, laE′m ăxdzō′ts lā′xa hăᶜmē′x·sīladzEᶜwē łē′ᶜwaᶜya.

and she takes her fish-knife and cuts up the green salmon. | 7
Then what she is cutting is in small pieces. When she finishes this work, | she takes the kettle and puts it over the fire, and she ‖ pours 10
water into it. As soon as it boils, she takes | the half-dry green salmon and puts it into the | boiling water on the fire. However, it is not on the fire really long, when she takes it off. | Then she puts it down and takes a dish, which she puts down; | then she takes oil from the kelp bottle and puts that down; then she ‖ takes an oil-dish and 15
puts it down; and as soon as | all these things named have been brought, she takes the tongs and takes out | the cut pieces of green salmon and puts them into the dish. She | takes them up with the tongs because they are [not] quarter dry, and they are not | dry. This is called "half-dry green salmon." As soon as the dish is ‖ full, she 20
levels it out so that it is level. Then she | takes an oil-dish and pours the oil into it.[1] | . . . (The[2] man who eats it) takes what he is going to eat and folds it up. He chews | one end of it; and as soon as what he has chewed is soft, he dips it | into the oil and puts it into his mouth; and he continues doing this while ‖ eating. | 25

As soon as he finishes eating, the woman rises from her | place and takes the dish and the oil-dish. Then she | puts them down near

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Wä, la ăxᵉē′dxēs xwā′ḷayowē qaᵉs t!ō′t!Ets!E′ndē lā′xa k·!ō′loxwē. 7
Wä, laE′m ămᵉamā′yastowē t!ō′saᵉyas. Wä, la gwā′łē ăxā′ᵉyasēxs la′ē ăxᵉē′dxa hă′nx·Lanowē qaᵉs hă′nx·LEndēs lā′xa lEgwī′łē. Wä, la gŭxts!ō′tsaᵉwā′pē lāq. Wä, g·î′lᵉmēsē mEdElxᵉwī′dExs la′ē ăxᵉē′d- 10
xa la k·!ā′yaxwa k·!ō′loxᵘ qaᵉs ăxstE′ndēs lā′xa la hă′nx·Lala maE′mdElqŭla. Wä, k·!ē′st!a â′laEm gē′x·Lālaxs la′ē hă′nx·sEndEq. Wä, la hă′ng·alīłaqēxs ła′ē ăxᵉē′dxa łō′q!wē qaᵉs hă′ng·alīłēs. Wä, la ăxᵉē′dxēs L!ē′ᵉna ᵉwā′ᵉwadēts!âla qaᵉs ăxᵉā′lītēs. Wä, la ē′t!ēd ăxᵉē′dxa ts!Eba′ts!ē qaᵉs hă′ng·alīłēs. Wä, g·î′lᵉmēsē ᵉwīᵉla g·āx 15
ăxē′łEn ḷē′ḷEqElasEᵉwaxs la′ē ăxᵉē′dxa ts!ēsLāla qaᵉs k·!îpŭstā′lēxa t!ō′t!Ets!aa′kwē k·!ō′loxwa qaᵉs k·!îpts!â′lēs lā′xa łō′q!wē. Hë′Em lā′g·iłas k·!îpŭstālaqēxs k·!ē′saē dzē′dzEłmāla. Wä, la k·!ēs łE′mxwa. Hë′Em ḷē′gadEs k·!ā′yaxwa k·!ōloxwa. Wä, g·î′lᵉmēsē qō′t!ēda łō′q!wäxs la′ē ᵉnEmā′g·aałts!ōdEq qa ᵉnEmā′k·îyēs. Wä, 20
la ăxᵉē′dxa ts!Eba′ts!ē qaᵉs k!ŭnxts!ō′dēsa L!ē′ᵉna lāq.[1] . . Wä,[2] la dā′xᵉīd lā′xēs haᵉmä′LE qaᵉs k·!ō′xᵘsEmdēq. Wä, la malē′xᵘbEndEq. Wä, g·î′lᵉmēsē la tE′lxᵉwīdē malē′kwaᵉyasēxs la′ē ts!Ep!ē′ts lā′xa L!ē′ᵉna qaᵉs ts!ō′q!ŭsēs. Wä, hë′x·säᵉmēs la gwē′g·ilaxs haᵉmā′paē. 25

Wä, g·î′lᵉmēsē gwāł haᵉmā′pExs la′ēda ts!Edā′qē ḷā′xŭlīł lā′xēs k!waē′lasē qaᵉs lē ăxᵉē′dxa łō′q!wē ḷEᵉwa ts!Eba′ts!ē qaᵉs g·ā′xē

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 429.
[2] Continued from ibid., p. 429.

the place where she is sitting. Then she pours | the green salmon that is left over back into the kettle in which it was boiled.[1] . . . Then[2] the man sits down || and waits for her to give him the second course. I shall | talk about this later on, for I am talking now about | the breakfast. |

Soaked Green Salmon (1).—Now I will talk again | about soaked green salmon,—the food of those who do not go to catch | salmon in green salmon that have been dry for a long time. | They are always winter,—soaking in a soaking-box, which stands in the || corner of the house, full of water. Dried green salmon are always kept | in it. After they have been soaking for two days, | they get soft; then the soaked green salmon are taken | and folded up. The kettle is taken, | and the soaked green salmon are put into it. Then (the kettle) is put || over the fire of the house. As soon as it is well over the fire, | water is poured into it; but now it is a longer time over the fire | boiling before the cook takes it off. Then she takes | a dish and she puts it down, and she again takes an oil-dish | and oil and puts it on the floor where she is sitting. Then she || takes her tongs and takes up the soaked green salmon | out of the kettle and puts them into the dish. Then she | waits for them (to cool off). Then she takes a food-mat and spreads it | before the one to whom she is going to give

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k·ā'g·alīłas lā'xēs k!waē'lasē. Wä, la qapstE'ntsa hëᵉmaxḶaᵉyē k·!ō'loxᵘ lā'xa hă'nx·LEndaats!ēx·däq.[1] . . . Wä,[2] la k!wāg·aliłēda bEgwānEm, qaᵉs ăwŭ'lgEmg·āliłē qaᵉs hë'lēg·întsEᵉwē. Wä, ā'łᵉEmłwīsEn gwa'g̣wēx·sᵉālaL lāq qaE'n lē'xa·ēnēᵉmē g̣wā'g̣wēx·sᵉālasa haᵉmā'yaxa g̣aā'la.

Soaked Green Salmon (1).—Wä, hë'ᵉmEn lāł ē't!ēdEL g̣wā'g̣wēx·sᵉālasLa t!ē'lkwē k·!ō'loxwa. Wä, hë'Em haᵉmaᵉyasa k·!ē'sē wī'ᵉwamēts!ēnoxwaxa ts!ăwŭnxa la g̣ä'łas lEmō'kwa k·!ō'loxwa. Wä, la hë'mEnałaEm t!ē'łasōᵉ lā'xa t!ē'lats!äxs hăᵉnē'łaē lax onē'gwīłasa g·ō'kwe qō't!axa ᵉwā'pē. Wä, la hë'mEnāłaEm ăxᵉstā'ᵉlayōwēda lEᵉmō'kwē k·!ō'loxᵘ lāq. Wä, hë't!a la małp!E'nᵉstElsa t!ē'łasEᵉwē k·!ō'loxᵘ lā'qēxs la'ē pē'xᵉwīda. Wä, la ăxᵉē'tsEᵉwēda t!ē'lkwē k·!ō'loxwa qaᵉs k·!ō'xᵘsEmtsEᵉwē. Wä, la ăxᵉē'tsEᵉwēda hănx·Lanowē qaᵉs ăxts!ō'yowēda t!ē'lkwē k·!ō'loxᵘ lāq. Wä, la hă'nx·Lanō lā'xa lEg̣wī'łasa g·ō'kwē. Wä, g·î'lᵉmēsē E'lg·aaLElaxs la'ē gŭ'q!Eqasōsa ᵉwā'pē. Wä, laᵉmē'sḶa g̣ē'g̣ēx·LālaEm maE'mdElqŭlaxs laēda haᵉmēx·sīlElg·îsē hănx·sEndEq. Wä, laᵉmēs ăxᵉēdxa łō'q!wē qaᵉs ăxᵉā'līłēs. Wä, laEmxaā'wisē ăxᵉē'dxa ts!Eba'ts!ē ḶEᵉwa L!ē'ᵉna qaᵉs ăxᵉā'liłēs lā'xēs k!waē'lasē. Wä, la ē't!ēd ăxᵉē'dxēs ts!ē'sLāla qaᵉs k·!îpŭᵉstE'ndēxa t!ē'lkwē k·!ō'loxwa lā'xa hănx·Lanowē qaᵉs k·!îpts!ōdēs lā'xa łō'q!wē. Wä, la k·ā'k·Ewaq. Wä, la ăxᵉē'dxa haᵉmadzō łē'ᵉwaᵉya qaᵉs lē LEpEmlī'-

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 430.
[2] Continued from ibid., p. 430.

breakfast; and as soon as the soaked (salmon) are lukewarm, | she breaks them in pieces small enough for one ‖ bite.[1] . . . 20

As soon as she has finished breaking the soaked green salmon, she spreads them out | so as to make them level in the dish. Then she takes the oil-dish | and pours the oil into it. As soon as she has done so, she takes | the dish and the oil-dish and puts them ‖ in front of the one to whom she is going to give to 25 eat. She puts down the oil-dish just | outside of the dish; and after doing so, she draws water and | gives it to him who is going to eat. Then the man who is going to eat takes | a mouthful of water and rinses the mouth; and after | rinsing the mouth, he drinks. After drinking, he takes ‖ a piece of the soaked salmon and dips it in the 30 oil and puts it into his mouth. | He never chews it, because it is soft. Then he keeps on | doing this while he is eating; and when it is nearly all gone, he stops | eating[2]. . . .|

After he finishes drinking, he waits for the second course. ‖ That is 35 the end of this.

Soaked Green Salmon (2).—When a man wishes to | invite his tribe 1 the following day, he | asks permission of his wife to give a feast (to his friends) on the following day. | The woman at once makes her husband go and fetch ‖ water and pour it into the soaking-box. 5

łas la'xēs gaā'xstalā'matsEᶜwē. Wä, g·î'lᶜmēsē k·ō'x̣ᶜwidēda t!ē'l- 18
kwaxs la'ē k·!ō'k!ŭpsEndEq qa hăyā'łᶜastowēs lāx ᶜnE'mp!En-
q!Ets!aᶜyē.[1] . . . 20

Wä, g·îlᶜmēsē g̣wāł k·!ōpaxa t!ēlkwē k·!ōlox̣ŭxs laē goliᶜlälaq
qa ᶜnEmag·aałts!owēs lāxa łōq!wē. Wä, lä ăxᶜēdxa ts!Ebats!ē,
qaᶜs k!ŭnxts!ōdēq yîsa L!ēᶜna. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜē-
dēda ts!Edāqaxa łōq!wē Ḷēᶜwa ts!Ebats!ē qaᶜs lä k·ax·dzamōtsa
łōq!wē lāxēs hăᶜmg·īlasEᶜwē. Wä, lä k·ax·ᶜītsa ts!Ebats!ē lāx L!ā- 25
saᶜyasa łōq!wē. Wä, g·îlᶜmēsē g̣wāłExs laē tsēx·ᶜīdxa ᶜwāpē qaᶜs
lä ts!âs lāxa haᶜmāpLē. Wä, lä dāx·ᶜīdēda haᶜmāpLaxa ᶜwāpē,
qaᶜs hămsgEmdīlaq qaᶜs ts!EwēL!Exōdē. Wä, g·îlᶜmēsē g̣wāł ts!E-
wēL!ExōdExs laē nāxᶜida. Wä, g·îlᶜmēsē g̣wāł nāqaxs laē dāxa
lāxa t!ēlkwē k·!ōlox̣ᵘ qaᶜs ts!Ep!ēdēs lāxa L!ēᶜna qaᶜs ts!oq!ŭsēs. 30
Wä, laE'm hēwä'xa mā'lēx̣ᵘbEndEq qaxs tE'lqwaē. Wä, â'x·säᶜmēs
hë g̣wē'g·īlaxs haᶜmā'paē. Wä, g·î'lᶜEmsē Elā'q ᶜwī'ᶜlaxs la'ē g̣wāł
haᶜmā'pa.[2] . . .

Wä, g·î'lᶜmesē g̣wāł nā'qaxs la'ē ăwE'lg̣Emg·alīł qaᶜs hē'leg·în-
tsEᶜwē. Wä, laE'mxaa g̣wā'ła. 35

Soaked Green Salmon (2).—Wä, hë'ᶜmaaxs la'ē ᶜnē'k·ēda bEgwā'nEmē 1
qaᶜs Lē'lalīłxēs g·ō'łg·ŭkulōtaxa lā'La ē't!ēdEł ᶜnā'x·ᶜīdEL. Wä, la-
ᶜmēsē hanā'k·axēs g̣EnE'mē qaᶜs k!wē'lasēłqēxa lā'La ᶜnā'x·ᶜīdEL.
Wä, hë'x·ᶜidaᶜmēsa ts!Edā'qē ăxk·!ā'laxēs łā'ᶜwŭnEmē qa lēs tsäx
ᶜwā'pa qaᶜs qEpts!ō'yōxa t!ē'lats!ē. Wä, hë'x·ᶜidaᶜmēsē la tsä'yē 5

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[1] Here follows p. 750, lines 1–3. [2] The description of the eating of the salmon has been omitted.

6 Her husband goes at once | and pours water into the soaking-box, that stands in the | corner of the house; and when it is half full of water, the | woman takes roasted salmon and puts it into it; and | when it is
10 done, the man goes to get fire-wood and ‖ takes it into his house. Now it is evening. As soon as | night comes, they lie down; and therefore in the morning, when daylight comes, | the man arises and builds a fire in his house; and as soon as the | fire in the house blazes up, he sends one of his house-fellows to go and | call all the men; and
15 it is not long before the messenger ‖ comes back. Immediately they clear the house; | and after they finish clearing it, they take the kettle and | put it down in front of the fire; and the woman takes | her dishes and places them at the place where she is sitting, and also |
20 the oil-dishes and oil. As soon as this is all ready in the house, ‖ the man goes to call the guests again. He stays a long time outside calling them, but | the men come in one by one into the house. At last they are | all inside. Then a drum is taken and is | put down on the right-hand side of the guests. Immediately the | song-
25 leader begins to sing the new songs. Now they ‖ sing a feast-song, and the host takes the soaked | salmon out of the water and puts it into the large kettle. | When it is full, it is put over the fire, and | then water is poured into it. It does not boil long | before the kettle

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6 łā′ᵉwŭnEmas qaᵉs qEpts!â′lēs lāxa t!ē′lats!äxs haᵉnē′łaē lā′xa ō′nēgwīłasēs g·ō′kwē. Wä, g·î′lᵉmēsē nEgō′yōxa ᵉwā′paxs la′ēda ts!Edā′qē ăxᵉē′dxa L!ō′bEkwē qaᵉs lē axstE′nts lāq. Wä, g·îlᵉmēsē gwā′łExs lā′asēda bEgwānEmē ănē′xᵉēdxa lEqwa′ qaᵉs g·ā′xē
10 ăxᵉā′łīłas lā′xēs g·ō′kwē. Wä, laE′m dzā′qwa. Wä, g·î′lᵉmēsē gā′nułᵉīdExs la′ē kŭ′lx·ᵉīda. Wä, g·î′lg·īlᵉmas ᵉnā′x·ᵉīdxa gaā′läxs la′ēda bEgwā′nEmē ḷā′xᵉwīd qaᵉs lEgwī′łēxēs g·ō′kwē. Wä, g·î′lᵉmēsē x·ī′qōstâwē lEgwī′łaᵉyasēxs la′ē ᵉyā′laqasēs ᵉnEma′ēlwŭtē qa lēs Lē′ᵉlālaxa ᵉnā′x̣wa bē′bEgwānEma. Wä, k·!ē′st!a gä′łaxs g·ā′xaē
15 aē′daaqēda Lē·ᵉlalElg·îsē, wä, hë′x·ᵉidaᵉmēsē ē′x̣ᵉwīdxa g·ō′kwē. Wä, g·î′lᵉmēsē gwāł ē′kwaqēxs la′ē ăxᵉē′dxēs hă′nx·Lanowē qa g·ā′xēs haᵉnī′ł lā′xa ōstâ′łīłasēs lEgwī′łē. Wä, lē′da ts!Edā′qē ăxᵉē′dxēs łō′Elq!wē qa g·ā′xēs mExē′ł lā′xēs k!waē′lasē. Wä, hë′ᵉmisa ts!ē′ts!Ebats!ē ḷEᵉwa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwiᵉla la gwa′łīła, laasa
20 ē′tsēᵉsta. Wä, laE′m gē′g·îlsa ē′tsēᵉsta. Wä, laE′mḷa ᵉnāłᵉnEmō′k!ŭmk·ēda bEgwā′nEmaxs g·ā′xaē hōgwī′LEla. Wä, ladzâ′laᵉmē ᵉwīᵉlaēLa. Wä, hëx·ᵉidaᵉmēsē ăxᵉētsEᵉwēda mEna′ts!ē qaᵉs lē ăxālēlEm lāx hë′łk·!ōdEnūLEmalīłasa k!wē′łē. Wä, hë′x·ᵉidaᵉmēsē nâ′q!aq!aᵉyas dâ′qâlasa ā′łtsEmē q!E′mdEma. Wä, la′x·ᵉdaᵉxᵘᵉmē
25 k!wē′ᵉlāla dE′nxEla. Wä, lā′ḷēda k!wē′lasē ăxᵉŭstE′ndxa t!ē′lkwē L!ō′bEkᵘ qaᵉs g·ā′xē ăxts!ō′ts lā′xa ᵉwā′lasē hă′nx·Lānowa. Wä, g·î′lᵉmēsē qō′t!axs la′ē hă′nx·LEnts lā′xa lEgwī′łē. Wä, a′łᵉmēsē gŭq!Eqa′sa ᵉwā′pē lāq. Wä, k·!ē′st!a gē′g·ilīł maE′mdElqŭ-

is taken off. It is only on the fire waiting ‖ for the guests to finish singing. As soon as they finish singing, | the man takes a mat and spreads it out, and he takes | his long tongs and takes the roasted boiled salmon out with them. | Immediately the woman takes one roasted salmon and | puts it into each dish; and when ‖ one roasted salmon has been put into each, the woman breaks it into small pieces | just the right size for our mouths; and | after she has broken it in pieces, she pours oil into the | oil-dish. After she has done so, the man | takes the drum and puts it down by the door of the house; and ‖ he puts down the dishes and gives one dish to each two men, | when really all the tribes are guests in the house; | and as soon as all the dishes have been put down, he takes a bucket and | places it before the guests highest in rank, and they rinse | their mouths; and after they have rinsed their mouths, they ‖ drink. After they have finished drinking, they begin to eat; and | when they begin to eat, the man goes to draw fresh water, for | they drink after they finish eating. After they have eaten, | the man takes away the dishes and takes them to the place where his | wife is sitting. After he has taken them away, he puts the bucket ‖ with water before the guest highest in rank; then he dips | the cup into it and gives it to him;

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laxs la′ē hă′nx·sanâ. Wä, âᶜmēsī′la hăᶜnē′ła ē′sEla qa g̣wā′łēs dE′nxElēda Lē′ᶜlanEmē. Wä, g·î′lᶜmēsē g̣wāł dE′nxElaxs la′ē ăxᶜē′dēda bEgwā′nEmaxa łē′ᶜwaᶜyē qaᶜs LEp!ā′līłēq. Wä, la ăxᶜē′dxēs g·î′lt!a ts!ē′sLāla qaᶜs LEx̣ŭstā′lēxa hă′nx·Laakwē L!ō′bEkwa. Wä, hë′x·ᶜidaᶜmēsēda ts!Edā′qē ăxᶜē′dxa ᶜnāłᶜnE′mē L!ō′bEkwa qaᶜs ăxts!ō′dalēs lā′xa ᶜnāłᶜnEmē′xLa łō′Elq!wa. Wä, g·î′lᶜmēsē q!wā′łōts!Ewax̣ᵘsa L!ō′bEkwaxs la′ēda ts!Edā′qe k·!ō′k!ŭpsalaq qa ămᶜă′mayastowēs qa â′ᶜmēs hăᶜyā′łᶜats!Ek·îla lā′xEns sE′msēx. Wä, g·î′lᶜmēsē g̣wāl k·!ō′k!ŭpsālaqēxs la′ēda ts!Edā′qē k!′ŭnxts!ōdalaxa ts!ē′ts!Eba′ts!äsa L!ē′ᶜna. Wä, g·î′lᶜmēsē g̣wā′łᶜalīłExs la′ēda bEgwā′nEmē ăxᶜē′dxa mEna′ts!ē qaᶜs lēs lā′xa t!Ex·î′läsēs g·ō′kwē. Wä, lä k·ā′x·ᶜītsa łō′Elq!wē. Wä, laE′m maēmaᶜlō′kwa bEgwā′nEmē lā′xa ᶜnEmē′xLa łō′q!wäxs â′laē ᶜwī′ᶜlaēLEla k!wē′ła lē′lqwălaLaᶜyē. Wä, g·î′lᶜmēsē ᶜwī′ᶜlg·alīłēda łō′ēlq!wäxs la′ē k·!ō′kŭlīłxa nā′g̣ats!ē qaᶜs lēs lāx nExdzamâ′līłasa nēnâ′xsâläsa k!wē′łē. Wä, la′x·daᶜxwē ts!Ewē′L!Exōda. Wä, g·î′lᶜmēsē gwāł ts!Ewē′L!ExōdExs, lā′x·daᶜxwaē nā′xᶜīda. Wä, g·î′lᶜmesē g̣wāł nā′qaxs la′ē hămx·ᶜī′da. Wä, g·î′lᶜmēsē hămx·ᶜīdExs la′ē tsäyēda bEgwā′nEmax ā′łtä ᶜwā′pa qa nā′g̣ēg·īłts qō g̣wāł haᶜmā′pLō. Wä, g·î′lᶜmēsē g̣wāł haᶜmā′pExs la′ēda bEgwānEmē k·ā′g·îlīłxa łō′Elq!wē qaᶜs lēs lax k!waē′lasasēs g̣EnE′mē. Wä, g·î′lᶜmēsē ᶜwī′ᶜlamasEq la′ē hăng̣Emli′łasa ᶜwā′bEts!âla nā′g̣ats!ē lā′xa nâ′xsâlag̣aᶜyasa k!wē′łē. Wä, la tsä′x·ᶜītsa k!waᶜsta′ lāq qaᶜs ts!Ewē′s lāq. Wä, lā′x·daᶜxwē ᶜwī′ᶜla nā′xᶜīda.

then they all drink; | and after they finish drinking, the woman washes ¦ four dishes and pours water into them, and the | man puts them before the guests. Then ‖ they all wash their hands; and after they have washed their hands, | they wait for the next course. That is the end of this. |

Salmon Preserved in Cellars.—(It has been described before [p. 237], how salmon is kept in cellars for winter use.)

When there are no more | salmon in the rivers, the cellar is dug up. The salmon are washed in water | until all the clay and sand come off. As soon as all | the dirt is off, they are soaked in the river and are left there over ‖ night. As soon as day comes, the woman takes | out of the river what has been soaking. Now the quarter-dried | green salmon are thick; they are just like fresh salmon. | The woman just takes her fish-knife, and they are cut this way | into twelve pieces. Then she puts them into a ‖ kettle; then she puts it on the fire and pours water over | it. Then it is boiled a long time before it is taken off. | She stirs (the meat). As soon as it is all to pieces, she | puts the kettle back over the fire. Then it is left over the fire a very long time. | When it is done, it becomes a mush; and she pours ‖ oil into it while it is still over the fire, and it is stirred again. | Then the kettle is taken off and put down. Then | spoons are given to the

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Wä, g·î′lᵉmēsē g̣wāł nā′qaxs la′ēda ts!ᴇdā′qē ts!ō′x̣ŭg·îndxa mowē′xʟa łō′ᴇlq!wa qaᵉs gŭxts!ō′dēsa ᵉwā′pē lāq. Wä, lē′da bᴇgwā′ṅᴇmē hăng·alīłas lāx nᴇxdzamâ′līłasa k!wē′łē. Wä, laᵉmē′sē ᵉnā′x̣wa ts!ᴇ′nts!ᴇnx̣ᵉwīda. Wä, g·î′lᵉmēsē g̣wāł ts!ᴇ′nts!ᴇnkwaxs la′ē ăwŭ′lg̣ᴇmg·alīł qaᵉs hë′lēg·întsᴇᵉwē. Wä, laᴇ′m g̣wāł lā′xēq.

Salmon Preserved in Cellars.—Wä, g·î′lᵉmēsē la k·!eō′s k·!ō′k!ŭtᴇlēda wī′ᵉwäxs la′ē ᵉlā′p!ᴇqoya qaᵉs lē ts!ō′x̣ᵉwītsōᵉ lā′xa ᵉwā′pē qa ᵉwī′ᵉlēs lawä′ēda ʟ!ē′q!a ḷᴇᵉwa ë′g·isē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlâwēda ts!ᴇqwä′xs la′ē t!ē′łᵉīdᴇq lā′xa wa. Wä, la xā′mastalisxa g̣ā′nuʟē. Wä, g·î′lᵉmēsē ᵉnā′x·ᵉīdᴇxs la′ēda ts!ᴇdā′qē ăxwŭstᴇ′ndxēs t!ē′łasᴇᵉwē lā′xa wā. Wä, laᴇ′m la wâ′kwēda dzē′łēᵉlakwē k·!ō′lox̣ᵘ. Yū′ᴇm la g̣wē′x·sa alō′masē k·!ō′tᴇla. Wä, â′ᵉmēsa ts!ᴇdā′qē ăxᵉē′dxēs xwā′ḷayowē qaᵉs t!ōt!ᴇts!ᴇ′ndēq; g·a g̣wä′łag·a (*fig.*) māłᴇg·ᴇyō′wēxs la′ē t!ō′t!ᴇts!aakwa. Wä, la ăxts!ō′ts lā′xa hă′nx·ʟānowē. Wä, laᵉmē′sē hă′nx·ʟᴇntsēxs la′ē qᴇp!ᴇqa′sa ᵉwā′pē lāq. Wä, laᵉmēs la g̣ē′g·îłtsē laᴇ′m maᴇ′mdᴇlqŭlaxs la′ē hănx·sᴇ′ndᴇq. Wä, la xwē′t!ēdᴇq. Wä, g·î′lᵉmēsē q!wē′q!ŭłts!ᴇxs la′ē x̣wēᵉlaqa hă′nx·ʟᴇndᴇq. Wä laᵉmē′sē la â′la la g̣ē′x·ʟala hă′nx·ʟala; wä, g·î′lᵉmēsē la ʟ!ō′pᴇxs la′ē xa′sᵉida. Wä, la gŭ′q!ᴇqasōᵉsa ʟ!ē′ᵉnäxs hë′ᵉmaē ā′łēs hă′nx·ʟalē. Wä, lä ē′t!ēd xwēt!ētsᴇᵉwa. Wä, lawī′sḷa hă′nx·sᴇntsᴇᵉwa qaᵉs hă′ng·alīłēs. Wä, laᴇ′m ts!â′yēda k·ā′k·ăts!ᴇnaqē lā′xa k!wē′łē. Wä, la ăxᵉē′dēda ts!ᴇdā′qaxa łēłō′q!wē

guests, and the woman takes the dishes | and she pours into them the 18
quarter-dried salmon that is to be eaten with spoons. Then the
dishes are nearly | full,[1] . . . They are not given a second course.
Sometimes ‖ green salmon are just put into a kettle and boiled for a 20
short time, | when they are taken off and cut to pieces. They are
put | into the dish without water. Then oil is poured over them. |
The man only takes them from the dish with his hands | and eats
them.[1] . . . Then (the guests) just lie down on their seats and ‖
wait for the next course until it is done. Another | course is not 25
given when they have eaten with spoons the quarter-dried green
salmon. This is | the way of the Denax·daᵉxᵘ in Knight Inlet.

Middle Part of Salmon, cold or boiled.—The description of a feast continues with the following notes on the preparation of middle parts of the salmon[2]:

(1) Then the woman | takes a dish and puts it down at the place 1
where she is sitting; then she goes | and opens the basket in which
the middle part of the salmon is, | and she breaks off the cedar-bark
with which the middle parts of the salmon are twined together.
When there are four ‖ men, the woman takes eight middle parts | of 5
salmon and breaks them up into two dishes, | four pieces into each
dish. As soon | as she has broken them, she takes her oil-dish and
pours | oil into it.[3] . . . They[4] take up what they are going to eat
and ‖ fold it over, and chew it to make it soft, and then they dip it | 10

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qaᵉs ts!ēts!â'lēsa yEwī'kwē dzē'łēᵉlakᵘ lāq. Wä, g·î'lᵉmēsē Elāq 18
qō't!axs[1]. . . Wä, laE'm k!ēs hē'łēg·întsEᵉwa. Wä, lē ᵉnāłᵉnE'm-
p!Ena â'Em ăxts!o'yo lā'xa hă'nx·Lanowē qaᵉs yā'wasᵉīdē mEdE'lx- 20
ᵉwīdExs la'ē hă'nx·sEntsEᵉwaxs la'ē t!ō't!Ets!aakᵘ. Wä, â'ᵉmēsē ăx-
ts!ō'yo lā'xa łō'q!wē k·!eō's ᵉwā'paga̧ᵉya. Wä, la k!ŭnq!Eqasōᵉsa
L!ē'ᵉna. Wä, lē'da bEgwā'nEmē â'Em dâłtâ'laq lā'xa łō'q!wäxs la'ē
haᵉmā'pEq.[1] . . . Wä, lā'ḷa â'Em t!ē'k·îmgāᵉlīła. Wä, laE'm
ē'saᵉlīl qaᵉs hē'leg·întsEᵉwē. Wä, laE'm g̣wā'ła. Wä, lā'ḷa k·!ēs 25
hē'leg·îndg·iłExs yō'sasEᵉwaēda dzē'łēᵉlakwē k·!ō'loxwa. Wä, g·aE'm
g̣wē'g·ilatsa DEna'x·daᵉxwē lāx Dzā'wadē.

Middle Part of Salmon, cold or boiled.—[1] Wä,[2] lē'da ts!Edā'qē 1
ăxᵉē'dxa łō'q!wē qaᵉs k·ā'g·alīłēs lā'xēs k!waē'lasē. Wä, la qā's'ᵉīd
qaᵉs lē x·ō'x̣ᵉwīdxa L!ā'batē, yîx g·ē'ts!Eᵉwasasēs q!ā'q!ag̣ᵉyē. Wä,
lä ă'łᵉēdxa dEna'sē ya'pōłayōsa q!aq!ag̣ayē. Wä, g·î'lᵉEm mō'kwa
bē'bEgwānEmaxs laē'da tsEdā'qē ăxᵉē'dxa maᵉłgŭna'łExsē q!ā'q!a- 5
g̣ᵉya, qaᵉs p!ōxts!â'lēs lā'xa maᵉłExLē' łōElq!wa. Wä, lāE'm
maē'moxsē p!ō'xts!ōyōs lā'xa ᵉnā'łᵉnEmē'xLa łō'q!wa. Wä, g·î'l-
ᵉmēsē g̣wāł p!ō'qwaxs la'ē ăxᵉē'dxēs ts!Eba'ts!ē qaᵉs k!ŭ'nxts!ōdēsa
L!ē'ᵉna lāq.[3] . . . Wä,[4] laE'm ăxᵉē'd lā'xēs haᵉmä'LE qaᵉs k·!ō'xᵘ-
sEmdēqēxs la'ē malē'x̣ᵘbEndEq qa tE'lxᵉwīdēsēxs la'ē ts!Ep!ī'ts 10

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[1] Here follows a description of the eating of the food, which has been omitted.
[2] Continued from Jesup Expedition, etc., Vol. V, p. 436, line 24.
[3] Continued from ibid, p. 431, line 7. [4] Continued on ibid, p. 430, line 25.

into the oil; and then they put it into their mouths and they begin to eat,[1] . . . and (the men) wait for the second course. | That is the end. |

(2) When the middle parts of the salmon are really dry, they are soaked ‖ in the soaking-box, which stands in the corner of the house. | It is always filled with water; and the woman | always puts the middle parts of the salmon into it, so that it is full; and when | she goes to take the middle parts of the salmon to cook them, she | puts in again some more dried middle parts of the salmon, and changes ‖ them for those that have been taken out.[2] . . . When her husband comes, | the woman takes the soaking middle parts of the salmon and | counts two pieces of the middle parts of the salmon for each | man; and so she takes twelve pieces. She | puts them into the kettle; and her husband puts the kettle ‖ on the fire, and he also pours water into it. | Then the woman takes two dishes and also | two oil-dishes, and puts them down where she sits. | The kettle is not very long over the fire, when it is taken off; | and the man also takes the tongs ‖ and takes out the soaked middle parts of the salmon and puts them also into | a large dish which stands on the floor of the house, | made for this kind of cooking.[3] . . . |

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lā′xa L!ē′ᶜna. Wä, la′wisḶa ts!ō′q!ŭsas, wä, laE′m haᶜmx·ᶜī′dEx·daᶜxwa.[1] . . . Wä, laE′m ăwŭ′lg̣Emg·alīł qaᶜs hē′lēg·întsEᶜwē. Wä, laE′m g̣wā′ła.

(2) Wä, g·ī′lᶜmēsē la â′la la lE′mx̣ᶜwēda q!ā′q!ag̣aᶜyaxsla′ē t!ē′łasō lā′xa t!ē′lats!äxs hăᶜnē′łaē lā′xa ōnēg̣wīłasa g·ō′kwē. Wä, laE′m hë′mEnałaEm la q!ō′ts!âsōsa ᶜwā′pē. Wä, laᶜmē′sa ts!Edā′qē hë′mEnałaEmxat! ăxstā′lasa q!ā′q!ag̣aᶜyē lāq qa qō′t!ēs. Wä, hë′ᶜmaaxs la′ē ăxᶜwŭstE′ndxa q!ā′q!ag̣aᶜyē qaᶜs haᶜmē′x·sīlasEᶜwē. Wä, la â′Em x̣wē′laqa ăxᶜē′dxa lE′mx̣wa q!ā′q!ag̣ēᶜ qaᶜs L!ā′yoᶜstE′ndēs lā′xēs la ăxŭstā′nâ.[2] . . . (Wä, g·îlᶜmēsē g·āxē łāᶜwunEmasēxs) la′ēda ts!Edā′qē ăxᶜē′d lā′xēs t!ē′lasEᶜwē q!ā′q!ag̣aᶜya. Wä, laE′m hō′sEmtsa maē′maᶜłExsa q!ā′q!ag̣ēᶜ lā′xa ᶜnā′łᶜnEmōkwē bēgwā′nEma. Wä, laE′m ăxᶜē′dxa maᶜłExsā′g·Eyowē. Wä, hë′ᶜmis la ăxts!ō′yosēxa hă′nx·Lanowē. Wä, laᶜmē′sē hă′nx·Lanōs łā′ᶜwŭnEmas lā′xa lEg̣wī′łē. Wä, hë′Emxaā′wisē la gŭ′q!Eqasa ᶜwā′pē lāq. Wä, la ăxᶜē′dēda ts!Edā′qaxa maᶜłExLa′ łēłō′q!wa. Wä, hë′ᶜmisa maᶜłExLaᶜmaxat! ts!ēts!Eba′ts!ä qaᶜs lē k·ā′g·ałElas lā′xēs k!waē′lasē. Wä, lä k·!ēs â′laEm g̣ē′x·Lalēda hă′nx·Lanâx, la′ē hă′nx·sanâ lā′xa lEg̣wī′ł. Wä, hë′Emᶜxaā′wisēda bEgwā′nEmē ăxᶜē′dxa ts!ē′sLāla qaᶜs k·!îpwŭstā′lēxa t!ē′lkwē q!ā′q!ag̣ē qaᶜs k·!îpts!â′lēs lā′xa ō′gŭᶜlaᶜmaxat! ᶜwā′las łō′q!wa g·āx hăᶜnē′ła; hëkwē′lēEm qaē′da hë g̣wä′łas haᶜmē′x·sīlasEᶜwē.[3] . . .

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[1] Continued in Jesup Expedition, etc., Vol. V., p. 431, lines 1–14.
[2] Continued in ibid., p. 431, lines 15–39.
[3] Continued in ibid., p. 431, line 40, to p. 432, line 4.

Her husband breaks to pieces the soaked middle parts of salmon, 33
and | he measures what he is breaking so that they will be the right
size for our mouths; ‖ and his wife pours oil into the oil-dishes; | and 35
after the man has finished breaking what he is working at, | the guests
finish singing.[1] . . . Then (the man) takes up two |
oil-dishes and puts them | in the far side of the dish, |
in this manner:[2] . . . As soon as (the guests)
finish, they wait ‖ for the next course. 40

Split-Backs.—(The split-backs are eaten without being boiled or 1
blistered. The man takes the "split-down" and folds it up and dips
it into the oil and puts it into his mouth.) He does not chew it
before he | dips it into the oil, for it is really soft.[3] . . . After |
the men have finished drinking, they wait for the second course. |
That is the end of this. For they never soak this split-down, ‖ be-
cause it does not get hard, although it may be old. Even if it is two | 5
years old, it never gets hard, for it is really worked thoroughly. There-
fore | it keeps always soft. That is the end. |

Soaked Backbones, boiled or blistered (1).—(The woman) takes | the
soaked backbones out of the water in the soaking-box, and puts them ‖
on a mat that is spread at the place where she is sitting. Then the 10
man | breaks them into three pieces and puts them into the kettle. |

Wä,[1] lë łā′ᵉwŭnEmas p!ō′xᵉwīdxa t!ē′lkwē q!ā′q!agaᵉya. Wä, 33
laE′m â′Em ᵉmE′nsasēs p!ō′qwaᵉyē qa hëłts!EqElēs lā′xEns sE′msēx.
Wä, lā′ḷa gEnE′mas k!ŭ′nxts!ōtsa L!ē′ᵉna lā′xa ts!ēts!Eba′ts!ē. 35
Wä, g·î′lᵉmēsē gwāł p!ō′qwēda bEgwā′nEmaxēs ăxsEᵉwa′xs laē
gwāł dEnxElēda k!wēłē.[1] . . . Wä, lā′xaa k·ā′g·ilīłxa maᵉłExLa′
ts!ēts!Eba′ts!ä qaᵉs lē k·anē′qwas lāx L!āsanēqwasa łō′q!wē; g·a
gwä′łēg·a (*fig.*).[2] . . . Wä, g·î′lᵉmēsē gwā′łExs la′ē ăwŭ′lgEmg·ālił
qaᵉs hē′lēgîntsEᵉwē. 40

Split-Backs.—Wä, laE′m k·!ēs malēxᵉbE′ndqēxs k·!ē′sᵉmaē ts!E- 1
p!ī′ts lā′xa L!ē′ᵉna qaxs â′laē tE′lqwa.[3] . . . Wä,[4] g·î′lᵉmēsē
gwāł nā′qaxs la′ē ăwŭ′lgEmg·alīłēda bEgwā′nEmē qaᵉs hē′lēg·întsE-
ᵉwē. Wä, laE′m gwāł lā′xēq qa k·!ē′ts!ēnaᵉyas t!ē′łasEwa Lē′qwaxa,
qaxs hēwä′xaē p!ē′sᵉīdEx wā′x·ᵉmaē la gä′ła, wā′x·ᵉmaē la maᵉłE′nxē 5
ts!ăwŭ′nxas la hēwä′xaEm p!ē′sᵉīd qaxs â′laē aē′k·!aakwa; lā′g·łas
hë′mEnāłaEm tE′lqwa. Wä, laE′m gwā′ła.

Soaked Backbones, boiled or blistered (1).— Wä, laᵉmē′s ăxᵉŭs-
tE′ndxa t!ē′lkwē xā′k·!adzâ lā′xa t!ē′lats!ē qaᵉs g·ā′xē ăxdzō′ts
lā′xa łē′ᵉwaᵉyē LEbē′ła lāx k!waē′lasa. Wä, laᵉmē′sēda bEgwā′nEmē 10
yā′łyūduxᵘsāla k·ō′k·oxsālaq qaᵉs hă′nts!âlēs lā′xa hă′nx·Lanowē.

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[1] Continued in Jesup Expedition, etc., Vol. V, p. 432, lines 4–21.
[2] Continued in ibid., p. 432, line 21, to p. 434, line 40.
[3] Continued in ibid., p. 434, line 40, to p. 435, line 8.
[4] Continued from ibid., p. 435, line 8.

12 After he has done so, he puts the kettle on the fire; and | as soon as it stands there firmly, the man pours water into it; | and it does not
15 take long before it begins to boil. Then the kettle is taken off; ‖ and the woman takes five dishes and | puts them down, and also five oil-dishes. As soon as | it is all on the floor, the man takes his tongs, and | takes the soaked backbone out of the water and puts it into the
20 dishes.[1] | . . . When they finish (eating) they wait for a second ‖ course. |

(2).—Sometimes the soaked backbone is blistered by the | fire of the house to heat it, when there are not many who have been | invited,—for instance, two men,—or when the owner of the house | is given this,
25 to eat by his wife. She just goes and takes some ‖ soaking backbone, and blisters it by the fire. When | it is done, she puts it on a food-mat; | and an oil-dish is taken and oil poured into it. | When it is put on the food-mat outside | of the blistered soaked backbone, it
30 is eaten by the one ‖ man and his wife and his children, in this manner. | Sometimes old people desire to eat it blistered in this | way, for it has a different taste from boiled | soaked backbone, and there-
35 fore some men like it. | They never sing when their food ‖ is going to be soaked backbone; for this is going to be their food when few

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12 Wä, g·î'lᵉmēsē gwā'łEXS la'ē hă'nX·LEnts lā'xa lEgwī'łē. Wä, g·î'lᵉmēsē E'lX·LālaXS la'ēda bEgwā'nEmē gŭ'q!Eqasa ᵉwā'pē lāq. Wä, laᵉmē'sē ǫē'g·îłtsīlaEm la maE'mdElqŭlaXS la'ē hă'nX·sanâ.
15 Wä, lē'da ts!Edā'qē ăxᵉē'dxa sEk·!ē'XLa łō'Elq!wa qaᵉs g·ā'xē mEXᵉā'līłas ęEᵉwa sEk·!ē'XLaᵉmaxaēda ts!ēts!Eba'ts!ē. Wä, g·î'lᵉmēsē ᵉwī'lg·alīłEXS la'ēda bEgwā'nEmē ăxᵉē'dxēs ts!ē'sLāla qaᵉs k·!îpwEstalēxa t!ē'lkwē xā'k·!adzō qaᵉs k·!îpts!â'lēs lā'xa łō'Elq!wē.[1] . . . (Wä, g·îlᵉmēsē ǫwāła) la'ē ăwŭ'lǫEmg·alīł qaᵉs hē'lēg·în-
20 tsEᵉwē.

(2).—Wä, la ᵉnā'lᵉnEmp!Ena pEnē'sasEᵉwa t!E'lkwē xā'k·!adzō lā'xa lEgwī'łasa g·ō'kwē, qa ts!E'lxᵉwīdēs, yîXS k·!ē'saē q!ē'nEma Lē'ᵉlānEmē, yîXa maᵉlō'kwē bē'bEgwānEma ęōXS hë'ᵉmaēda g·ō'gwadäsa g·ō'kwē hăᵉmg·ī'lasōᵉsēs ǫEnE'mē. Wä, â'ᵉmēs la ăxᵉē'd lā'xēs
25 t!ē'łasEᵉwē xā'k·!adzâ qaᵉs pEnnōlī'sēq lā'xa lEgwī'łē. Wä, g·î'lᵉmēsē L!ō'pEX·; la'ē â'Em ăxō'dzoyō lā'xa haᵉmā'dzowē łē'ᵉwaᵉya. Wä, la ăxᵉe'tsEᵉwa ts!Eba'ts!ē qaᵉs k!ŭ'nxts!ōtsEᵉwēsa L!ē'ᵉna. Wä, â'ᵉmēs la k·ā'dzōdayō lā'xa haᵉmā'dzowē łe'ᵉwaᵉya lax L!ā'salīlasa pE'nkwē t!ēlkᵘ xā'k·!adzō. Wā, laE'm hë'ᵉmēsa ᵉnEmō'kwē
30 bEgwā'nEm ęEᵉwī's ǫEnE'mē ęōᵉmē's sā'sEmēda hë ǫwä'łē. Wä, la ᵉnā'łᵉnEmp!Enaᵉma q!ŭ'lsq!ŭlᵉyakwē bēbEgwā'nEm haᵉmaē'xsdxa hë ǫwē'kwēxa pEnnōlē'dzEkwē qaXS ō'gŭxp!amaē lā'xa hă'nX·Laakwē t!ēlkᵘ xā'k·!adzâ. Wä, hë'ᵉmis lā'g·īłas ăxᵉē'xstsōᵉsa ᵉnālᵉnEmō'kwē lā'xa bEgwā'nEmē. Wä, la k·!ēs dE'nXElag·īłEXS haᵉmā'ᵉyē'
35 LēdA t!ē'lkwē xā'k·!adzâ, yîx haᵉmaᵉē'Lē qaXS hō'łałaēda haᵉmā'paq

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[1] Continued in Jesup Expedition, etc., Vol. V, p. 436, line 12, to p. 437, line 22.

are eating, | for there are never many who eat this kind of cooking; | 36
and the only time they eat this is in the morning. That is | all
about this. |

Fins and Tails (1).—Now I will talk about the cooking | of the pec- 1
toral fins and anal fins and the tails of the | dog-salmon. These three
kinds are [never not] always eaten at | noon and in the evening.
When they are going to eat pectoral fins ‖ and anal fins and tails, a 5
soaking-box is taken, | and water is poured into it. Then (several
handfuls of) | pectoral fins are picked up and put into it. For four
days they are soaking in it. | Then they are taken out and put into
a kettle; and | water is poured on them before they are put on the
fire. ‖ When they are covered with water, they are put on the | fire. 10
Sometimes they are kept boiling until it is nearly noon, | for they try
to boil the bones soft. When the bones are boiled to pieces, | the
kettle is taken off the fire. Then the | woman takes a dish and puts
it alongside the kettle. ‖ Then she takes a large spoon, | and ladles 15
out the pectoral fins, and she pours them into the | dish. When they
are all in it, she places it before the one who is to eat it; | and next
water is given to drink to him who is going to eat it. As soon | as (the
guests) finish drinking, they eat. No oil is ‖ dipped with it when 20

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qaxs k·!ē′saē q!ē′nEmēnoxwa haᶜmā′paxa hë g̣wä′łas haᶜmē′x·sī- 36
laēnēᶜ. Wä, lē′x·aEmxaa haᶜmā′pdEmqēda g̣aā′la. Wä, laE′m
g̣wā′ła.

Fins and Tails (1).—Wä, laᶜmē′sEn g̣wā′g̣wēxs·ᶜālał lā′qēxs la′ē ha- 1
ᶜmē′x·sīlasEᶜwēda pEL!Exā′waᶜyē ḶEᶜwa pEḶā′g̣aᶜyē ḶEᶜwa ts!ā′sna-
ᶜyasa g̣waᶜxnī′sē. Wä, k·!eyâ′s k·!ēs ha′ᶜmaEnxg·ada yū′duẋwīdāła-
k·xa nEqä′la ḶEᶜwa dzā′qwa. Wä, g·î′lᶜEm haᶜmä′La pEL!Exā′waᶜyē
ḶEᶜwa pEḶā′g̣aᶜyē ḶE′wa ts!ā′snaᶜyaxs la′ē g̣Eyō′ł ăxᶜē′tsEᶜwa t!ē′la- 5
ts!ē qaᶜs gŭxts!ō′yâēda ᶜwā′pē lāq. Wä, laᶜmē′sē k·!āᶜstanowēda
pEL!Exā′waᶜyē lāq. Wä, hë′t!a la mō′p!Enẋwaᶜstalī′ł lā′qēxs la′ē
ăxᶜwustā′nâ qaᶜs ăxts!ōyuwē lā′xa hă′nx·Lanowē. Wä, lā′xaa g̣E-
yō′ł gŭq!Eqa′sōsa ᶜwā′paxs k·!ē′sᶜmaē hă′nx·Lanâ lā′xa lEg̣wī′łē.
Wä, g·î′lᶜmēse la q!ō′g̣ŭlīłxa ᶜwā′paxs la′ē hă′nx·LEndayō lā′xa lE- 10
g̣wī′łē. Wä, la′mēᶜsē ᶜnālᶜnEmp!Ena Elā′qᶜEm k·!ēs ᶜnEqä′lag·īla
maE′mdElqŭla, qaxs xā′xayasEᶜwaēs xā′qē. Wä, g·î′lᶜmēsē xā′sᶜī-
dēda xā′qaxs la′ē hă′nx·sanōwēda hă′nx·Lanowē. Wä, laᶜmē′sēda
ts!Edā′qē ăxᶜē′dxa łō′q!wē qaᶜs k·a′g·alīłēs lāx ō′nâ′ᶜyasa hă′nx·La-
nowē. Wä, laᶜmē′sēda ts!Edā′qē ăxᶜē′dxa ᶜwā′lasē k·ā′ts!Enāqa 15
qaᶜs xā′lōstEndēs lā′xa pEL!Exā′waᶜyē. Wä, la xE′lts!âlas lā′xa
łō′q!wē. Wä, g·î′lᶜmēsē ᶜwī′ᶜlts!âxs la′ē k·ā′g̣Emlīłas lāx haᶜmā′pLaq.
Wä, laᶜmē′sa ᶜwā′pē mā′k·îläq qa nā′xᶜītsōsa haᶜmā′pLē. Wä, g·î′l-
ᶜmēsē g̣wāł nā′qaxs la′ē hamx·ᶜī′da. Wä, laE′m k·!eâ′s L!ē′ᶜna ts!E-
pā′sōs lāqēxs haᶜmapaaxg·ada pEL!Exāᶜwaᶜyē ḶEᶜwa pEḶāg̣aᶜyē ḶEwa 20

21 they eat these pectoral fins and anal fins and | tails. After they have eaten, the woman takes | the dish out of which those have eaten to whom she has given to eat, | and she takes water and pours it into it. Then she puts it back before those to whom she has given
25 to eat, | and they wash their hands in it. After ‖ they have done so they are given water to drink. | Often they are not given a second course after eating | pectoral fins and anal fins and also tails. | The guests just go out of the house. The | old people always eat that,
30 about which I am talking. ‖ Only poor people have, for their food, these three kinds | about which I am talking. That is all. |

(2).—When there are many roasted salmon-tails, | the owner invites his friends early in the morning to come | and eat breakfast in his house.
35 As soon as the guests are all in, ‖ the man who invited them takes a food-mat and spreads it on the floor | in front of his guests. Then he takes the roasted salmon-tails | and puts them down lengthwise on the food-mat. Then he takes | water and gives it to them; and after they finish drinking, | they begin to eat. As soon as the guests
40 begin to eat, ‖ the man takes his bucket and goes to draw fresh water for | drinking afterwards. As soon as he comes back, he puts down on the floor the | bucket with water in it; and after they have finished eating the salmon-tails, | the man puts the bucket with

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21 ts!ā'snaᵉyē. Wä, g·î'lᵉmēsē ǵwāł haᵉmāpEXS la'ē ăxᵉē'dēda ts!Edā'-qaxa łō'q!wē, yîx haᵉmaats!ē'x·däsa haᵉmg·ī'lasEᵉwas, qaᵉs ăxᵉē'dēxa ᵉwā'pē qaᵉs gŭxts!ō'dēs lāq. Wä, la x̣wē'laqa k·ā'gEmlīłas lā'xēs haᵉm-g·ī'lasEᵉwē. Wä, laᵉmē'se ts!E'nts!Enx̣ᵉwīdEX·daᵉxᵘ lāq. Wä, g·î'l-
25 ᵉmēsē ǵwā'łEXS la'ē tsä'x·ᵉītsōsa ᵉwā'pē. Wä, laE'm nā'xᵉīdEX·-daᵉxᵘ lāq. Wä, la q!ŭnā'la k·!ēs hë'lēg·întsEᵉwēda haᵉma'paxa pE-L!EXāwaᵉyē ḷEᵉwa peḷāgaᵉyē. Wä, hëmisḷēda ts!āsnaᵉyē. Wä, laEm âEm ho'qŭwElsēda LēᵉlanEmx·dē. Wä, laE'mxaā'wisēda q!ŭls-q!ŭ'lyakwē hë'mEnāła haᵉmā'pEX gwē'x·sdEmasg·în gwā'gwēx·sᵉā-
30 lasEk·; lē'x·aᵉmēda wiᵉwōsElāga hēmawälanux̣ᵘsg·ada yū'dux̣ᵘwī-dāłag·în gwā'gwēx·sᵉālasa. Wä, laE'm ǵwāła. . .

(2).—Wä, g·î'lᵉmēsē q!ē'nEma L!ō'bEkwē ts!ā'snaᵉya, la'ē hë'x·ᵉi-daᵉma ăxnō'gwadäs Lē'ᵉlalaxēs ᵉnēᵉnEmō'kwaxa ǵaā'la qa g·ā'xēs gaā'xstāla lāx g·ō'kwas. Wä, la g·î'lᵉEm ᵉwī'ᵉlaēLēda Lē'ᵉlanEmaxs
35 la'ēda Lē'ᵉlāläq ăxᵉe'dxa haᵉmādzowē łēᵉwaᵉya qaᵉs LEp!ālīłēs lāx L!ā'sEX·dzamâᵉyasēs LēᵉlānEmē. Wä, la ăxᵉē'dxa L!ō'bEkwē ts!ā's-naᵉya qaᵉs lē k·adEdzō'ts lā'xa haᵉmā'dzowē łē'ᵉwaᵉya. Wä, lä ăxᵉē'dxa ᵉwā'pē qaᵉs lē tsä'x·ᵉīts lāq. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē haᵉmx·ᵉī'dEX·daᵉxwa. Wä, g·î'lᵉmēsē haᵉmx·ᵉī'dēda LēᵉlānEmaxs la-
40 ēda bEgwā'nEmē ăxᵉē'dxēs nā'gats!ē qaᵉs lē tsäx a'łtä ᵉwā'pa qa nagē'g·īLES. Wä, g·î'lᵉmēsē g·āx aē'daaqaxs la'ē k·!ō'xᵉwalīłxa nā'-ǵats!ē ᵉwā'bEts!âla. Wä, g·î'lᵉmēsē ǵwāł haᵉmā'pa ts!ēts!ā'snēg·äxs la'ēda bEgwā'nEmē hă'ng·îmlīłtsa ᵉwā'bEts!âlē nā'ǵats!ē lāq. Wä,

water in it before them, and | immediately they drink of it. After they finish drinking, ‖ they go out. There is no oil to dip with it, 45 and | there is no dish, and they do not rinse their mouths; for | the first people said that the silver-salmon would disappear | if these three kinds of things were done. | Therefore they take for them a new food-mat; and ‖ they do not wipe their hands when they eat 50 roasted salmon-tails | and roasted backbones of silver-salmon; for often the guests just rub | their hands, after they finish eating, to dry off | the fat of their food. The owner of the | salmon-tails eats some of what has been left over by those who have eaten, ‖ when he 55 gets hungry, and he does the same way with roasted | backbones. That is all. |

Salmon-Cheeks.—As soon as winter comes, (the woman) takes | her 1 soaking-box and puts it down in the corner of the house; | then she draws water (and pours it) into the soaking-box until it is half full of water. | Then she takes the basket in which she keeps the "plucked cheeks" and pours them into the ‖ soaking-box. She soaks them 5 four days in the house. After | they have been soaking four days, the woman requests her husband, | even if it is noon, to go and invite the old chiefs | to come and eat the "plucked cheeks," for only the chiefs | eat this kind (of food). The man at once goes and ‖

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hë'x·ᵉidaᵉmēsē na'xᵉīdEx·daᵉxᵘ lāq. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, laE'm k·!eō's L!ē'ᵉna ts!Epa's. Wä, hë'- 45 ᵉmesēxs k·!eō'saē łō'q!wa. Wä' hëᵉmisēxs k·!ē'saē ts!Ewē'L!Exōd qaxs ᵉnē'k·aēda g·ā'lē bEgwā'nEmqēxs hë'x·ᵉidaᵉmaē k·!eyō'xᵉwīdēda dzaᵉwŭ'naqēxs ăxᵉē'tsEᵉwaēg·ada yū'duxᵉwīdałag·a. Wä, hë'ᵉmis lā'g·iłas ăxᵉē'dg·īłxa aldzEwē' haᵉmadzō' łē'ᵉwaᵉya. Wä, hë'ᵉmis lā'g·iłas k·!ēsxat! dēdE'nkwēda haᵉmā'paxa L!ō'bEkwē ts!ā'snaᵉya 50 ḷōᵉma L!ō'bEkwē xā'k·!adzōsa dzaᵉwŭ'nē, q!ŭnā'laē â'Em dzā'k·ō-dēda Lē'ᵉlānEmaxēs eᵉeyasowaxs la'ē gwāł haᵉmā'pa qa lE'mxwa-LElēsa tsE'nxwaᵉyēsēs haᵉma'ᵉyē. Wä, â'ᵉmēs lēda ăxnō'gwadäsa ts!ā'snaᵉyē, yîx k·!ē'ts!aᵉyawayᵉasēx lē'x·dē haᵉmā'p la hă'mx·hEmk·a lā'qēxs la'ē pō'sq!Ex·ᵉīda. Wä, la hë'Emxat! gwē'g·ilaxa L!ō'bE- 55 kwē xā'k·!adzâ. Wä, laE'm gwā'ła.

Salmon-Cheeks.—Wä, g·î'lᵉmēsē ts!ăᵉwŭ'nxᵉīdExs la'ē ăxᵉē'd- 1 xēs t!ē'lats!ē qaᵉs lē hă'ng·alīłaq lā'xa ō'nēgwīłases g·ō'kwē. Wä, la tsä'ts!ōtsa ᵉwā'pē lāq, qa nEgoyâ'lēsa t!ē'lats!äxa ᵉwāpē. Wä, la ăxᵉē'dxēs p!Elodzats!ē lExā'ᵉya qaᵉs gŭxstE'ndēs lā'xa t!ē'lats!ē. Wä, laᵉmē'sē mō'p!Enxwaᵉs t!ē'łtalīła. Wä, g·î'lᵉmēsē 5 mō'p!Enxwaᵉs tā'līła, la'ēda ts!Edā'qē ăxk·!ālaxēs łā'ᵉwŭnEmaxa wā'x·ᵉEm la nEqä'la qa lēs Lē'ᵉlālaxa q!ŭlsq!ŭ'lyakᵘ g·ī'g·igEmaᵉya qa g·āxēs p!Ep!Elō'sg·axa p!Elōsē, qaxs lē'x·aᵉmaēda g·ī'g·igămaᵉyē haᵉmā'pxa hë gwē'x·sē. Wä, hë'x·ᵉidaᵉmēsa bEgwā'nEmē la Lā'līł-

selects the chiefs whom he intends to invite in. It is not long before they all come into | his house. [I have forgotten that his wife | at once spreads out mats for the guests to sit down on the floor. | Those who have been invited go right in and sit down on | the spread mats.] As soon as they are all in, the ‖ man takes a kettle and pours water into it, | and he puts it on the fire in his house; but his wife goes on with her work. | She takes a basket, and takes the "plucked cheeks" out of the water and puts them into the | basket, and pours them into the kettle which | is boiling over the fire in the house. Then the woman takes dishes and ‖ puts them down where she is sitting, and she also takes tongs; | and when she thinks that (the "plucked cheeks") are done, her husband takes | the kettle from the fire. Immediately the woman takes her tongs | and takes out the "plucked cheeks" and puts them into the dishes; | and when they are all in the dishes, she places ‖ one dish in front of each four men. As soon | as this is done, she takes a bucket with water in it and places | it in front of the guests; then they drink; | and when they finish drinking, they begin to eat; | and when they begin to eat, the woman takes another ‖ dish and pours the liquid of the "plucked cheeks" into it. Then she counts one | spoon for each guest, and she goes and gives them each one. She | takes up the dish with the liquid in it and

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qEᶜwaxa g·ī′g·iḡămaᶜyē. Wä, k·!ē′st!a ḡä′łaxs g·ā′xaē ᶜwī′ᶜla hō′gwī-LEla lāx g·ō′kwas. Wä, hë′xōḶEn L!Elē′wēsEᶜwē gENE′masēxs hë′-x·ᶜidaᶜmaē LEp!ā′līłElaxa łē′Elwaᶜyē qa k!ŭdzEdzâ′līᶜlasLEsa k!wē′łE-La; wä, lā′g·īłas hëᶜnā′kŭlaᶜma Lēᶜlanemē qaᶜs lē k!ŭdzEdzâ′lī-łaxa LEbEgwī′lkwē łē′Elᶜwaᶜya. Wä, g·î′lᶜmēsē ᶜwī′ᶜlaēLExs la′ēda bEgwā′nEmē ăxᶜē′dxa hă′nx·Lanowē qaᶜs gŭxts!ō′dēsa ᶜwā′pē lāq. Wä, la hă′nx·LEnts lā′xēs lEḡwī′łē. Wä, lā′Ḷa ā′x̣ᵘsīlē gENE′mas, ăxᶜē′dxa lExa′ᶜyē qaᶜs lē k·!ō′stEndxa p!Elō′sē qaᶜs k·!ats!ō′dēs lā′xa lExa′ᶜyē qaᶜs lä gŭxts!ō′ts lā′xa hă′nx·Lāla hă′nx·Lanâ. Wä, laᶜmē′sē maE′mdElqŭla ḡē′g·îlīła, la′asa ts!Edā′qē ăxᶜē′dxa łō′Elq!wē qaᶜs g·ā′xē ăxᶜā′līłas lā′xēs k!waē′lasē; wä, hë′ᶜmīsē ts!ē′sLāla. Wä, g·î′lᶜmēsē k·ō′taq laE′m L!ō′pa la′e łā′ᶜwŭnEmas hă′nx·sEndxa hă′nx·Lanowē. Wä, hë′x·ᶜidaᶜmēsēda ts!Edā′qe ăxᶜē′dxēs ts!ē′sLāla qa k·!îpwŭsta′lēxa p!Elō′sē qaᶜs k·!îpts!â′lēs lā′xa łō′Elq!wē. Wä, g·î′lᶜmēsē ᶜwi′ᶜlts!â lā′xa łō′Elq!wäxs la′ē k·ax·dzamō′līłas lā′xa maē′mokwē bē′bEgwānEma lā′xa ᶜnā′łᶜnEmēxLa łō′q!wa. Wä, g·î′l-ᶜmēsē ᶜwīᶜlaxs la′ē ăxᶜē′dxa ᶜwā′bEts!âla nā′ḡats!ä qaᶜs lē hă′nx·-dzamōlīłas lā′xēs k!wē′lēkwē. Wä, hë′x·ᶜidaᶜmēsē nā′xᶜīdEx·da-ᶜxwa. Wä, g·î′lᶜmēsē gwāł nā′qaxs lā′x·daᶜxwaē hăᶜmx·ᶜī′da. Wä, g·îlᶜmēsē hămx·ᶜī′dExs la′ēda ts!Edāqē ăxᶜē′dxa ō′gŭᶜlaᶜmaxat! łō′-q!wa qaᶜs gŭxts!ō′dēs ᶜwā′paläsa p!Elō′sē lāq. Wä, lā′xaa hō′sEmtsa k·ā′k·Ets!Enaqē lā′xa k!wē′łē qaᶜs lē ts!âs lāq. Wä, lā′xaa k·ā′-g·îlīłxa ᶜwā′bEts!âla łō′q!wa qaᶜs lē k·ax·dzamō′līłas lāq qa yo′-

places it in front of them, to | eat it with spoons while they are 33
eating the "plucked cheeks." They eat (the liquid) with spoons |
while they are eating (the heads). After they have eaten, ‖ the 35
woman takes up the dish and pours out what was in it. | Then she
pours some good water into it, and she | places it in front of her
guests again. Then they wash their hands; | and after they have
done so, the bucket with water in it is put before them, | and they
drink out of it. After ‖ they finish drinking, they go out; for no 40
second course is served after | eating the "plucked cheeks," and also
no oil is dipped with it. | Therefore only liquid of the "plucked
cheeks" is drunk while they are | eaten. That is the end. |

Fresh Salmon-Heads.—Sometimes they eat (the salmon-heads) at 1
once when they are soft, for often | the old people come to the owner
of this kind (of food to ask to be invited). | Then it is just put down
on a food-mat and placed in front of those ‖ who ask to be invited. 5
They do not eat it in the morning, only | at noon and in the evening;
and those who eat it do not rinse their mouths, | for that is only done
in the morning. They only drink water | before they eat the roasted
heads, and they also drink water | after they finish eating; and then
they take a mouthful of water ‖ and squirt it over their hands to 10
wash them, for | their hands are greasy from the fat of their food,

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ts!ēk·ɛlēsēqēxs haᶜmā′paaxa p!ɛlō′sē. Wä, la′x·daᶜxwē yō′- 33
ts!ēk·îlaqēxs la′ē haᶜmā′pa. Wä, g·î′lᶜmēsē gwāł haᶜmā′pɛxs
la′ēda ts!ɛdā′qē k·ā′g·îlīłxa łō′ɛlq!wē qaᶜs lē gŭxᶜī′dɛx g·ī′ts!â- 35
x·däq. Wä, laᶜmē′sē gŭxts!ō′tsa ë′k·ē ᶜwāp lāq. Wä, laɛmxaā′wi-
sē k·ax·dzamō′līłas lā′xa k!wē′łdē. Wä, lax·daᶜxwē ts!ɛ′nts!ɛnx̣-
ᶜwīda. Wä, g·î′lᶜmēsē gwāłɛxs la′ē hă′ngɛmlīlɛma ᶜwābɛts!âla
nāgats!ä′. Wä, hë′x·ᶜidaᶜmēsē nā′xᶜīdɛx·daᶜxᵘ lāq. Wä, g·î′l-
ᶜmēsē gwāł nā′qaxs la′ē hō′qŭwɛls qaxs k·!ē′saē hë′lēg·întsɛᶜwa 40
haᶜmā′paxa p!ɛlō′sē. Wä, laɛ′mxaa k·!eâ′s ʟ!ē′ᶜna tsɛpa′sōs.
Wä, hë′ɛm lā′g·īłas â′ɛm nā′qasɛᶜwē ᶜwā′paläsa p!ɛlō′saxs ha-
ᶜmaᶜyaē. Wä, laɛ′m ġwā′ła.

Fresh Salmon-Heads (X̣ō′x̣ŭsde).—Wä, la ᶜnā′łᶜnɛmp!ɛna hë′- 1
x·ᶜidaᶜɛm hăᶜmx·ᶜī′dqēxs hë′ᶜmaē ā′łēs ts!ɛ′lqwē, yixs q!ŭna′laē
qā′tsēᶜstalēda q!ŭlsq′ŭlyakwē lāxa ăxnō′gwadäsa hë gwē′x·sē. Wä,
laɛ′m â′ɛm ăxdzō′yō lā′xā hăᶜmadzowē′ łē′ᶜwaᶜya qaᶜs lē ăxdzamō′-
līᶜlɛm lā′xa qā′tsēᶜstāla. Wä, la k·!ēs haᶜmä′xa gaā′la, lē′x·aᶜma 5
nɛqä′la ʟɛᶜwa dzā′qwa. Wä, la k·!ēs ts!ɛwē′ʟ!ɛxōdēda haᶜmā′-
paq qaxs laᶜmē′x·dē ġaā′xstāla. Wä, lāʟa nā′xᶜīdaɛmxa ᶜwā′paxs
k·!ē′sᶜmaē hăᶜmx·ᶜī′dxa x·ō′x̣ŭsdē. Wä, lā′xaa nā′xᶜīdaɛmxs laē
ġwāł haᶜmā′pa. Wä, hë′ᶜmis laxat! hă′msġɛmdaats lā′xa ᶜwā′pē
qaᶜs hă′mx·ts!anɛ′ndēsēxs la′ē ts!ɛ′nts!ɛnx̣ᶜwēda, qaxs q!ɛ′lq!ɛl- 10
ts!ānaē lāx tsɛ′nxwaᶜyasēs haᶜma′ᶜyē qaxs â′ᶜmaē dā′x·ᶜīdxa sē′sɛ-

12 for they just take | the whole roasted salmon-heads and hold them when they eat them, therefore | their hands are very greasy. As soon as they finish, | they go out of the house, for no second course is 15 served after fresh ‖ roasted salmon-heads. That is all about this. |

Preserved Salmon-Heads.—Now we will talk about the | roasted salmon-heads when they cook them in winter. When | it is winter, the common people are invited to come | to the house of the owner 20 of the roasted salmon-heads. Then ‖ they do again the same thing that I told of before,[1] when they spread out | mats behind the fire-place of the house for the guests to sit down on | when they come in. As soon as they are in, | they are led by the woman to their seats on 25 the spread | mats. When they are all in, the ‖ woman at once takes the basket in which she keeps the salmon-heads, and she puts it down | at the place where she is sitting; and her husband takes a large | kettle and puts it down also, next to the place where his wife is sitting. | At once the woman opens the top of the basket, | and she takes out the roasted salmon-heads and puts them into the 30 kettle. ‖ Then she places them in it so that all stand on the part where | the head has been cut off, and so that the faces of the roasted heads are upward; and she only | stops when the kettle is full. Her

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12 nāla x·ō'x̣ŭsdä qa$^{\varepsilon}$s dēda'lalīłēqēxs la'ē ha$^{\varepsilon}$mā'pEq. Wä, hë'$^{\varepsilon}$mis lā'g·īłas xE'nLEla q!E'lq!Elts!anē. Wä, g·î'l$^{\varepsilon}$mēsē g̣wā'łExs la'ē â'Em hō'qŭwEls qaxs k·!ē'saē hë'lēg·întsE$^{\varepsilon}$wa ha$^{\varepsilon}$mā'paxa ā'łx̣wasē 15 x·ō'x̣ŭsdä. Wä, laE'm gwāł lā'xēq.

Preserved Salmon-Heads.[1]—Wä, la$^{\varepsilon}$mē'sEns g̣wā'g̣wēx·s$^{\varepsilon}$ālał lā'xa x·ō'x̣ŭsdäxs la'ē ha$^{\varepsilon}$mē'x·sīlaqēxs la'ē ts!ă$^{\varepsilon}$wŭ'nxa. Wä, hë'$^{\varepsilon}$maaxs la'ē ts!ă$^{\varepsilon}$wŭ'nxa la'ē Lē'$^{\varepsilon}$lālasE$^{\varepsilon}$wēda bē'bEgwānEmq!ālaEm qa g·ā'xēs lāx g·ō'kwasa ăxnō'gwadasa x·ō'x̣ŭsdē. Wä, hë'Emxaā'wis g̣wē'-20 x·$^{\varepsilon}$īdē g̣wī'g·ilasasa g·îg·î'lēyîn wā'łdEma laE'm LEp!ā'lēlEma łē'-$^{\varepsilon}$wa$^{\varepsilon}$yē lāx ō'gwīwalīłasa lEgwī'łasa g·ō'kwē, qa k!ŭdzEdzo'līłasōsa Lē$^{\varepsilon}$lānEmē qō g·āxL hō'gwīLō. Wä, g·î'l$^{\varepsilon}$mēsē g·āx hō'g̣wīLExs la'ē q!ā'x·sīdzēsōsa ts!Edā'qē qa läs k!ŭdzEdzō'līłEla lā'xa LEbEl-kwē' łē'$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$laēLExs la'ē hë'x·$^{\varepsilon}$ida$^{\varepsilon}$ma 25 ts!Edā'qē ăx$^{\varepsilon}$ē'dxa x·ō'x̣ŭsdaats!ē L!ā'bata qa$^{\varepsilon}$s g·ā'xē hă'ng·alīłas lā'xēs k!waē'lasē. Wä, lā'ḷa łā'$^{\varepsilon}$wŭnEmas ăx$^{\varepsilon}$ē'dxēs $^{\varepsilon}$wā'lasē hă'nx·Lanâ qa$^{\varepsilon}$s g·ā'xē hă'ng·alīłas lā'xaaxa k!waē'lasasēs g̣EnE'mē. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsēda ts!Edā'qē x·ō'x̣$^{\varepsilon}$wīdEx t!Emā'g·îmasa L!ā'batē. Wä, la ăx$^{\varepsilon}$wŭłts!â'laxa x·ō'x̣ŭsdē qa$^{\varepsilon}$s lē ăxts!â'las lā'xa hă'nx·-30 Lanowē. LaE'm aë'k·!a k!ŭts!â'las qa $^{\varepsilon}$nā'x̣wa$^{\varepsilon}$mē hë k!wā'łayōsēs qə'k·a$^{\varepsilon}$yē. Wä, laE'm ë'k·!EgEmłts!awēda x·ō'x̣ŭsdē. Wä, ā'l$^{\varepsilon}$mēsē g̣wā'łExs la'ē qō't!ēda hă'nx·Lanowē. Wä, lā'ḷa łā'$^{\varepsilon}$wŭnEmas

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[1] See p. 330.

husband | at once takes up two buckets and goes to draw water | 33
for the liquid of what is being cooked. As soon as he comes back, ||
he pours (the water) into (the kettle). When it is half full of water, | 35
his wife takes an old mat and covers it over, so | that the steam may
not come through when it boils. As soon as | this has been done,
she puts the kettle on the fire. Immediately | the guests begin to
sing the songs of their ancestors. || Four songs are sung. Then the | 40
host takes the dishes and puts them down at the place where his |
wife is sitting; and when that is done, she dips up some water, so
that | everything stands ready on the floor of the house. After it
has been boiling for a long time, the | kettle is taken off; and it just
stands on the floor of the house, || for she wants (what is being 45
cooked) to swell up. After the guests finish singing, | and when the
hostess thinks that what is being cooked is (thoroughly) soaked, | then
she takes the tongs and takes off the covering. | Then she takes a large
long-handled ladle and takes out | what has been cooked and puts
it into the dishes; || and she only stops when they are all full of what 50
has been cooked. | Then (the host's) wife takes an old [bad] food-
mat and | spreads it out in front of the guests. After she has done
so, | her husband takes up the dishes and places them before his |
guests. There are four men to each dish. || After this has been done, 55

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hë'x·ᵉidaEm k·!ō'qŭlīłxa maᵉłtsE'mē nēnā'gats!ä qaᵉs lē tsäx ᵉwā'pa 33
qa ᵉwā'palasēs haᵉmē'x·sīlasEᵉwē. Wä, g·î'lᵉmēsē g·āx aē'daaqaxs
la'ē gŭq!Eqa's lāq. Wä, â'ᵉmēsē t!EpEya'x·ᵉīdxa ᵉwā'paxs la'ē 35
ăxᵉē'dē gEnE'masēxa k·!ā'k·!ōbanē qaᵉs nasEyî'ndēs lāq qa
k·!ē'sēs k·ŭx̣ᵘsâ'lēda k·!ā'łEla qō mEdE'lxᵉwīdLō. Wä, g·î'lᵉmēsē
gwā'łExs la'ē hă'nx·LEnts lā'xa lEgwī'łē. Wä hë'x·ᵉidaᵉmēsē
dE'nxᵉēdēda k!wē'łasa g·î'łts!Eyalayō q!E'mdEma. Wä, laE'm
mō'sgEmēda dE'nxᵉēdayōs q!E'mq!EmdEma. Wä, laᵉmē'sḶaḶēda 40
k!wē'lasē ăxᵉē'dxēs łō'Elq!wē qa g·ā'xēsē mExᵉā'łīł lāx k!waēᵉlasasēs
gEnE'mē. Wä, la gwā'łExs lā'ē tsä'x·ᵉīdxa ᵉwā'pē qa g·ā'xēsē
haᵉnē'ł gwā'łīła. Wä, laᵉmē'sē gē'g·îlīłᵉEm la maE'mdElqŭlēda
hă'nx·Laläxs la'ē hă'nx·sEndEq. Wä, â'Emxaā'wisē la haᵉnē'ła,
qaxs ᵉnē'k·aē qa pō'sᵉīdē. Wä, laE'mḶa gwāł dE'nxElēda k!wē'łē. 45
Wä, g·î'lᵉmēsē k·ō't!ēdēda k!wēᵉlasaq laE'm pō'sᵉīdēs haᵉmē'x·sīläxs
la'ē ăxᵉē'dxa ts!ē'sLāla qaᵉs k·!îp!ī'dēs lā'xa nāyî'mē qaᵉs ăxō'dēq.
Wä, la ăxᵉē'dxa ᵉwā'lasē g·î'lt!ExḶāla k·ā'ts!Enāqa qaᵉs xElō'łts!âlēs
lā'xēs haᵉmē'x·sīlasEᵉwē qaᵉs lē xElts!â'las lāxa łō'Elq!wē. Wä,
ā'łᵉmēsē gwā'łExs la'ē ᵉwī'ᵉlōłts!âmasxēs haᵉmē'x·sīlasEᵉwē. Wä, 50
laᵉmē'sē gEnE'mas ăxᵉē'dxa ᵉyā'x·sEᵉmē haᵉmadzō' lē'ᵉwaᵉya, qaᵉs
lē Lepdzamō'łīłas lā'xēs LēᵉlānEmē. Wä, g·î'lᵉmēsē gwā'łExs la'ē
łā'ᵉwŭnEmas k·ā'g·îlīłxa łō'Elq!wē qaᵉs lē k·ax·dzamōlīłElas lā'xēs
LēᵉlanEmē. Wä, laE'm maē'mâlasEᵉwa ᵉnā'łᵉnEmēxLa łō'q!wa. Wä,
g·î'lᵉmēsē g̣wā'łExs la'ē tsä'x·ᵉītsa ᵉwā'pē lāq qa nā'xᵉīdēs lāq. Wä, 55

she dips up some water, and they drink it; | and after they have finished drinking, they begin to eat. They just take up | one salmon-head and hold it in their hands when they are eating, | and they throw the bones on the food- | mat; therefore an old [bad] food-mat is used, ‖ for the fat of the salmon-heads sticks | to the mat. And after they have eaten, the woman | takes up the eating-dishes and pours out into the kettle | the food that was left. Then she washes them out; | and after she has done so, she pours some water into them, and she puts them again ‖ before those to whom she has given to eat; and at once they all | wash their hands; and after the | men have washed their hands, the host draws some water, and they | all drink; and after they have finished drinking, | the oldest one among the guests speaks, praising the host; ‖ and when he stops speaking, the host thanks them for their | words; and when he stops speaking, they wait for the | second course. That is all of this. |

Steamed Salmon-Heads.—Now I will | talk about the salmon-heads steamed (on hot stones), | —the heads of all kinds of salmon. When | the woman cuts the salmon, as soon as she finishes, her ‖ husband cuts fire-wood; and after he has done so, he | digs a hole on the beach. Then he puts the split fire-wood lengthwise | into it.

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g·î'lᵉmēsē ǫwāł nā'qaxs la'ē hăᵉmx·ᵉīda. Wä, laE'm â'Em dā'x·ᵉīdxa ᵉnā'lᵉnEmsǫEmē hë'x·t!aᵉya qaᵉs dā'lalīłēqēxs la'ē haᵉmā'pEq. Wä, laᵉmē'sē ts!EǫEdzō'dalaxa xā'qesawaᵉyē lā'xēs haᵉmadzō'wē łē'ᵉwaᵉya. Hë'Em lā'g·īłas hë ăxᵉē'tsōsa ᵉyā'x·saᵉmē haᵉmadzō' łē'ᵉwēxs, yîxs xE'nLElaē k!ŭ'tēda tsE'nxwaᵉyasa hë'x·t!aᵉyasa k·!ō'tEla lā'xa łē'ᵉwaᵉyē. Wä, g·î'lmēsē ǫwāł haᵉmā'pExs la'ēda ts!Edā'qē ăxᵉē'dxa ha'ᵉmaats!ēx·dē łō'Elq!wa qaᵉs lē ǫŭxts!ō'tsa k·!ēts!aᵉyawayasa haᵉmä'x·dē lā'xa hă'nx·Lanowē. Wä, la ts!ōx̣ŭg·îndEq. Wä, g·î'lᵉmēsē gwā'łExs la'ē ǫŭxts!ō'tsa ᵉwā'pē lāq, qaᵉs lä'ᵉxat! ē't!ēd k·axdzamō'līłas lā'xēs haᵉmg·ī'lasōx̣ᵘdē. Wä, hë'x·ᵉidaᵉmēsē ᵉwīᵉla ts!E'nts!Enx̣ᵉwīda. Wä, g·î'lᵉmēsē ǫwāł ts!E'nts!Enkwaxs la'ēda bEgwā'nEmē, yîxa LēᵉlānEmaq tsä'x·ᵉītsa ᵉwā'pē lāq. Wä, lā'x·daᵉxwē ᵉwī'ᵉla nā'xᵉīda. Wä, g·î'lᵉmēsē ǫwāł nā'qaxs la'ē yā'q!eg·aᵉłē q!ŭ'lyak!ŭǫaᵉyasa k!wēł. Wä, laE'm ts!E'lwaqaxa LēᵉlanEmäq. Wä, g·î'lᵉmēsē q!wē'łᵉīdExs la'ē mō'mElk·!ālēda k!wē'lasas wā'łdEmas. Wä, g·î'lᵉmēsē q!wē'łᵉēdExs la'ē ăwŭ'lǫEmg·aᵉłīl qaᵉs hē'lēg·întsEᵉwē. Wä, laE'm ǫwāł la'xēq.

Steamed Salmon-Heads (K!wEᵉyaa'kᵘ hëx·t!ē).—Wä, laᵉmē'sEn ē'dzaqwał ǫwā'ǫwēx·sᵉālał lā'xa hë'x·t!aᵉyaxs la'ē nEk·ā'sEᵉwa, yîx hë'xt!aᵉyasa ᵉnā'x̣wa k·!ō'k!ŭtEla. Wä, hë'ᵉmaaxs la'ē xwā'Lēda ts!Edā'qaxa k·!ō'tEla. Wä, g·î'lᵉmēsē ǫwā'łExs la'ē łā'ᵉwŭnEmas LE'mlEmx·sEndxa lEqwa'. Wä, g·î'lᵉmēsē ǫwā'łExs la'ē lā'p!alīsa lā'xa L!Emaᵉisē. Wä, la Lŏ'xts!âlasa LE'mg·Ekwē lEqwa'

After he has done so, he piles stones into it; | and when the fire-wood 8
is covered with stones, | he puts fire under the pile of wood and
stones; and when the pile of wood and stones blazes up, ‖ he goes 10
back into the woods and gets | skunk-cabbage leaves; and when he
gets many of them, he brings them and puts them down | near the
pile of wood and stones; and he takes his tongs | and he brings his
bucket. His wife takes off | the gills from the salmon-heads, and
her husband takes ‖ eel-grass, drifted ashore; and after this has been 15
done on the beach, | and when the stones are hot enough the man takes
his tongs | and takes up a fire-brand and puts it down on the beach,
far away from | the place where the heads are to be steamed; and
when all the fire has been taken out, | he levels the stones; and when
they are all level, ‖ he takes the eel-grass and puts it around the 20
stones; | and when this has been done, he takes the skunk-cabbage
leaves and spreads them | over the stones; and he only stops when
there are four layers | of skunk-cabbage leaves spread out. As soon
as this is done, he takes the | salmon-heads and places them, nose
upward, on the skunk-cabbage leaves. ‖ As soon as they are all on 25
the stones, he takes several skunk-cabbage leaves and | spreads them
over the salmon-heads; and when these are spread also four layers
thick, | he takes his bucket, dips up sea-water | on the beach, and
brings it up to the steaming-hole. | Then he takes mats and places

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lāq. Wä, g·î′lᵉmēsē gwā′łEXS la′ē xEqŭyîndālasa t!ē′sEmē lāq. 7
Wä, g·î′lᵉmēsē hamElqayî′ndēda t!ē′sEmē lā′xa lEqwa′xs la′ē
mEnā′botsa gŭ′lta la′xēs t!ēqwapaᵉyē. Wä, g·î′lᵉmēsē x·ī′qōstowē
t!ē′qwapaᵉyasēxs la′ē ā′LēᵉSta lā′xa ā′L!ē qaᵉs lē ăxᵉē′d lā′xa 10
k·!Ek·!aō′k!wa. Wä, g·î′lᵉmēsē q!Eyō′LEqēxs g·ā′xaē gE′mxalēsaq
lā′xa nEẋwā′ła lā′xēs t!ē′qwapaᵉyē. Wä, lā′xaa axᵉē′dxēs k·!îpLā′la
qa g·ā′xēs k·ādē′sē ẓEᵉwis nā′gats!ē. Wä, lā′ẓa gEnE′mas ăxâ′lax
q!ō′snaᵉyasa hë′x·t!aᵉyē. Wä, lā′xaē lā′ᵉwŭnEmas ăxᵉē′d lā′xa
qulE′mē ts!ā′ts!ayî′ma. Wä, g·î′lᵉmēsē ᵉwī′ᵉla g·āx gwā′ᵉlisaxs la′ē 15
mēmEnłtsE′mx·ᵉīdē. Wä, lē′da bEgwā′nEmē ăxᵉē′dxa k·!îpLā′la
qaᵉs k·!îpsā′lēxa gŭ′lta qaᵉs ăxᵉā′līsElēs lā′xa qwā′qwēsāłaEm lā′xa
nEg·ā′sLaxa hë′x·t!aᵉyē. Wä, g·î′lᵉmēsē ᵉwī′ᵉlx·sēda gŭ′ltäxs ᵉnEma′-
k·Eyîndxa t!ē′sEmē. Wä, g·î′lᵉmēsē ᵉwī′ᵉla ᵉnEmā′k·Eᵉyaxs la′ē
ăxᵉē′dxa ts!ā′ts!Esmōtē qaᵉs lē ăxsēᵉstā′las lax ăwē′ᵉstäsa t!ē′sEmē. 20
Wä, g·î′lᵉmēsē gwā′łaxs la′ē ăxᵉē′dxa k·!aō′k!wē qaᵉs LEp!ā′lōdalēs
lā′xa t!ē′sEmē. Wā, ā′łᵉmēsē gwā′łEXS la′ē mō′x̣ᵘdzEk!wēda
LEp!aa′kwē k·!aō′k!wa. Wä, g·î′lᵉmēsē gwā′łEXS la′e ăxᵉē′dxa
hë′x·t!aᵉyē qaᵉs lē k!ŭdzEdzō′dālas lā′xa k·!Ek·!aō′k!wa. Wä,
g·î′lᵉmēsē ᵉwī′ᵉlg·aālaxs la′ē ăxᵉē′dxa waō′kwē k·!Ek·!aō′k!wa qaᵉs 25
LEpEyî′ndalēs lā′xa hë′x·t!aᵉyē. Wä, g·î′lᵉmēsē laxat! mō′x̣ᵘdzE-
kwāłaxs la′ē ăxᵉē′dxēs nā′gats!ē qaᵉs lē tsä′x·ᵉīts lā′xa dE′msx·ē
lā′xa L!EmaᵉisE. Wä, g·ā′xē hăᵉnō′lisas lā′xēs nE′k·asōLē. Wä,
la ăxᵉē′dxa łē′Elwaᵉyē qaᵉs ăxnō′lisēs lāq. Wä, la ăxᵉē′dxa

30 them by the side of it, and he takes a ‖ pointed cedar-stick and pokes holes through the covering of skunk-cabbage leaves, for the water to go through when he pours it on. When | all this is done, he takes the bucket of water and pours it over the | skunk-cabbage leaves; then he takes the mats and covers them over the leaves, | so that the steam can not come through. After he has covered (the 35 steaming-hole) ‖ he calls his friends to come and sit down on the beach at the place where he is steaming | salmon-heads. After they have been sitting there some time, the man uncovers | what he is steaming; and the guests at once | sit around the steamed salmon-heads, and they at once eat by picking the heads | with their hands 40 while they are still hot; ‖ and after they have eaten, water is drawn and | is drunk afterwards, and the hands are washed. After they finish drinking | water and washing their hands, they go home. | That is the way in which the Indians cook the heads of the dog-salmon | when they are first caught, and of the humpback-salmon 45 and of silver-salmon caught by trolling, and ‖ of all the other kinds of salmon. |

1 **Boiled Salmon-Heads.**—Now I will | talk about boiled salmon-heads. | When the woman finishes cutting the | dog-salmon and 5 silver-salmon, when they are first caught, ‖ her husband at once takes a kettle and pours water into it, | and his wife takes off the gills from

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30 ë'x·ba k!waxLā'ᵉwa qaᵉs L!E'nqEmx·sâlēs lā'xa nayî'mē k·!Ek·!aō'-k!wa qa g·ayî'mx·sâlatsa ᵉwā'pē qō tsā'sᵉīdLō. Wä, g·î'lᵉmēsē gwā'łEXS la'ē ăxᵉē'dxa ᵉwā'bEts!âla nagats!ä' qaᵉs tsa'ts!ELEyî'n-dēs lā'xa k·!Ek·!aō'k!wa. Wä, la ăxᵉē'dxa łē'Elᵉwaᵉyē qaᵉs nā'sᵉīdēs lāq qa k·!ē'sēs k·îxᵘsâ'lēda k·!āłEla. Wä, g·î'lᵉmēsē gwāł nā'saqēxs 35 la'ē LēᵉlālaxēS ᵉnēᵉnEmō'kwē qa lēs k!ŭsᵉā'lis lax ăxā's nEg·a'sa-sēxa hë'x·t!aᵉyē. Wä, g·î'lᵉmēsē gagä'ła k!ŭdzē'sEXS la'ē lō't!ēdēda bEgwā'nEmaxēS nEk·a'. Wä, hë'x·ᵉidaᵉmēsa lē'da LēᵉlānEmē qaᵉs lē k!ŭtsēᵉsta'laxa nEg·Ekwē' hë'x·t!aᵉyē. Wä, hë'x·ᵉidaᵉmēsē xamax·-ts!ā'na hăᵉmx·ᵉī'dxa hë'x·t!aᵉyē, yîxs hë'ᵉmaē ā'łēs ts!E'lqwē. 40 Wä, g·î'lᵉmēsē gwāl haᵉmā'pEXS la'ē tsäx·ᵉītsEᵉwēda ᵉwā'pē qa nā'gēg·ēs, ḷō qa ts!E'nts!Egwayōs. Wä, g·î'lᵉmēsē gwāł nā'qaxa ᵉwā'paxs la'ē ts!E'nts!Enxᵉwīda. Wä, lā'x·daᵉxwē nä'ᵉnakwa. Wä, hë'Em haᵉmē'x·sīlaēnēᵉsa bā'k!umaxa hë'x·t!aᵉyasa gwāᵉxnisaxs g·a'lōḷānEmaē ḷEᵉwa hăᵉnō'nē ḷEᵉwa dō'gwinētē dzăᵉwu'na, ḷōᵉma 45 ᵉnā'xwa k·!ō'k!ŭtEla.

1 **Boiled Salmon-Heads** (Hă'nx·Laakᵘ hëx·t!ēᵉ).—Wä, laᵉmē'-sEn gwāgwēx·sᵉalał lā'xaa hë'x·t!aᵉyaxs hă'nx·Laakwaē. Wä, hë'ᵉmaaxs g·ā'laē gwāł xwā'Lēda ts!Edā'qaxa g·ā'lōḷānEmē k·!ō'tElaxa gwāᵉxni'sē ḷōᵉma dzăᵉwŭ'nē. Wä, hë'x·ᵉidamēsē łā'-5 ᵉwŭnEmas ăxᵉēdxa hă'nx·Lanowē qaᵉs gŭxts!ō'dēsa ᵉwā'pē lāq. Wä, lāḷa gEnE'mas ăxâ'lax q!ō'snaᵉyasa hë'x·t!aᵉye. Wä, g·î'l-

the heads. | After this has been done, she puts the salmon-heads into 7
the kettle; | and when it is full, she takes an old mat and | covers the
salmon-heads which are in the kettle. ‖ After she has covered them, 10
she puts them over the fire. | Then they invite whom they like to
invite among their tribe; | and when the guests come in, the woman
takes | her dishes and her spoons, and takes them to the place where
she is sitting. | The kettle has not been boiling a long time, ‖ before 15
it is taken off the fire. Then the cover is taken off. | The woman takes
a long-handled ladle made for the purpose, | and dips out the
salmon-heads one by one, and | puts them down into a dish. Then
she counts the salmon-heads, so that | there are two for each man. ‖
There are eight salmon-heads in each dish for | four men. After she 20
has done this, a | food-mat is spread on the floor of the house in
front of the guests, and | an empty dish is taken and put down out-
side | of the food-mat spread on the floor. Then ‖ the dish with the 25
heads in it is picked up and placed before the guests, | inside of the
empty dish and nearest to the guests; | and (the woman) also takes
the spoons and distributes them among the guests. | The guests at
once pick off the skin of the salmon-heads | and eat it; and after all
the skin has been eaten, ‖ they pick off the bones and suck them. 30

ᵉmēsē gwā'łEXS la'ē ăxts!â'lasa hë'x·t!aᵉyē lā'xa hă'nx·LANOWē. 7
Wä, g·î'lᵉmēsē qō't!axs la'ē ăxᵉē'd lā'xa k·!ā'k·!ōbanē qaᵉs nā'SE-
yîndēs lā'xa hë'x·t!aᵉyaxs la'ē g·ē'ts!â lā'xa hă'nx·LANOWē. Wä,
g·î'lᵉmēsē gwāł nā'saqēxs la'ē hă'nx·LENTS lā'xa lEgwī'łē. Wä, 10
la Lē'ᵉlālaxēs gwEᵉyowē qaᵉs Lē'ᵉlālasō lā'xēs g·ō'kŭlōtē. Wä,
g·î'lᵉmēsē g·āx ᵉwī'ᵉlaēLēda LēᵉlānEmaxs la'ē gEnE'mas ăxᵉē'd-
xēs łō'Elq!wē LEᵉwis k·ā'k·Ets!Enaqē qa g·ā'xēs ăxē'ł lāx k!waē'-
lasas. Wä, k·!ē'st!a â'laEm gē'g·îlł maE'mdElqŭlēda hă'nx·LA-
nâxs la'ē hă'nx·sanâ. Wä, hë'x·ᵉidaᵉmēsē ăxō'yuwē na'sEya- 15
ᵉyas. Wä, lē'da ts!Edā'qē ăxᵉē'dxa hëkwīlaᵉyē g·î'lt!EXLāla k·ā'-
ts!Enaqa qaᵉs ᵉna'łᵉnEmsgEmEmk·ē xElō'łts!âlaxa hë'x·t!aᵉyē qaᵉs
lē xE'lts!âlas lā'xa łō'q!wē. Wä, laE'm hō'saxa hë'x·t!aᵉyē qa
maē'maᵉłtsEmk·!Esēsa ᵉnāłᵉnEmō'kwē bEgwā'nEma. Wä, laE'm
maᵉłgŭnā'łtsEma hë'x·t!aᵉyē lā'xa ᵉnEmē'xLa łō'q!wa qaē'da mō'- 20
kwē bē'bEgwānEma. Wä, g·ī'lᵉmēsē gwā'łEXS la'ē LEp!ā'līlEma
haᵉmadzowē' łē'ᵉwaᵉya lāx ᵉnEXdzamōlīłtsa k!wē'łē. Wä, lā'xaa
ăxᵉē'tsEᵉwēda lō'pts!âwē łō'q!wa qaᵉs lē k·!ā'dzōdayō lāx L!ā'sEnxa-
ᵉyasa la LEbē'ł haᵉmadzō' łē'ᵉwaᵉya. Wä, lawē'sLa k·ā'g·îlīłxa
hë'x·ts!âla łō'q!wa qaᵉs lē k·a'x·dzamōlīłas lā'xa k!wē'łē. Wä, 25
laE'm ā'LēsA lō'pts!â łō'q!wa qaᵉs lē mā'k·ała lā'xa k!wē'łē. Wä,
ā'xaa ăxᵉē'dxa k·ā'k·Ets!Enaqē qaᵉs lē ts!Ewanaēsas lā'xa k!wē'łē.
Wä, hë'x·ᵉidaᵉmēsēda k!wē'łē xElwä'lax L!ē'tsEmaᵉyasa hë'x·t!aᵉyē
qaᵉs hămx·ᵉī'dēq. Wä, g·î'lᵉmēsē ᵉwīᵉla hămx·ᵉī'dxa L!ē'tsEma-
ᵉyasēxs la'ē xē'lx·ᵉīdEX xā'qas qaᵉs k·!ĩxᵉwē'dēq. Wä, g·î'lᵉmēsē 30

31 Then, | after all the good meat has been sucked off, they throw the bones which they have been sucking | into the empty dish which has been put down for the | bones that have been sucked off, to be thrown into it. After all the | bones have been taken out of the head, they 35 pick up out of the dish with their hands || the edible part of the salmon-head and eat it; and after | they have finished eating it, the man takes away the dish with the bones in it, | and pours them into the kettle, and he washes | the dishes out, and he pours water into the dishes and places them in front | of those who have eaten the 40 salmon-heads, and they wash their hands. || After they have finished washing their hands, the man | draws some water for them, and they drink it; and after they have finished drinking, | they go out. That is all about this. |

1 **Mush of Boiled Salmon-Heads.**—Heads of all | kinds of salmon, eaten with spoons,—that is what I am going to talk about. This is the same as | I have told before; and the only difference is that they are not | covered with an old mat, and that they are left to boil a 5 long time on the fire, so that they || fall to pieces. The reason why the salmon-heads are boiled to pieces is because they are always | stirred, so that the salmon-heads are broken. Then the kettle | is taken off from the fire, and the salmon-heads are dipped out into a dish, and | it is put in front of those who are going to eat it; and |

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31 ᶜwīᶜla k·!îx·ō′dEx ë′g·Eᶜmasēxs la′ē ts!Exts!â′lasēs k·!a′x̣ᵘmōtē xāq lā′xa lō′pts!â łō′q!wa qaxs hë′ᶜmaē lā′g·īłas hă′ng·alīłEmē qaēda k·!ax̣ᵘmōtē xā′qa qa ts!Exts!â′lasēq. Wä, g·î′lᶜmēsē ᶜwī′ᶜlâmasxa xā′xsEmaᶜyasa hë′x·t!aᶜyaxs la′ē xā′max·ts!āna dā′g·îłts!ōdxa 35 hămts!âwasa hë′x·t!aᶜyē qaᶜs hăᶜmx·ᶜīdēq. Wä, g·î′lᶜmēsē g̣wāł haᶜmā′paxs la′ē hë′x·ᶜidaᶜma bEgwā′nEmē ăxᶜē′dxa xā′xts!âla łō′q!wa qaᶜs lē qEpts!ō′dEs lā′xa hă′nx·Lanowē. Wä, la ts!o′x̣ŭ-g·îndEq. Wä, la qEpts!ō′tsa ᶜwa′pē lāq qaᶜs lē hănx·dzamō′līłas lā′xa hēx·ha′x·daxa hë′x·t!aᶜyē. Wä, lā′x·daᶜxwē ts!E′nts!Enx̣-40 ᶜwēda. Wä, g·î′lᶜmēsē gwāł ts!E′nts!Enkwaxs la′ēda bEgwā′nEmē tsä′x·ᶜītsa ᶜwā′pē lāq qa nā′xᶜīdēs. Wä, g·î′lᶜmēsē g̣wāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m g̣wāł lā′xēq.

1 **Mush of Boiled Salmon-Heads.**—Yuē′kᵘ hë′x·t!ēsa ᶜnā′x̣wa k·!ō′-k!ŭtElag·în ē′dzag̣ŭmLEk·. Wä, hë′Emxaa gwä′łēda g·î′lx·dEn g̣wā′g̣wēx·sᶜālasa. Wä, lē′x·aᶜmēs ō′g̣ŭᶜqałayōsēxs k·!eō′saē nā′-yEm k·!ā′k·!ōbanä. Wä, hë′ᶜmisēxs g̣ē′x·LaᶜlaE maE′mdElqŭla qa 5 xā′sᶜīdēs. Hë′Em lā′g·īłas xā′xts!ēda hë′x·t!aᶜya qaxs hë′mEnēlᶜmaē xwē′tasEᶜwa qa lE′lx·sēsa hë′x·t!aᶜyē. Wä, la hă′nx·sanawēda hă′nx·Lanō lā′xa lEgwī′łē. Wä, la tsäts!ō′dayō lā′xa łō′q!wē qaᶜs lē k·a′x·dzamōlīłas lā′xa yū′saLaq. Wä, la ts!Ewanaēdzema k·ā′-k·Ets!Enaqē lā′xa LēᶜlānEmē. Wä, la hë′x·ᶜidaEm yo′sᶜīdEq.

spoons are given to the guests. Then they at once eat it. ‖ There are hardly any bones to blow out, for it is really boiled to pieces. | After they have eaten it, water is drawn, and they drink it; | and after they have finished drinking it, they go out. | No oil is taken with this, as with what I have been talking about before.

Milky Salmon-Spawn.—When (the salmon-spawn) has been in the house for some time, ‖ it is cooked, and then it is called "milky." | This is put into a kettle, and some water is poured over it; | then it is stirred, and they just stop | stirring when it is quite milky. Then the kettle is put | on the fire, and the man watches it; and when ‖ it gets warm, the man takes a large | stirring-ladle with a long handle, made for this purpose, and stirs it with it, | and he continues stirring it while it is boiling. It is not | left to boil a very long time, and is taken off from the fire when | it is done. The milky spawn‖ with its liquid is dipped out into a dish, and oil is poured into it. Then | it is placed before those who are to eat it, and they eat it with spoons. | After they finish eating with spoons, they drink fresh water, | and they drink water before they begin to eat it. | This is eaten by the Indians at noon and in the evening. ‖ They do not eat the milky spawn in the morning, for it makes them sleepy, | on

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Wä, laE'm hă'lsElaEm pō'x·ōlax xā'qas qaxs â'laē xā'sa. Wä, g·î'lᵉmēsē gwāł yō'saxs la'ē tsä'x·ᵉītsōsa ᵉwā'pē. Wä, la nā'xᵉīdEq. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, laE'mxaa k·!eâ's L!ē'ᵉna lāq ḶEᵉwa g·î'lx·dEn wā'łdEma.

Milky Salmon-Spawn.—. . . .[1] la'ē gā'gaēłEla lā'xa g·ō'kwē qaᵉs haᵉmē'x·sīlasEᵉwē. Wä, hë'Em Ḷē'gadEs dzEmō'kwē. Wä, hë'ᵉmaaxs la'ē tsē'ts!oᵉyō lā'xa hă'nx·Lanowē, wä, laᵉmē'sē gŭq!Eqasōsa ᵉwā'pē. Wä, laᵉmē'sē xwē't!ētsEᵉwa. Wä, ā'lᵉmēsē gwāł xwētasōxs la'ē â'lak·!āla la dzE'mx̣ᵘstâ. Wä, lawī'sḶa hă'nx·Lanâ lā'xa lEgwī'łē. Wä, laᵉmē'sēda bEgwā'nEmē dō'qwałaq. Wä, g·î'lᵉmēsē dzEsᵉē'dExs la'ēda bEgwā'nEmē ăxᵉē'dxa hëkwē'laᵉyē ᵉwā'las xwē'dayō k·ā'ts!Enaqa g·î'lt!ExḶāla qaᵉs xwē't!ēdēs lāq. Wä, laᵉmēs hē'mEnāłaEm xwē'taqēxs la'ē mEdE'lxᵉwīda. Wä, k·!ē'st!a â'laEm gē'g·îlīł maE'mdElqŭlaxs la'ē hă'nx·sanâ. Wä, laE'm L!ō'pa. Wä, laᵉmē'sē tsē'ts!ōyō lāxa łō'q!wēda dzEmō'kwē gē'ᵉnē ḶEᵉwis ᵉwā'pala. Wä, la k!ŭ'nq!Eqasōsa L!ē'ᵉna. Wä, lawī'sḶa k·ā'x·ᵉidayō la'xa haᵉmā'pLaq. Wä, laE'm yō'sasa k·ā'ts!Enaqē lāq. Wä, g·î'lᵉmēsē gwā'ła yō'säxs la'ē nā'gēk·îlaxa ā'łta ᵉwā'pa, yîxs nā'naqałg·iwalaᵉmēx·däxa ᵉwā'paxs k!ē'sᵉmēx·dē yō'sᵉida. Wä, yū'Em haᵉmä'sa bā'k!umaxa nEqä'la ḶEᵉwa dzā'qwa. Wä, la k·!ēs yō'saxa dzEmō'kwē gē'ᵉnēxa gaā'la, qaxs kwālats!Emaē qaē's tsE'nxwaᵉyē. Wä, la laᵉmē'sEn gwā'gwēx·sᵉālał lā'xaaxa

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[1] Continued from p. 235, line 14.

32 account of its fat. Now I will talk also about the | milky salmon when it lasts until the winter. | Then it is called "clayey." When the | old men are invited at noon or in the evening by the one who 35 owns it,—for this also is not ‖ eaten in the morning,—when all | the guests are in, the owner who invited them takes a kettle and | washes it out well, so that it is quite clean. He takes it up, | and puts it down by the side of the box in which the milky spawn was | before 40 it began to rot. Then he takes ‖ a large clam-shell and dips out the really | rotten-smelling spawn, and dips it out into the kettle; and when | the kettle is half full of salmon-spawn, the man stops dipping it out. | Then he takes up the kettle and puts it down | by the side 45 of the fire, and pours water into it; and he only ‖ stops pouring into it when the kettle is half full of water. He does not | stir it. As soon as it is done, he takes another | kettle and washes it out well with water; and when it is | clean, he puts it down on the floor of the house; and then he takes from the floor of the house | the 50 kettle in which the salmon-spawn is, and puts it over the fire; ‖ and when it is on the fire, he takes his long-handled stirring- | ladle and dips up the salmon-spawn and its liquid, and pours it back | into the kettle; and he continues doing this until it | boils over. He never stirs it: he only | dips it up. He does not dip it up for a long time,

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32 ăxᵉē′daasaxa dzEmō′kwē gē′ᵉnēxs la′ē lā′g·aa lā′xa la ts!ăwŭ′nxa. Wä, laE′m ḷē′gadEs L!ē′gEkwē lā′xēq. Wä, hë′ᵉmaaxs la′ēda q!ŭlsq!ŭ′lyakwē LēᵉlānEmxa nEqä′la ḷōᵉma dzā′qwa, yîxs k·!ē′sᵉma- 35 axat! gaā′xstēxa gaā′la, yîsa ăxnō′gwadäs. Wä, g·î′lᵉmēsē ᵉwi′- ᵉlaēLēda LēᵉlānEmaxs la′ēda Lē′ᵉlāla ăxᵉē′dxa hă′nx·Lanowē qaᵉs aë′k·!ē ts!ō′x̣ŭg·îndEq qa â′lak·!ālēsē la ë′g·îg·a. Wä, la k·!ō′qŭ- laq qaᵉs lē haᵉnō′lîłas lā′xa L!ē′gEgwats!ē ḷā′watsa, yīxs dzEmo′- gwats!aaḷExs k·!ē′sᵉmēx·dē q!ałᵉē′dēda gē′ᵉnē. Wä, laᵉmē′sē ăxᵉē′d- 40 xa xā′laēsasa mEt!ā′naᵉyē qaᵉs xElō′łts!ōdē lā′xa â′lak·!āla la q!ałp!ā′la gē′ᵉnä qaᵉs lē xElts!â′las lā′xa hănx·La′nowē. Wä, g·î′l- ᵉmēsē nEgō′yoxsdalēda hă′nx·Lanōxa gē′ᵉnäxs la′ē gwāł xElts!â′lēda bEgwā′nEmaq. Wä, la k·!ō′qwalîłxa hă′nx·Lanowē qaᵉs lē hănō′- lisas lā′xa lEgwîłē. Wä, la gŭq!Eqa′sa ᵉwā′pē lāq. Wä, ā′łᵉmēsē 45 gwāł gŭ′qaxs la′ē nEgō′yâlēda hă′nx·Lanâxa ᵉwā′pē. LaE′m k·!ēs xwē′t!ēdEq. Wä, g·î′lᵉmēsē gwā′ła, la ăxᵉē′dxa ō′gŭᵉlaᵉmaxat! hă′nx·Lanâ qaᵉs aë′k·!ē ts!ō′x̣ŭg·întsa ᵉwā′pē lāq. Wä, g·î′lᵉmēsē ëg·Eg·a′xs la′ē hă′ng·alîłaq. Wä, lawī′sḷa k·!ō′qwalîłxa hă′nx·- Lanō, yîx la ăxtsEᵉwa′tsa gē′ᵉnē qaᵉs hă′nx·LEndēs lā′xa lEgwī′łē. 50 Wä, g·î′lᵉmēsē lā′x·Lālaxs la′ē ăxᵉē′dxēs g·î′lt!EXḷāla xwē′dayō k ā′- ts!Enaqa qas tsē′g·ōstâlīs lā′xa gē′ᵉnē ḷEᵉwis ᵉwa′pē qaᵉs x̣wē′laqa- ᵉmēxat! gŭxstE′nts lāq. Wä, laE′m hëx·sä′Em gwē′gilaq lā′laa lāx tE′nx·ᵉīdEx·dEmLas. Wä, laE′m hewä′xaEm xwē′t!ēdEq. Â′x·säEm tsē′g·ōstâlaq. Wä, la k·!ēs gēg·îlīł tsē′g·ōstâlaqēxs la′ē yā′wasᵉīd

before it ‖ boils a little; and as soon as it boils over, it is taken off 55
the fire | and poured into the cold kettle. Then it | is done. The
reason why it is quickly poured into the | cold kettle is, that, if it is
allowed to boil for a long time, then the | water gets clear, and the
spawn separates from the liquid. ‖ When it is poured into the cold 60
kettle | as soon as it begins to boil over, then it is just like boiled
flour, and it is mushy. | Immediately the man takes the dishes and |
puts them down close to the place where the kettle is standing | in
which the clayey spawn is. Then he takes a long-handled ‖ ladle 65
and dips up the clayey salmon, and puts it | into the dishes; and
when the dishes are full of the | clayey spawn, he takes oil and pours
it into it,— | really much oil. The reason why they take much | oil is
that it chokes those who eat it. After (the man) finish ‖ putting oil into 70
it, he puts it before the guests, | and his wife takes her spoon-basket
and distributes the spoons | among the guests. They do not drink
water before | they eat it. They just eat it right away. As soon
as | they begin to eat, the man draws fresh water for his guests to
drink ‖ after they have eaten. As soon as the one who went to 75
get water comes back, | he puts down the water that he has drawn,
and waits for his guests to finish | eating; and after they finish eating,

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mEdE'lxᵉwīda. Wä, g·î'lᵉmēsē tE'nx·ᵉīdEXS la'ē hă'nx·sEndayō 55
qaᵉs lē gŭqâ'dzEm lā'xa wŭdEsgE'mē hă'nx·LanŏO. Wä, laE'm
L!ōp lā'xēq. Wä, hë'Em lā'g·īłas hā'labala gŭqâ'dzEm lā'xa
wŭdEsgE'mē hă'nx·Lanâ, yîxs g·î'lᵉmaē gē'g·ilīł tE'ntEnk·îlaxs la'ē la
q!ō'łtsēᵉsta. Wä, laE'm gwē'łᵉidēda gē'ᵉnē ḶEᵉwis ᵉwā'pala. Wä,
g·î'lᵉmēsē hë'x·ᵉidaEm gŭqâ'dzEm lā'xa wŭdEsgE'mē hă'nx·Lanâxs 60
g·ā'laē tE'nx·ᵉīda; wä, la yū gwē'x·sa hă'nx·Laakwēx qŭxa' la gE'n-
k·a. Wä, hë'x·ᵉidaᵉmēsēda bEgwā'nEmē ăxᵉē'dxa łō'Elq!wä qaᵉs
g·ā'xē mEXᵉālīłElaq lā'xa mā'k·ałaᵉmē lāx haᵉnē'ᵉlasasa hănx·La-
nowē, yîx la g·ī'ts!Eᵉwatsa L!ē'gEkwē gē'ᵉnä; wä, la ăxᵉē'dxa g·î'lt!EX-
Ḷa k·ā'ts!Enaqa qaᵉs tsē'x·ᵉīdēs lā'xa L!ē'gEkwē gē'ᵉnä qaᵉs tsē- 65
ts!â'lēs lā'xa łō'Elq!wē. Wä, g·î'lᵉmēsē qō'qŭt!ēda łō'Elq!wäxa
L!ē'gEkwē gē'ᵉnēxs la'ē ăxᵉē'dxa L!ē'ᵉnē qaᵉs k!ŭq!Eqē's lāq, yîsa
â'lak·!āla la q!ē'nEma L!ē'ᵉna. Wä, hë'Em lā'g·īłas q!ē'nEma
L!ē'ᵉna lā'qēxs mEkwa'ē lā'xōx haᵉma'ᵉyēx. Wä, g·î'lᵉmēsē gwāł
k!ŭ'nqasa L!ē'ᵉna lā'qēxs la'ē k·ax·dzamō'līłas lā'xēs LēᵉlānEmē. 70
Wä, lā'Ḷa gEnE'mas ăxᵉē'dxēs k·ā'yats!ē qaᵉs lē ts!Ewanaē'sas
lā'xa k!wē'łē. Wä, laE'm k·!ēs nā'naqałg·iwālax ᵉwā'paxs k·!ē's-
ᵉmaē yō's'ᵉīda. Wä, laE'm â'Em hë'x·ᵉidaEm yō'sa. Wä, g·î'l-
ᵉmēsē yō's'ᵉīdEXS la'ēda bEgwā'nEmē tsäx ā'łtä ᵉwā'pa qa nā'gē-
g·ēsēs LēᵉlānEmē qō gwā'łL yō'saLō. Wä, g·î'lᵉmēsē g·āx aē'daa- 75
qēda lāx·dē tsäxs la'ē hă'ng·alīłxēs tsä'nEmē qaᵉs ē'sElē qa gwā'łēs
yō'sēs LēᵉlānEmē. Wä, g·î'lᵉmēsē gwāł yō'saxs la'ē ăxᵉē'dxa łō'El-

he takes the dishes | and puts them down at the place where his wife is sitting. | Then he takes the water and places it before his guests, ‖ and they drink; and after they have finished drinking, they | go out. They never eat anything before they eat salmon-spawn, | and those who eat it never eat a second course with it. |

Salmon-Spawn with Salmon-Berry Sprouts.—When | salmon-berry sprouts are eaten, the dried salmon-spawn is taken and eaten with it, | for it is not dipped in oil, for dried salmon-spawn and oil do not agree: | therefore they do not dip it into it. It is also eaten ‖ with fern-root, when it is eaten by the old women and | men. It is eaten with salmon-berry sprouts | and fern-roots, because it makes one feel sick when it is eaten alone, | when it is not eaten with these two. It does not make one feel sick, | when the salmon-spawn is eaten with salmon-berry sprouts and fern-root. When ‖ the winter dancers are brought back, and the singing-masters continue to sing, | the whole length of the night in the winter, and | when the speaker of the house has to speak every time (a dancer) goes out of the house, | when they lose their voices, they take dried salmon-spawn | and pass it to those who have lost their voices, that they may eat it. ‖ They chew it for a long time, and they swallow the juice | that is in their mouths, for what comes from it is just like what comes from gum. Then | they have no longer lost their voices; and also the

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q!wē qa$^{\varepsilon}$s g·ā′xē mEx$^{\varepsilon}$ā′līłas lā′xēs k!waē′lasē ḶE$^{\varepsilon}$wis gEnE′mē. Wä, la ăx$^{\varepsilon}$ē′dxa $^{\varepsilon}$wā′pē qa$^{\varepsilon}$s lē hănx·dzamō′līłas lā′xa k!wē′łē. Wä, lā′x·da$^{\varepsilon}$x^{u} nā′x$^{\varepsilon}$īda. Wä, g·î′l$^{\varepsilon}$mēsē gwāl nā′qaxs la′ē hō′qŭwElsa. Wä, hēwä′xaEm ha$^{\varepsilon}$māłg·iwalēda hă$^{\varepsilon}$mā′paxa gē′$^{\varepsilon}$nē. Wä, lā′xaa k·!ēs hë′līg·întsE$^{\varepsilon}$wēda ha$^{\varepsilon}$mā′paq.

Salmon-Spawn with Salmon-Berry Sprouts.—Wä, g·î′l$^{\varepsilon}$mēsē ha$^{\varepsilon}$mā′$^{\varepsilon}$ya q!wā′łEmē, la′ē ăx$^{\varepsilon}$ē′tsE$^{\varepsilon}$wēda lā′łEm$^{\varepsilon}$wē′dzEkwē qa$^{\varepsilon}$s mā′yEmē lāq, yîxs k·!ē′saē ts!Epa′sE$^{\varepsilon}$wēda LE′$^{\varepsilon}$na, qaxs aō′ts!ag̣âēda lā′łEm$^{\varepsilon}$wēdzEkwē ḶE$^{\varepsilon}$wa L!ē′$^{\varepsilon}$na; lā′g·īłas k·!ēs ts!E′pEla lāq. Wä, lāxaa mā′yEm lā′xa sāgŭmē, yîxs ha′$^{\varepsilon}$mayaā′sa q!ŭlsq!ŭ′lyakwē ts!ē′daqa ḶŌ$^{\varepsilon}$ma bē′bEgwānEmē. Wä, hë′Em lā′g·īłas mā′yEm lā′xa q!wā′łEmē ḶE$^{\varepsilon}$wa sāgŭmē, yîxs ts!E′x·sEmts!E$^{\varepsilon}$maaxs lē′x·a$^{\varepsilon}$maē ha$^{\varepsilon}$mā′$^{\varepsilon}$ya, yîxs k·!ē′saē mā′yEma mā$^{\varepsilon}$ł$^{\varepsilon}$ēdā′ła. Wä, la k·!ēs ts!Ex·sEmsEłē′da mā′säsa lāłEm$^{\varepsilon}$wē′dzEkwē lā′xa q!wā′łEmē ḶE$^{\varepsilon}$wa sāgŭmē. Wä, hë′$^{\varepsilon}$mēsēxs g·î′l$^{\varepsilon}$maēda nēnâ′g̣adē hë′mEnāłaEm dE′nxElaxs k·ik·î′lnElaēda ts!ē′ts!eqäx $^{\varepsilon}$wā′sgEmasasa gā′nuLaxa la ts!ăwŭ′nxa ḶŌ$^{\varepsilon}$ma yā′yaq!Entēmēłasēxs hēmEnk·!āla$^{\varepsilon}$maē yāq!Ent!ālax lā′naxwaas lāwElsa yaēxa. Wä, g·î′l$^{\varepsilon}$mēsē LEmł$^{\varepsilon}$ēdExs laē ăx$^{\varepsilon}$ētsE$^{\varepsilon}$wedă lā′łEm$^{\varepsilon}$wē′dzEkwē qa$^{\varepsilon}$s lē ts!Ewā′naē′dzEm lā′xa la L!ēL!E′mła qa hămx·$^{\varepsilon}$ī′dēsēq. Wä, la g̣ē′g·îlīł mā′lēkwaq qa$^{\varepsilon}$s nEqwē′xēs $^{\varepsilon}$wā′paēL!xawa$^{\varepsilon}$yaxs la′ē hë g̣wēx·s gwa$^{\varepsilon}$lē′k·ēda g·ā′yōłē lāq. Wä hë′x·$^{\varepsilon}$ida$^{\varepsilon}$mēse g̣wāł L!E′mła. Wä, hë′$^{\varepsilon}$misa k·!ā′k·!Et!ēnoxwē, g·î′l$^{\varepsilon}$maē k·!ā′taxa

painter, when he paints | the front of a house, takes rubbed cedar- 18
bark and | puts it into his mouth, and he takes dried salmon-spawn
and ‖ he bites a piece off from it, and he chews it with the cedar- 20
bark; | and as soon as his mouth is full of that which is just like gum
and milk, | he spits it into his paint-dish, and he does not stop until
the paint-dish is nearly | full. Then he takes out of his mouth what
has been chewed | and puts it into his brush-box; then he takes a ‖
piece of coal and rubs it in the liquid that he spit out; | and he 25
only stops when his paint is really black. | That is all about this. |

Sticky Salmon-Spawn.—As soon as spring comes, then | the bladder
with salmon-spawn is taken down from where it hangs, and it is broken
open at the side. ‖ Then a piece of sticky spawn is taken out when | 30
the salmon-sprouts are brought into the house. They peel them,
and eat the sticky spawn with the | salmon-berry sprouts when they
eat, and when they do not want to eat the sprouts | dipped into oil,
for oil and sticky spawn do not agree; | and some men, when they
have no sticky spawn, dip salmon-berry sprouts into ‖ oil, and also 35
fern-roots, when they are eaten | by the old women and men.
When | the women go to dig fern-root, they | come home when they
get a great many. Immediately they sit down by the fire and | roast
the fern-roots under the fire in the house. As soon as ‖ the bark is 40
blackened all over, it is done. Then she takes a piece of fire-wood

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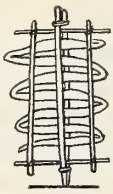
tsā'k·Ema^{c}yasa g·ō'kwē la'ē ăx^{c}ē'dxa q!ō'^{c}yaakwē k·ā'dzEkwa qa^{c}s 18
ăxē'Lēs lā'xēs sE'msē. Wä, la ăx^{c}ē'dxa lā'łEm^{c}wēdzEkwē qa^{c}s
q!Ex·^{c}ī'dē lāq. Wä, la mā'mElēk·oq ḷE^{c}wa k·ā'dzEkwē. Wä, 20
g·î'l^{c}mēse qō't!aēL!xōxa hë gwēx·s gwa^{c}lē'k·a dzE'mx̣^{u}stō, la'ē
hămts!â'las lā'xēs k·!ā't!aasē. Wä, ā'l^{c}mēsē gwā'łExs la'ē Elā'q
qō't!ēs k·!ā't!aasē, wä, hë'x·^{c}īda^{c}mēsē ăxō'dxēs malē'kwasōx·dē
qa^{c}s g·ē'ts!ōdēs lā'xēs habā'yoats!ē g·ā'g·îldayEma. Wä, la ăx^{c}ē'dxa
ts!Eg̣ŭ'tē qa^{c}s g·ēxEłts!â'lēs lāx la q!ō'ts!Ewa'tsēs hămts!â'layox̣^{u}dē. 25
Wä, ā'ł^{c}mēsē g̣wā'łExs la'ē â'lak·!āla la ts!ō'łox̣^{c}wīdē k·!ā'tElaLas.
Wä, laE'm^{c}xaa gwā'ła.

Sticky Salmon-Spawn.—Wä, g·î'l^{c}mēsē q!wā'xEnxExs la'ē ăxā'xo-
yowa q!E'ngwats!ē lā'xēs tē'kwāłaasē qa^{c}s qwabEnō'tsawē. Wä,
lā'naxwa xā'L!ax·^{c}īd ăx^{c}ē'tsE^{c}wēda q!E'nkwē, yîxs g·ā'xaē gE'mxēła 30
q!wā'łEmē. Wä, la sē'x·^{c}ītsō qas mayEmaēda q!E'nkwē lā'xa
q!wā'łEmaxs la'ē ha^{c}mā'^{c}ya, yîxs q!E'msaē ts!Epē'dēda sē'x·axa
q!wā'łEmaxa L!ē'^{c}na, qaxs aō'ts!agâēda L!ē'^{c}na ḷE^{c}wa q!E'nkwē.
Wä, g·î'l^{c}mēsē k·!eâ's q!E'nkwa waō'kwē bEgwā'nEma la'ē ts!Epa'xa
L!ē'^{c}näxs sē'x·aaxa q!wā'łEmē. Wä, hë'^{c}mēsa sā'g̣ŭmaxs sā'x·sE- 35
kwaēda q!ŭlsq!ŭ'lyakwē ḷō^{c}ma łē'Elk!wana^{c}yē. Wä, g·î'l^{c}mēsē la
sa'kwēda ts!Edāqaxa sā'g̣ŭmē; wä, g·î'l^{c}mēsē q!Eyō'łqēxs la'ē
nä'^{c}nakwa. Wä, hë'x·^{c}ida^{c}mēsē k!wanō'lisxēs lEgwī'łē qa^{c}s L!ē'x·^{c}-
idēxa sā'g̣ŭmē lāx ăwā'bolīsasēs lEgwī'łē. Wä, g·î'l^{c}mēsē k!wē-
k!ŭmElk·!Enx·^{c}īdExs la'ē L!ō'pa. Wä, la ăx^{c}ē'dxa lEqwa' qa^{c}s 40

and | puts it down on the floor of the house; and she takes her shortest wedge, | and she takes the roasted fern-root, and, holding it in the left hand, | she puts one end of it on the fire-wood; then she begins to beat | it with the wedge, and she only stops beating it when it is flattened out. ‖ After she has beaten it soft, she measures off lengths of | four finger-widths and breaks them off; | and after this has been done, she puts them on a food-mat. | Then she takes some of the sticky spawn to eat with the roasted | fern-root, and they eat the fern-root. When there is no sticky spawn to eat with the fern-root, ‖ they dip it into oil. |

Roasted Salmon-Spawn.—Now I will talk again about the spawn. | When various kinds of salmon are first caught by the fishermen who go trolling, | the woman takes the whole salmon-spawn, and she takes the roasting-tongs | and she puts the salmon-roe into them doubled up in this way: ‖



After this has been done, she puts it up by the side of the fire; and when it is | white all over, she takes it off. Then it is done. | It is eaten at once, while it is still hot; for | it is not eaten afterwards when it is cold; and it is not dipped into | oil, but they drink much water after having eaten ‖ the roasted salmon-roe. Then a flat stone is put on the fire; | and when it is

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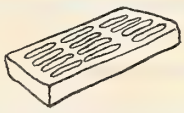
k·ā′tlaᵉlīłēq. Wä, laxaa ăxᵉē′dxa tslEklwā′gaᵉyasēs LE′mg·ayō. Wä, la ăxᵉē′dxa LlE′nkwē sā′gŭm qaᵉs dā′łēsēs gE′mxōłtslāna lā′qēxs la′ē k·ā′tlēts ō′baᵉyas lā′xa lEqwa′. Wä, hë′ᵉmis la tlE′lxᵉwīdaatsēq, yîsa LE′mg·ayō. Wä, ā′łᵉmēsē gwāł tlE′lxwaqēxs la′ē pēpExEnx·ᵉīda. Wä, g·î′lᵉmēsē gwāł tlE′lxwaqēxs la′ē ᵉmE′nsᵉīdEq qa mō′dEnēs ăwâ′sgEmas lā′xEns qlwā′qlwax·tslānaᵉyē, la′ē aEłtslā′laq. Wä, g·î′lᵉmēsē gwā′łExs la′ē ăxdzō′ts lā′xa haᵉmadzō′wē łē′ᵉwaᵉyē. Wä, la ăxᵉē′d lā′xa qlE′nkwē qaᵉs mā′sēsēxs lā′xa LlEnkᵘ sā′gŭmxs la′ē LlEx·Llax·a. Wä, g·î′lᵉmēsē k·leâ′s qlE′nkwa LlEx·Llā′x·axs la′ē tslEpa′xa Llē′ᵉna.

Roasted Salmon-Spawn.—Wä, laᵉmē′sEn ē′dzaqwałtsa gē′ᵉnē. Wä, hë′ᵉmaaxs g·ā′laē lâ′lanEma k·lō′klŭtElasa dō′dEklwēnoxwē; wä, la ăxᵉē′dēda tslEdā′qaxa sEnē′tslaᵉyē gē′ᵉnä qaᵉs ăxᵉē′dēxa Llō′psayō qaᵉs gwā′naxEndālēsa gē′ᵉnē lāq, g·a gwä′łēg·a (*fig.*). Wä, g·î′lᵉmēsē gwā′łExs la′ē lā′nōlīsaq lā′xa lEgwī′łē. Wä, g·î′lᵉmēsē ᵉnā′xwa ᵉmE′lᵉmElsgEmx·ᵉīdExs la′ē ă′xsanâ. Wä, laE′m Llōpa laxē′q. Wä, hë′x·ᵉidaᵉmēsē hămx·ᵉī′tsEᵉwa, yîxs hë′ᵉmaē ā′łēs tslE′lqwē, qaxs k·lē′saē haᵉma′xs la′ē wŭdEx·ᵉī′da. Wä, k·lē′sᵉEmxaa tslEpEla′ lā′xa Llē′ᵉna. Wä, la qlēk·lEtslaᵉya ᵉwā′paxs la′ē nā′xᵉīdēda haᵉmā′pdäxa Llō′bEkwē gē′ᵉnä. Wä, lā′xaa lāx·Lanowēda pE′xsEmē tlē′sEma. Wä, g·î′lᵉmēsē tslE′lxsEmx·ᵉīdaxs la′ē k·lîpsanâ′wēda tlē′sEmē lā′xa

hot, the stone is taken off from the | fire and laid by the side of the 12
fire. Then the | whole salmon-spawn is taken and is laid down
lengthwise on the hot stone | in this manner:  This is
named "stuck-on-the-stone." As soon || as it is all on 15
the stone, it is put up edgewise by the fire, so that |
the spawn is heated. As soon as it all turns white, |
it is done. Then it is taken off from the fire and scraped off; |
and it is eaten at once, while it is still hot; it is also | not dipped
into oil by those who eat it, only much water || is drunk after it has 20
been eaten; also it is not used for inviting people of | another house;
only the owner of this kind of | spawn eats what is stuck on the
stone. |

Boiled Spawn of Silver-Salmon.—The | spawn of the silver-salmon,
when it is first caught by trolling, is also boiled. || After the woman 25
has cut open the salmon, she takes | a kettle and puts spawn into it.
Then she pours | water into it, until it covers the spawn. | Then she
puts it on the fire. It is not left to boil long, before it becomes white. |
Then it is taken off the fire. The woman just takes the spoons || and 30
gives them to her children and to her husband, | and the woman just
puts the kettle with the spawn in it | before her children and her
husband, and they eat it with spoons. | They only eat quickly the

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lEgwī'łē qa$^{\varepsilon}$s paxālē'lEmē lā'xa ōnâ'lisē. Wä, la$^{\varepsilon}$mē'sē ăx$^{\varepsilon}$ē'tsE$^{\varepsilon}$wa 12
sEnē'dza$^{\varepsilon}$yē gē'$^{\varepsilon}$nä qa$^{\varepsilon}$s lē k·ādEdzōdā'layō lā'xa ts!E'lqwa t!ē'sEma;
g·a gwä'łēg·a (*fig.*). Wä, hë'Em ḷē'gadEs k!ŭt!aa'k^{u}. Wä, g·î'l$^{\varepsilon}$mēsē
$^{\varepsilon}$wī'$^{\varepsilon}$la la ăxā'laxs la'ē k·!ō'gŭnōlidzEm lā'xa lEgwī'łē qa hēs 15
L!ē'salasE$^{\varepsilon}$wēda gē'$^{\varepsilon}$nē. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$la la $^{\varepsilon}$mE'lx·$^{\varepsilon}$īdExs la'ē
L!ō'pa. Wä, hë'x·$^{\varepsilon}$īda$^{\varepsilon}$mēsē ăxsā'nō qa$^{\varepsilon}$s k·ō'sElōtsE$^{\varepsilon}$wē. Wä, la
hë'x·$^{\varepsilon}$idaEm hă$^{\varepsilon}$mx·$^{\varepsilon}$ītsE$^{\varepsilon}$wa, yîxs hë'$^{\varepsilon}$maē ā'łēs ts!Elq^{u}. Wä, laE'mxaa
k·!eâ's L!ē'$^{\varepsilon}$na ts!Epa'sōsa ha$^{\varepsilon}$mā'paq. Wä, â'$^{\varepsilon}$mēs q!ē'nEma $^{\varepsilon}$wā'pē
nā'gēg·ēsa ha$^{\varepsilon}$mā'paq. Wä, lā'xaa k·!ēs Lē$^{\varepsilon}$lālayō la'xa ō'gŭ- 20
$^{\varepsilon}$lats!Esē g·ōk^{u} bē'bEgwānEma. Â'Em lē'x·a$^{\varepsilon}$ma ăxnō'gwadäsa
gē'$^{\varepsilon}$nē hë gwē'g·ilē ha$^{\varepsilon}$mā'pxa k!ŭt!aa'kwē.

Boiled Spawn of Silver-Salmon.—Wä, lā'xaa hă'nx·LEntsE$^{\varepsilon}$wēda
gē'$^{\varepsilon}$näxs g·ā'laē lâ'ḷanEmēda dō'gwinētē dzä$^{\varepsilon}$wŭ'na. Wä, laE'm
g·î'l$^{\varepsilon}$Em gwāł xwā'LasE$^{\varepsilon}$wa, yî'sa ts!Edā'qē. Wä, la ax$^{\varepsilon}$ē'dxa 25
hă'nx·Lanowē qa$^{\varepsilon}$s ăxts!ō'dēsa gē'$^{\varepsilon}$nē lāq. Wä, la qEp!Eqa'sa
$^{\varepsilon}$wā'pē lāq qa t!EpEyā'lēsa gē'$^{\varepsilon}$näxa $^{\varepsilon}$wā'pē. Wä, la hă'nx·LEnts.
Wä, k·!ē'st!a gē'g·îlił maE'mdElqŭlaxs la'ē $^{\varepsilon}$mE'l$^{\varepsilon}$mElsgEmx·$^{\varepsilon}$īda.
Wä, la hă'nx·sEndEq. Wä, â'$^{\varepsilon}$mēsēda ts!Eda'qē ăx$^{\varepsilon}$ē'dxa k·ā'k·E-
ts!Enā'qē qa$^{\varepsilon}$s ts!Ewā'naēsēs lā'xēs sā'sEmē ḷE$^{\varepsilon}$wīs łā'$^{\varepsilon}$wŭnEmē. 30
Wä, â'$^{\varepsilon}$mēsē hă'nx·dzamōlīłēda ts!Edā'qasa hă'nx·Lanowē gē'$^{\varepsilon}$nē-
ts!âla lā'xēs sā'sEme ḷE$^{\varepsilon}$wis łā'$^{\varepsilon}$wŭnEmē. Wä, lā'x·da$^{\varepsilon}$xwē yō's$^{\varepsilon}$īda.
Wä, laE'mxaa ā'ł$^{\varepsilon}$Em ha$^{\varepsilon}$mā'$^{\varepsilon}$ya dzē'łē halā'xEk^{u} gē'$^{\varepsilon}$nēxs la'ē

fresh salmon-spawn | at noon and in the evening. It is not eaten in
35 the morning, for || it makes one sleepy. After they have eaten the salmon-spawn, | they drink water. That is all about the salmon-spawn. |

1 **Sockeye-Salmon.**—Now[1] I will talk about the | way it is cooked. When winter comes, the | woman takes her soaking-box and puts it down in the corner of the | house. Then she pours water into
5 it. When it is half full || of water, she takes the basket with the split salmon and | brings it out, and puts it down near the soaking-box. Then she takes out the | split salmon and puts them into the soaking-box. After she has done so, | she takes two large stones and puts them on top of | the split salmon that are to be
10 soaked, to keep them under water. || Sometimes they are left in four or six | days soaking in the house. As soon as they are soft, the woman | takes a kettle and puts it by the side of the fire; then | she takes out the split salmon, and takes them where the kettle is standing. | Then she cuts the split salmon into three pieces with her fish-
15 knife, || and she puts them into the kettle. | After she has done so, she takes a piece of old mat and covers over | the split salmon that is in the kettle. | After she has tucked in (the mat) all around, she pours a little | water over it. Then she puts it over the fire. As

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nEqä'la ḷōᶜma dzā'qwa. Wä, la k·!ēs haᶜmē'xa gaā'la, qaxs
35 kwā'lats!Emaē. Wä, g·î'lᶜmēsē gwāł haᶜmā'pa yō'säxa gē'ᶜnēxs la'ē nā'ǫēk·îlaxa ᶜwā'pē. Wä, laE'm ǫwā'ła ǫē'ᶜnē lā'xēq.

1 **Sockeye-Salmon.** — Wä,[1] laᶜmē'sEn ǫwā'ǫwēx·sᶜālał lā'qēxs la'ē haᶜmē'x·sīlasEᶜwa. Wä, hë'ᶜmaaxs la'ē ts!ăwŭ'nxᶜīda. Wä, lē'da ts!Edā'qē ăxᶜē'dxēs t!ē'lats!ē qaᶜs hă'ng·alīłēq lāx ōnē'ǫwīłasēs g·ō'kwē. Wä, la gŭxts!o'tsa ᶜwā'pē lāq. Wä, g·î'lᶜmēsē nEǫo-
5 yâ'laxa ᶜwā'paxs la'ē ăxᶜē'dxēs q!wā'xsayaa'ts!ē L!ā'bata qaᶜs g·ā'xē hănō'līłas lā'xa t!ē'lats!ē. Wä, laᶜmē'sē LŌ'xᶜwEłts!ōdxa q!wā'xsaᶜyē qaᶜs LŌ'xᶜstalīs lā'xa t!ē'lats!ē. Wä, g·î'lᶜmēsē ǫwā'łExs la'ē dā'x·ᶜīdxa maᶜłtsE'mē ăwâ' t!ē'sEma qaᶜs t!ā'qEyî'ndēs lā'xa t!ē'łasEᶜwasēda q!wā'xsaᶜyē qa ᶜwŭ'nsāłēs lā'xa ᶜwā'pē. Wä,
10 laᶜmēs ᶜnā'łᶜnEmp!Ena mō'p!Enẋwaᶜsē ᶜnā'läs ḷōxs q!EL!Ep!E'n-ẋwaᶜsaē ᶜnā'läs t!ē'łtalīła. Wä, g·î'lᶜmēsē pō'sᶜīdExs la'ēda ts!Edā'qē ăxᶜē'dxa hă'nx·Lanowē qaᶜs lē hăᶜnō'līsas lā'xa lEǫwī'łē. Wä, la LŌ'xᶜwŭstE'ndxa q!wā'xsaᶜyē qaᶜs lēs lāx hăᶜnē'lasasa hă'nx·Lanowē. Wä, laᶜmē'sē yā'łyūduẋᵘsāla t!ō't!Ets!ālasa xwā'ḷayowē lā'xa
15 q!wā'xsaᶜyē. Wä, laᶜmē's mō'ts!ōts lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē ǫwā'łExs la'ē ăxō'dxa k·!ā'k·!ōbana qas nā'sEyîndēs lāx ō'kwEyaᶜyasa q!wā'xsaᶜyē la g·ī'ts!â lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē gwāł ts!ō'pax ē'wanēqwasēxs la'ē gŭq!Eqasa hō'łałbidaᶜwē ᶜwāp lāq. Wä, la hă'nx·LEnts lā'xēs lEǫwī'łē. Wä, g·î'lᶜmēsē la

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[1] Continued from p. 240, line 27.

soon as it ‖ boils, she strikes with her tongs the covering on top, | so 20
that no steam may come through the cover | of what is on the fire.
It boils a long time. | Then she takes it off; then the kettle remains
standing on the floor of the house. | Then the woman takes a dish
and an oil-dish and oil, ‖ and takes them to the place where she is 25
sitting; and | after she has put them all down, she takes her tongs and
takes off the covering of the | kettle, and she puts it down with her
tongs at the end of the fire; | and she also takes out with the tongs
the split salmon that she has cooked, | and she puts them into a dish.
As soon as they are ‖ all out of the water, she spreads out the split 30
salmon in the dish; | and when this is done, she takes oil and pours it
into the | oil-dish; and after this is done, she takes a food-mat | and
spreads it before those who are given to eat. | After this is done, she
takes up the dish and the oil-dish ‖ and places them in front of her 35
guests. The oil-dish is put | inside of the dish. When this is done,
she | dips up some water and gives it to those who are going to eat. |
At once they rinse their mouths; and after they have done so, they
drink; | then they begin to eat. They themselves break to pieces ‖
the split salmon that is given them to eat; and they dip it into oil 40
and | put it into their mouths; and after they have finished eating,
the | woman goes and takes the dish and takes it to her seat, | and

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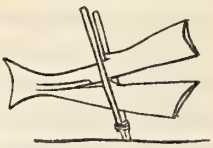
maE'mdElqŭlaxs la'ē kwē'xasēs ts!ē'sLāla lāx ō'kwEya^{e}yas nāyîmas 20
qaxs k·!ē'saē hē'łq!alaq k·Ex^{u}sâ'lēda k·!ā'łEla lāx nayîmasēs
hă'nx·LEndē. Wä, la^{e}mē'sē ge'g·îlīł^{e}Em maE'mdElqŭlaxs la'ē
hă'nx·s^{e}EndEq. Wä, â'^{e}mēsē la hă^{e}nē'łēda hă'nx·Lanowē. Wä,
lā'ḷēda ts!Edā'qē ăx^{e}ē'dxa łō'q!wē ḷE^{e}wa ts!Eba'ts!ē ḷE^{e}wa L!ē'^{e}na
qa g·ā'xēs ăxē'ł lāx k!waē'lasas. Wä, g·î'l^{e}mēsē ^{e}wī'^{e}la g·āx 25
ăx^{e}ā'līłExs la'ē ăx^{e}ē'dxēs ts!ē'sLāla qa^{e}s k·!Ep!ē'dēs lāx nāyîmasēs
hă'nx·LEndē. Wä, la k·!îp!ā'līłas lā'xa obē'x·Lālalīłasēs lEgwī'łē.
Wä, laxaa hë'^{e}ma ts!ē'sLāla k·!îp^{e}ŭstā'layōsēxēs ha^{e}mē'x·sīlasE-
^{e}wēda q!wa'xsa^{e}yē qa^{e}s lē k·!îpts!â'las lā'xa łō'q!wē. Wä, g·î'l^{e}mēsē
^{e}wī'^{e}lō^{e}staxs la'ē gwē'łałts!ōtsa q!wā'xsa^{e}yē lā'xa łō'q!wa. Wä, 30
g·î'l^{e}mēsē gwā'łExs la'ē ăx^{e}ē'dxa L!ē'^{e}na qa^{e}s k!ŭnts!ō'dēs lā'xa
ts!Eba'ts!ē. Wä, g·î'l^{e}Emxaā'wisē gwā'łExs la'ē ăx^{e}ē'dxa ha^{e}ma-
dzowē' łē'^{e}wa^{e}ya qa^{e}s lē LEpdzamō^{e}līłas lā'xēs hă^{e}mg·ī'lasE^{e}wē.
Wä, g·î'l^{e}mēsē gwā'łExs la'ē k·ā'g·îlīłxa łōq!wē ḷE^{e}wa ts!Eba'ts!ē
qa^{e}s lē k·āx·dzamō'līłas lā'xēs LE'^{e}lānEmē. Wä, lā'ḷa k·ā'ts!E^{e}wēda 35
ts!Eba'ts!ē lāx ō'ts!âwäsa łō'q!wē. Wä, g·î'l^{e}mēsē gwā'łExs la'ē
tsä'x·^{e}īdxa ^{e}wā'pē qa^{e}s lē tsä'^{e}x·^{e}īts lā'xa ha^{e}mā'pLē. Wä, hë'x·^{e}ī-
da^{e}mēsē ts!Ewē'L!Exōda. Wä, g·î'l^{e}mēsē gwā'łExs la'ē nā'x^{e}ēda.
Wä, lā'x·da^{e}xwē hă^{e}mx·^{e}ī'da. Wä, laE'm q!ŭlēx·s^{e}Em k·!ō'k!ŭpsā-
lēda hă^{e}mg·ī'lasE^{e}waxa q!wā'xsa^{e}yē qa^{e}s ts!Ep!īdēs lāxa L!ē^{e}na qa^{e}s 40
ts!ō'q!ŭsēs lā'xēs sE'msē. Wä, g·î'l^{e}mēsē gwāł ha^{e}mā'pa la'ēda
ts!Edā'qē la k·ā'g·îlīłxa łō'q!wē qa^{e}s lēs lā'xēs k!waē'lasē. Wä,

she pours out into the kettle the food that is left; then she | washes it out with water; then she pours water into it, and she puts ‖ it again before those to whom she has given to eat. At once | they who have been eating wash their hands. When | the guests begin to eat, the husband of the woman draws fresh | water; and when they finish washing their hands, | the bucket with water in it is put before them, and ‖ they drink; and after they finish drinking, they wait for the | second course. That is the end of this. | And when the owner gets hungry, she takes a split salmon out of the soaking-box; | then she takes the tongs and holds it between them, and scorches it by the | fire in this manner; and as soon as the steam comes through, ‖ she knows that it is done; but this is called | "cooked quickly for those who are hungry," and this is also dipped in oil | when it is eaten. That is all about this. |



Silver-Salmon.[1]—In the evening the man invites the | chiefs to come and eat with spoons the fresh silver-salmon. | When all the men are in the house, he takes his kettle | and pours water into it. Then he puts it on the fire. ‖ His wife takes four fresh split silver-

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43 la qEpstE'ntsa hăᶜmx·sâᶜyē lā'xa hă'nx·LanowĒ. Wä, laᶜmē'sē ts!ō'x̣ŭg·întsa ᶜwā'pē lāq. Wä, lä qEpts!ō'tsa ᶜwā'pē lā'qēxs la'ē x̣wē'laqa k·ax·dzamō'lĭłas lā'xēs hăᶜmg·ī'lasEᶜwē. Wä, hë'x·ᶜidaᶜmēsē ts!E'nts!Enx̣ᶜwīdEx·daᶜxwa haᶜmā'pdē. Wä, g·î'lᶜEmḶā'x·dē hăᶜmx·ᶜī'dēda Lē'ᶜlānEmaxs la'ē łā'ᶜwŭnEmasa ts!Edā'qē tsäx ā'łta ᶜwā'pa. Wä, g·î'lᶜmēsē gwāł ts!E'nts!Enkwēda k!wē'łaxs la'ē hă'ngEmlīlEma ᶜwā'bEts!âla nā'gats!ē ḷāq. Wä, lā'x·daᶜxwē
50 nā'xᶜīda. Wä, g·î'lᶜmēsē gwāł nā'qaxs la'ē ăwŭ'lgEmg·aᶜlīł qaᶜs hē'lēg·întsEᶜwē. Wä, laE'm gwāł lā'xēq. Wä, g·î'lᶜEm pō'sq!ēda ăxnō'gwadäs la'ē â'Em ăxᶜwŭstE'ndxa q!wā'xsaᶜyē lā'xa t!ē'lats!ē qaᶜs ăxᶜē'dēxa ts!ē'sLāla qaᶜs k·!îpā'łēqēxs la'ē pEx·ā'q lā'xēs lEgwī'łē; g·a gwä'łēg·a (*fig.*). Wä, g·î'lᶜmēsē k·îx̣ŭmxsâ'wēda k·!ā'łEla
55 lā'qēxs la'ē q!â'LElaqēxs lEᶜma'ē L!ō'pa. Wä, hë'Em Ḷē'gadEs hā'laxwasEᶜwēsa pō'sq!a. Wä, laE'mxaa ts!Epa's lā'xa L!ē'ᶜnaxs la'ē haᶜmā'pEq. Wä, laE'm gwāł lā'xēq.

1 **Silver-Salmon.**[1]—Wä, la dzā'qwaxs la'ēda bEgwā'nEmē Lē'ᶜlālaxa g·ī'g·îg̣āmaᶜyē qa g·ā'xēs yō'saxa dzē'łē ō'k!winēsa dzăᶜwŭ'nē. Wä, g·î'lᶜmēsē ᶜwī'ᶜlaēLExs la'ēda bEgwa'nEmē ăxᶜē'dxēs hă'nx·Lanowē qaᶜs g̣ŭxts!ō'dēsa ᶜwā'pē lāq. Wä, la hănx·LE'nts. Wä, lā'Ḷa
5 g̣EnE'mas ăxᶜē'dxa mō'wē dzēł xwā'ḶEku dzăᶜwŭna qaᶜs k·āqElā-

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[1] The first silver salmon of the season is caught by trolling. It is cut in a ceremonial manner, head and tail being left attached to the backbone. These are roasted and eaten at once, as will be found described on p. 610. The meat of the silver-salmon is boiled.

salmon and slices their meat | crosswise. When the water in the 6
kettle is boiling, | she puts the four fresh silver-salmon into it. The
woman only | stirs it when it has been boiling for some time, to
break it into pieces. | After she has finished stirring it, she takes
three dishes, ‖ when there are twelve men who will eat with spoons 10
the fresh silver-salmon, | and she takes twelve spoons which are
really new, | and the large dipping-ladle. As soon as | they have
all been put down, she washes out the three dishes and the spoons; |
and after she has done so, she puts the meat of the ‖ silver-salmon 15
into the dishes. When the dishes are filled, | she spreads a food-mat
in front of (the men); and the man | takes up the dishes and places
them before four | men, and he places another before four | others, and
again one dish before four others. ‖ After all the dishes have been 20
put down, he distributes the spoons | to them; then he gives them
water to drink. | After they have finished drinking, the one highest
in rank prays the same | prayer that they said when they first ate
the roasted eyes;[1] | and after he stops speaking, they begin to eat
with spoons. When ‖ they begin to eat, the man takes up a bucket 25
and goes to draw | fresh water; and when he comes back, he puts
down the | bucket with water in it, and waits for them to finish
eating. After they finish | eating, the man takes up from the floor

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tE'mdēq. Wä, g·î'lᵉmēsē mEdE'lxᵉwīdēda la hă'nx·Lālaxs la'ē 6
ăxstE'ntsa mō'wē dzēł dzăᵉwŭ'n lāq. Wä, ā'łᵉmēsēda ts!Edā'qē
xwē't!ēdqēxs la'ē ǵē'g·îlīł maE'mdElqŭla qa q!wē'q!ŭłts!ēs. Wä,
g·î'lᵉmēsē ǵwāł xwē'taqēxs la'ē ăxᵉē'dxa yū'duxŭxLa łō'Elq!wäxs
maᵉlō'gŭg·iyoēda bē'bEgwānEm yō'sałxa dzē'łē dzăᵉwŭ'na. Wä, 10
hë'ᵉmisa maᵉłExLā'g·iyowē k·ēk·ā'ts!Enaqaxa â'lä la Elō'laqa. Wä,
hë'ᵉmisa ᵉwā'lasē tsä'xḶa k·ā'ts!Enaqa. Wä, g·î'lᵉmēsē ᵉwī'ᵉl-
g·alīłExs la'ē ts!ō'x̣ŭg·îndālaxa yū'duxŭxLa łō'Elq!wa ḶEᵉwa k·ēk·ā'-
ts!Enaqē. Wä, g·î'lᵉmēsē ǵwā'łExs la'ē tsä'ts!ōdālasa q!E'mlaläsa
dzăᵉwŭ'nē lā'xa łō'Elq!wa. Wä, g·î'lᵉmēsē ᵉwī'ᵉlts!Ewakwa la'ē 15
LEpdzamōᵉlīłasōsa haᵉmā'dzowē łē'ᵉwaᵉya. Wä, lē'da bEgwā'nEmē
k·ā'g·îlīłxa łō'Elq!wē qaᵉs lē k·ax·dzamō'lītas lā'xa mō'kwē
bē'bEgwā'nEma. Wä, la ē't!ētsa ᵉnEmē'xLa łō'q!wa lā'xa mō'x̣ᵘ-
ᵉmaxat!. Wä, la ē't!ētsa ᵉnEmē'xLa łō'q!wa lā'xa mō'x̣ᵘᵉmaxat!.
Wä, g·î'lᵉmēsē ᵉwī'ᵉlg·alīła łō'Elq!wäxs la'ē k·ā'sᵉītsa k·ā'k·Ets!Enaqē 20
lā'x·daᵉxwEq. Wä, la tsä'x·ᵉītsa ᵉwā'pē lāq qa· nā'xᵉīdēsēq. Wä,
g·î'lᵉmēsē ǵwāł nāqaxs la'ēda nâ'xsâlagaᵉyas ts!E'lwaxᵉīda, yî'sa
ts!E'lwaqElāsa g·î'lx·dē haᵉmā'pxa L!ō'bEkwē xīxExstō'wakwa.[1]
Wä, g·î'lᵉmēsē q!wē'łᵉēdExs lā'x·daᵉxwaē yō'sᵉīda. Wä, g·î'lᵉmēsē
yō'sᵉīdExs la'ē k·!ō'qŭlīłēda bEgwā'nEmaxa nā'gats!ē qaᵉs lē tsäx 25
ā'łtä ᵉwā'pa. Wä, g·î'lᵉmēsē g·āx aē'daaqaxs la'ē hă'ng·alīłtsa nā'-
ǵats!ē ᵉwā'bEts!âla, qaᵉs ē'sElē qa ǵwāłēs yō'sa. Wä, g·î'lᵉmēsē ǵwāł
yō'saxs la'ēda bEgwā'nEmē k·!ō'qŭlīłxa nā'ǵats!ē ᵉwā'bEtsâla qaᵉs

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[1] See p. 611.

the bucket with water in it and | puts it in front of his guests.
30 Then they drink, and || the man takes up the dishes and puts them down at the place | where his wife is sitting. Then he takes the spoons and | puts them down at the place where his wife is sitting. As soon as | this is done, the guests go out. They do the same with |
35 the dog-salmon when it is caught for the first time. || They also do the same thing with the dog-salmon when it is | dried for winter, when they are going to keep it in the same way as the | silver-salmon. They do not pour oil over it, because it is really | fat: therefore they give it to eat only in the evening. | This is also the way when silver-salmon caught by trolling is eaten with spoons in the morning. ||
40 He who eats it is never strong; he always feels sleepy the | whole day, and he is not strong: therefore it is first eaten in the | evening. As soon as the dog-salmon coming from the upper part of the | river is eaten, they pour much oil over it, for it is dry; | and there is never
45 a time when they do not eat it in the morning, at noon, and || in the evening. They are afraid to eat it in the morning, when it just jumps | at the mouth of the river, for it is really fat. That is | the cause of making (those who eat it) sleepy. That is the end of this. |

1 **Sun-Dried Salmon (Gwasila).**—When winter comes, (the woman) always | takes sun-dried salmon for breakfast-food; | and when she takes some of it, she takes her tongs and puts it flat between | them

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lē hă'nx·dzamōlīła lā'xa k!wē'łē. Wä, lā'x·da$^{\varepsilon}$xwē nā'x$^{\varepsilon}$īda, la'aL a
30 sēda bEgwā'nEmē k·ā'g·îlīłxa łō'Elq!wē qa$^{\varepsilon}$s lē k·ā'g·alīłElas lāx k!waē'lasasēs gEnE'mē LōXs la'ē ăx$^{\varepsilon}$ē'dxa k·ā'k·Ets!Enaqē qa$^{\varepsilon}$s lä'xat! ăx$^{\varepsilon}$ā'līłElas lāx k!waē'lasasēs gEnE'mē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē hō'qŭwElsēda k!wē'łdē. Wä, hë'Emxaa gwēg·i'lasE-$^{\varepsilon}$wēda gwā'$^{\varepsilon}$xnēsaxs g·ā'laē lâ'LanEma.
35 Wä, hë'$^{\varepsilon}$misē, hë'Emxaa gwē'g·ilasE$^{\varepsilon}$wēda gwā'$^{\varepsilon}$xnēsaxs la'ē lE'mxwasE$^{\varepsilon}$wa qaLē'da ts!ăwŭ'nxē, yîxs ăxēlakwēLē gwēg·ī'lasaxa dzăε$^{\varepsilon}$wŭ'nē. Wä, laE'm k·!ēs k!ŭ'nq!Eqasōsa L!ē'$^{\varepsilon}$na qaxs â'laē tsE'nxwa. Hë'$^{\varepsilon}$mis lā'g·īłas āł$^{\varepsilon}$E'm hă$^{\varepsilon}$mg·ī'layōxa la dzā'qwa. Wä, hë'$^{\varepsilon}$maaxs yō'sasE$^{\varepsilon}$waēda dō'gwinētē dzăε$^{\varepsilon}$wŭ'nxa gaā'la. Hë-
40 wä'xat!a la q!ŭq!ŭlā'x$^{\varepsilon}$īdēda yō'säq. Â'Em hë'mEnāłaEm lā'lasaxa nā'la, k·!ēs łā'lōqŭla. Wä, hë'$^{\varepsilon}$mis lā'g·iłas ā'l$^{\varepsilon}$Em yō'sasōxa dzā'qwa. Wä, g·î'l$^{\varepsilon}$mēsē hë'dēda gwā'$^{\varepsilon}$xnisē g·ayō'l lāx $^{\varepsilon}$nE'ldzäsa wā, yō'saso$^{\varepsilon}$wa, la'ē k!ŭ'nq!Eqasōsa q!ē'nEm L!ē'$^{\varepsilon}$na qaxs ts!ē'nasaē. Wä, hë'EmLał k·!eâ's k·!ēs yō'sdEmqxa gaā'la LE$^{\varepsilon}$wa nEqä'la Lō$^{\varepsilon}$ma
45 dzā'qwa. Wä, la k·îlE'm yō'sasōxa gaā'läxs hë'$^{\varepsilon}$maē ā'łēs mEnā'la lāx ō'x^{u}siwa$^{\varepsilon}$yasa wā, qaxs Lō'maē tsE'nxwa. Hë'Emxat! lō'x^{u}-mēgEmē. Wä, laE'm gwāł lā'xēq.

1 **Sun-dried Salmon.**—Wä, lē ts!ăwŭ'nx$^{\varepsilon}$īdExs la'ē hē'mEnāłaEm ăx$^{\varepsilon}$ē'd lā'xa tā'yałts!āla qa$^{\varepsilon}$s gaā'xsta$^{\varepsilon}$yaxa gaā'la. Wä, hë'$^{\varepsilon}$ma-axs la'ē ăx$^{\varepsilon}$ē'd lāq; la$^{\varepsilon}$mē's ăx$^{\varepsilon}$ē'dxēs ts!ē'sLāla qa$^{\varepsilon}$s k·!EbEts!â'$^{\varepsilon}$yēs

in this manner: Then the skin side is first blistered, not ‖ too near the fire, so that all the scales are blistered off. | Then, when it is covered with blisters, she turns it over | and blisters the flesh side. And as soon as it is all gray, | she takes a bucket with water in it, and takes a mouthful and | blows it over the flesh side of the scorched sun-dried salmon ‖ to wet it with water; and after she has done so, | she takes the tongs and folds over what she is cooking, | so that the skin is outside. Then she puts it under a mat and | steps on it; and after she has stepped on it, she takes it out again | and rubs it in the same way as women do when washing clothes; ‖ and after she has done so, she strikes it on the floor, so that the | scales which have been scorched drop off. After she has done so, she takes small dishes, | and oil-dishes and pours oil into them. After she has done so, | she takes the scorched sun-dried salmon and breaks it up into pieces in the | small dishes. After she has done so, she takes some water and ‖ rinses her mouth with it. Then she drinks of it; and after | she has finished drinking, she takes the broken sun-dried salmon and chews one end; | and when what she has been chewing is soft, she dips it into the | oil and puts it into her mouth and chews it and swallows it; | and she continues doing so; and she only stops when it is nearly

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lāq g·a gwä'łēg·a (*fig.*). Wä, la$^{\varepsilon}$mē's hë g·îl pEx·ā'sōsē L!ē'sas k·!ēs xE'nLEla mā'x·LālA'masEq lā'xa lEgwīłē qa $^{\varepsilon}$nā'x̣wēs pE'ns$^{\varepsilon}$ēdē gō'bEtas. Wä, g·î'l$^{\varepsilon}$mēsē ha$^{\varepsilon}$mElgEdzō'dēda pE'nsäqēxs la'ē lē'x·$^{\varepsilon}$ī-dEq qa$^{\varepsilon}$s pEx·$^{\varepsilon}$ī'dēx q!E'mładzE$^{\varepsilon}$yas. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$nā'x̣wa qŭx$^{\varepsilon}$ī'-dExs la'ē ăx$^{\varepsilon}$ē'dxa nā'gats!ē $^{\varepsilon}$wā'bEts!âla qa$^{\varepsilon}$s hă$^{\varepsilon}$msgEmdē· lāq. Wä, la sEłbEx̣$^{\varepsilon}$wīts lāx q!E'mładza$^{\varepsilon}$yasa ts!E'nkwē tā'yałts!āla qa hamElx$^{\varepsilon}$ā'LElēsa $^{\varepsilon}$wā'pē lāx ō'dzâ$^{\varepsilon}$yas. Wä, g·î'l$^{\varepsilon}$mēsē g̣wā'łExs la'ē ăxō'dxa ts!ē'sLāla. Wä, la k·!ō'xsEmdxēs hă$^{\varepsilon}$mē'x·sīlasE$^{\varepsilon}$wē hë L!ā'sadza$^{\varepsilon}$ya L!ē'sē. Wä, la g·îbabō'lītłas lā'xa łē'$^{\varepsilon}$wa$^{\varepsilon}$yē qa$^{\varepsilon}$s t!ē'p!ēdēq. Wä, g·î'l$^{\varepsilon}$mēsē g̣wāł t!ē'paqēxs la'ē x̣wē'laqa ăx$^{\varepsilon}$ē'dEq qa$^{\varepsilon}$s q!Ewē'x·$^{\varepsilon}$īdēq yō g̣wē'g·ilōxda ts!Edā'qaxs ts!ō'x̣waaxa gwēł-gwä'la. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē x̣ŭsx̣ŭdzē'l$^{\varepsilon}$īts la q!ŭpâ'-łēs ts!āx·mōtas. Wä, g·î'l$^{\varepsilon}$mēsē g̣wā'łExs la'ē ăx$^{\varepsilon}$ē'dxa łā'lōg̣ŭmē ḷE$^{\varepsilon}$wē ts!Eba'ts!ē qa$^{\varepsilon}$s k!ŭxts!ō'dēsa L!ē'$^{\varepsilon}$na lāq. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē ăx$^{\varepsilon}$ē'dxa ts!E'nkwē tāyałts!āla qa$^{\varepsilon}$s k·!opts!o'dēs lā'xa łālōg̣ŭmē. Wä, g·î'l$^{\varepsilon}$mēsē g̣wā'łExs la'ē tsä'x·$^{\varepsilon}$īd lā'xēs $^{\varepsilon}$wā'pē qa$^{\varepsilon}$s ts!Ewē'L!Exōdē lāq. Wä, la nā'x$^{\varepsilon}$īd lāq. Wä, g·îl$^{\varepsilon}$mēsē gwāł nā'qēxs la'ē ăx$^{\varepsilon}$e'd lā'xēs k·!ōbEkwē tāyałts!āla qa$^{\varepsilon}$s malē'x̣^{u}bEndēq. Wä, g·î'l$^{\varepsilon}$mēsē tE'lx$^{\varepsilon}$wīdē mā'lēkwa$^{\varepsilon}$yasēxs la'ē ts!Ep!ī'ts lā'xa L!ē'$^{\varepsilon}$na qa$^{\varepsilon}$s ts!ō'q!ŭsēs qa$^{\varepsilon}$s malē'x̣$^{\varepsilon}$wīdēq qa$^{\varepsilon}$s nEx$^{\varepsilon}$wīdēq. Wä, hë'x·sä$^{\varepsilon}$misē g̣wē'g·ila. Wä, ā'l$^{\varepsilon}$misē g̣wā'łExs la'ē Elā'q $^{\varepsilon}$wī$^{\varepsilon}$laq.

all gone. ‖ After she finishes eating, she drinks water; and | then she puts away the eating-dish. I have forgotten that, when the woman | first takes the sun-dried salmon out of her box, she scratches | the scales from the skin before she scorches it, so that it may be well covered with | small blisters after she has scorched it. They do this way only ‖ with sun-dried salmon. It is also soaked when it is | very hard, when the spring of the following year approaches. This | is done the same way as the soaking of all kinds of soaked salmon which I | talked about before. Sometimes it is only taken out of the soaking-box | by the woman and by her husband; and (the woman) takes her tongs ‖ and puts it in in this manner,[1] and she blisters it by the fire | while it is still wet, and she turns it over and over. | Then the scales are never blistered off, because it is wet. This is | just like soaked salmon when it is done. When it is | done, she put it down on the food-mat on the skin side, and takes off the ‖ tongs. Then she takes her oil-dish and she pours oil | into it. After she has done so, she dips water up to | rinse the mouth; and after she has rinsed her mouth, she drinks; | and after she has finished drinking, she breaks pieces of the blistered sun-dried salmon | which is lying on its back, and she dips it into the oil. She continues ‖ breaking off pieces from the blistered sun-dried salmon which is

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Wä, g·î'lᵉmēsē gwāł haᵉmā'pEXs la'ē nā'xᵉīdxa ᵉwā'pē. Wä, la g·ē'xaxēs haᵉmaa'ts!ēx·dē. Wä, hë'xōLEN L!ELē'wīsEᵉwa ts!EdĀ'qaxs g·îlᵉmaē ăxwŭłts!ō'dxa tā'yałts!āla lā'xēs xătsE'mē q!ŭłEldzō'dEX gō'bEtadzaᵉyas L!ē'sasēxs k·!ē's ᵉmaē ts!EX·ᵉī'dEq qa ë'k·ēLES amE'-maᵉyastowē pE'nsᵉīdaēnēLas ts!EX·ī'Las. Wä, laE'm lē'x·aEm hē gwē'g·ilasEᵉwēda tā'yałts!ala. Wä, lā'xaa t!ē'lasōEmxaaxs la'ē xE'n-LEla p!ē'saxa la hë'Enbax·ᵉīdxa la ăpsᵉyE'nxa. Wä, la hë'Em gwē'g·ilasEᵉwē t!ē'lēnaᵉyaxa ᵉnā'xwa t!ēt!Elē'maxEn g·ā'lē gwāgwē-x·sᵉālasa. Wä, lā'xaa ᵉnā'łᵉnEmp!Ena â'Em ăxwŭstā'nō lā'xa t!ē'la-ts!ē, yî'sa ts!EdĀ'qē LōᵉmēS łā'ᵉwŭnEmē qaᵉs ăxᵉē'dxēs ts!ē'sLāla k·!EbEts!â'ᵉyēs lāq, g·a gwä'łēg·a[1] qaᵉs pEX·ē'q lā'xa lEgwī'łaxs hë'ᵉmaē ā'łēs k!ŭ'nqē. Wä laᵉmēs lē'x·īᵉlälaq. Wä, lā'La hëwä'-xaEm pE'nsᵉidē gō'bEtas qaēs k!ŭnq!ēnaᵉyē. Wä, â'Em yū'Em gwē'x·sōxda t!ē'lkwaxs la'ē L!ō'pEXs hănx·Laa'kwaē. Wä, g·î'lᵉmēsē L!ō'pEXs la'ē nELEdzō'ts lā'xēs haᵉmā'dzowē łē'ᵉwaᵉya qaᵉs ăxō'dēxa ts!ē'sLāla. Wä, la ăxᵉē'dxēs ts!Eba'ts!ē qaᵉs k!ŭ'nxts!ōdēsa L!ē'ᵉna lāq. Wä, g·î'lᵉmēsē gwā'łEXs la'ē tsäx·ᵉīdxa ᵉwā'pē qaᵉs ts!Ewē'-L!EXōdē lāq. Wä, g·î'lᵉmēsē gwāł ts!Ewē'L!EXōdEXs la'ē nā'xᵉīd lāq. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē k·!ō'p!īd lā'xa la nELEdzâ'-łłē pEnkᵘ tā'yałts!ala qaᵉs ts!Ep!ē'dēs lā'xa L!ē'ᵉna. Wä, â'x·säᵉmēs la k·!ō'pk·!opa lā'xa pE'nkwē ta'yałts!alaxs nELEdzâ'łłaē lā'xa hă-

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[1] See figure on p. 351.

lying on its back on the | food-mat, and she dips it into the oil; and 46
she only | stops when what she is eating is nearly all gone. After
she has finished eating, | she dips up water and drinks it; and |
after she has finished drinking, she takes a mouthful of water and
squirts it on her hands ‖ and washes her hands; and after she fin- 50
ishes that, she | puts away the food-dish. Then she takes the
second course. | That is all about the blistered sun-dried salmon.[1] |

Boiled Silver-Salmon.—After | the silver-salmon has been caught 1
by trolling, the | woman takes one, the head, backbone, | and tail
of which have been cut off, and the split silver-salmon is spread open. ‖
Then it is placed on an old mat | which is spread on the floor near the 5
fire of the house. She takes her small kettle | and washes it. After
washing it, she | pours it half full of water and puts it on the | fire.
She takes her fish-knife and cuts crosswise what she is ‖
going to cook, in this manner, on the outer (skin) side; | 10
and after she has cut it cross- wise, the water in the kettle
on the fire begins to boil. | Then the woman takes the
cut silver-salmon | and puts it into the water; and when
the salmon is in it, | the water in the kettle stops boil-
ing. Then the woman ‖ watches to see when it begins to boil again; 15

ᵉmadzowē′ łē′ᵉwaᵉya qaᵉs ts!ep!ē′dēs lā′xa L!ē′ᵉna. Wä, ā′łᵉmēsē 46
ǫwāłexs laᵉē elāq ᵉwīᵉlaxēs haᵉmaᵉyē. Wä, g·î′lᵉmēsē ǫwāł haᵉmā′-
pexs la′ē tsä′x·ᵉīd lā′xa ᵉwa′pē qaᵉs nā′xᵉīdē lāq. Wä, g·î′lᵉmēsē
ǫwāł nā′qaxs la′ē hă′msǫemdxa ᵉwāpē. Wä, la hă′mx·ts!ānendāla-
sa ᵉwā′pē qaᵉs ts!e′nts!enxᵉwīdē. Wä, g·î′lᵉmēsē ǫwā′łexs la′ē 50
g·ēxaxēs ha′ᵉmaats!ēx·dē. Wä, laᴇ′m ăxᵉē′d qaᵉs hē′lēg·anâ. Wä,
laᴇ′m ǫwāł lāxa pᴇ′nkwē tā′yałts!ala.

Boiled Silver-Salmon (Hă′nx·Laakᵘ dōgwinēt dzăᵉwŭ′n).—Wä, 1
g·î′lᵉemxaa ǫwāł xwālasᴇᵉwēda dō′gwinētē dzăᵉwŭna, laēda ts!e-
dā′qē ăxᵉē′dxa ᵉnᴇ′mē lā′weyakwēs hë′x·t!aᵉyē leᵉwīs xā′k·!adzowē
ḷōᵉmē′s ts!ā′snaᵉyē. Wä, laᵉmē′sē â′em la lepā′łēda xwā′ḷekwē
dzăᵉwŭ′na. Wä, laᵉmē′sē k·!îǫedzō′ts lā′xa k·!ā′k·!obanē le- 5
bēx·lā′lalīł lāx lᴇǫwī′łasēs g·ō′kwē. Wä, la ăxᵉē′dxēs hānᴇ′mē
qaᵉs ts!ō′x̣ŭg·îndēq. Wä, g·î′lᵉmēsē ǫwāł ts!ō′x̣ŭg·îndqēxs la′ē
ǫŭxts!ō′tsa ᵉwā′pē lāq, qa nᴇǫō′yâlēs. Wä, la hănx·le′nts lā′xa
lᴇǫwī′łē. Wä, la ăxᵉē′dxēs xwāḷā′yowē qaᵉs qā′qetemdēxēs
ha′nx·lentsōlē; g·a ǫwā′łēg·a (*fig.*) L!ā′sats!endālax L!ē′sa. Wä, 10
g·îlᵉmēsē ǫwāł qā′qetemaqēxs la′ē medᴇ′lxᵉwīdēda hă′nx·lāla
hā′nema. Wä, hëx·ᵉidaᵉmēsa ts!edā′qē ăxᵉē′dxa xwā′ḷekwē dzā-
ᵉwŭ′na qa laᵉstᴇ′ndēs lāq. Wä, g·î′lᵉmēsē laᵉstē′da k·!ō′tela lā′qēxs
la′ē ǫwāł maᴇ′mdᴇlqŭlēda hă′nx·lanowē. Wä, laᵉmē′sa ts!edā′qē
q!ā′q!alālaq qō medᴇ′lxᵉwīdlō. Wä, g·î′lᵉmēsē medᴇ′lxᵉwīdexs 15

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[1] See also p. 612.

and when it begins to boil, | she takes her spoon and pushes the end into it, so that the | meat of the silver-salmon is broken up; and when it is all in small pieces, | she stirs it a little. She does not let it boil a long time, | before she takes it off, for it is done. ‖ Then she takes her small dish and dips the boiled | silver-salmon into it. After she has done so, she calls her husband | and her children to come and sit down; and when they are all | seated, she gives each a spoon, draws some | water and gives it to them to drink. After ‖ drinking, they eat with spoons; and after eating, they | drink some more cold water. That is what the Indians call | "cooling down." After drinking, the man | takes the dishes and pours out into the | kettle what is left in them. Then he takes the kettle, carries ‖ it out of the house, goes down to the beach, and | pours the contents into the sea, and he washes it out | so that it is clean. No oil is poured in. When | the sockeye-salmon is first caught in the salmon-weirs | up the river, it is treated in the same way. The only difference between this and the way they do with ‖ dog-salmon caught on the upper part of the river is that they put | much oil into it, for it is lean, and that they pour out | outside of the house what is left over. That is all | about this. |

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la′ē ăxᵉē′dxēs k·ā′ts!ᴇnaqē qaᵉs dzēk·îlg̣aᵉyēs lāq qa q!wē′q!ŭlts!ēs q!ᴇ′mlaläsa dzăᵉwŭ′n. Wä, g·î′lᵉmēsē ᵉnā′x̣wa amᵉᴇ′mayastâ la′ē xā′ʟ!ᴇx·ᵉīdaᴇm xwē′t!īdᴇq. Wä, k·!ē′st!a â′laᴇm g̣ē′g·îlił mᴇdᴇ′l-qŭlaxs la′ē hă′nx·sanō lā′xa lᴇg̣wī′łē qaxs lᴇᵉma′ē ʟ!ō′pa. Wä, hë′x·ᵉidaᵉmēsē ăxᵉē′dxēs łā′lōg̣ŭmē qaᵉs tsēts!ō′dēsa hă′nx·ʟaakwē dzăᵉwŭ′n lāq. Wä, g·î′lᵉmēsē g̣wā′łᴇxs la′ē ʟē′ᵉlālaxēs łā′ᵉwŭnᴇmē ʟ̣ᴇᵉwī′s sā′sᴇmē qa g·ā′xēs k!ŭsᵉā′līła. Wä, g·î′lᵉmēsē g·āx ᵉwī′ᵉla k!ŭdzī′ła la′ē ts!ᴇwā′naēsasa k·ā′kᴇts!ᴇnaqē lāq. Wä, la tsä′x·ᵉīdxa ᵉwā′pē qaᵉs lē tsä′x·ᵉītṣ lāq qa nā′xᵉīdēsēq. Wä, g·îlᵉmēsē g̣wāł nā′qaxs la′ē yō′sᵉīda. Wä, g·î′lᵉmēsē g̣wāł yō′saxs la′ē ē′t!ēd nā′xᵉīdxa ᵉwāp wŭdā′ᵉsta. Hë′ᴇm g̣wᴇᵉyō′sa bā′k!umē k·ō′-x̣waxōda. Wä, g·î′lᵉmēsē g̣wāł nā′qaxs la′ēda bᴇgwā′nᴇmē k·ā′-g·îlīłxa łā′lōg̣ŭmē qaᵉs lē k·ᴇpᵉstᴇ′ntsēs k·!ē′dzayawaᵉyē lāxa hăn-x·ʟanowē. Wä, lā′xaa k·ō′kŭlīłxa hă′nx·ʟanowē qaᵉs lē k·!ō′qᴇ-wᴇlsᴇlaq lā′xēs g·ō′kwē, qaᵉs lē lᴇ′nts!ēsᴇlas lā′xa ʟ!ᴇmaᵉisē qaᵉs lē qᴇpᵉstᴇ′nts lā′xa dᴇ′msx·ē. Wä, lā′xaa hë′ᴇm ts!ō′x̣ŭg·îndᴇq qa ë′g·ᴇg·īs. Wä, laᴇ′m k·!eâs k·!ŭ′ng̣ᴇms ʟ!ē′ᵉna. Wä, hë′ᴇmxaā-wisē g̣wē′g·ilasᴇᵉwēda mᴇłē′k·axs g·ā′lōʟ̣ānᴇmaē lā′xa ʟ̣ā′wayōwē lāx ᵉnᴇ′ldzäsa wī′ᵉwa. Wä, lē′x·aᵉmēs ō′gŭqāłayōsa ᵉyā′ᵉyanᴇmē g̣waᵉxnī′s lāx ᵉnᴇ′ldzäsa wī′ᵉwa, yîxs k!ŭnq!ᴇqāsᴇwaē yî′sa q!ē′-nᴇmē ʟ!ē′ᵉna qaxs ts!ā′qwaē. Wä, hë′ᵉmisēxs â′ᵉmaē qᴇpᴇwŭ′l-ts!ᴇmēs hă′mx·sâᵉyē lāx ʟ!ā′sanâᵉyasa g·ō′kwē. Wä, laᴇ′m g̣wāł lā′xēq.

Boiled Salmon-Guts.—After the woman has | cut open the silver- 1
salmon caught by her husband by trolling, | she squeezes out the food
that is in the stomach, and the | slime that is on the gills. She turns
the stomach inside out; ‖ and when she has cleaned many, she takes a 5
kettle | and pours water into it. When the kettle is half full of | water,
she puts the stomachs of the silver-salmon into it. After | they are all
in, she puts the kettle on the fire; and when | it is on the fire, she
takes her tongs and stirs them. When ‖ (the contents) begin to boil, 10
she stops stirring. The reason for | stirring is to make the stomachs
hard | before the water gets hot; for if they do not | stir them, they re-
main soft and tough, and are not hard. Then the woman | always takes
up one of (the stomachs) with the tongs; and ‖ when she can hold 15
it in the tongs, it is done; but when it is slippery, it is not | done.
(When it is done,) she takes off the fire what she is cooking. | It is
said that if, in cooking it, it stays on the fire too long, | it gets
slippery. Then she will pour it away | outside of the house, for it
is not good if it is that way. If ‖ it should be eaten when it is boiled 20
too long, (those who eat it) could keep it only a short time. | They
would vomit. Therefore they watch it carefully. | When it is done,
the woman takes her | dishes and her spoons, and she puts them

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Boiled Salmon-Guts (Mēᵉstag·iᵉlakᵘ).—Wä, hē′ᵉmaaxs la′ē gwāł 1
xwā′LēDa ts!EDā′qax dō′gwānEmasēs łā′ᵉwŭnEmē dzăᵉwŭ′na. Wä,
la x·ī′x·ᵉwŭłts!ōDEX g·ī′ts!âx·däx haᵉmaa′ts!äs pō′x̣ŭnsa ḷEᵉwa
k·!ē′la lāx q!ō′snaᵉyas. Wä, la lē′x·sEmdxa haᵉmaa′ts!ē pō′x̣ŭnsa.
Wä, g·î′lᵉmēsē q!ē′nEmē ăxā′ᵉyas, la′ē ăxᵉē′dxēs hă′nx·Lanowē 5
qaᵉs gŭxts!ō′dēsa ᵉwāp lāq. Wä, la nEgō′yâlēda hă′nx·Lanâxa
ᵉwā′paxs la′ē ăxstE′ntsa pō′x̣ŭnsasa dzăᵉwŭ′nē lāq. Wä, g·î′lᵉmēsē
ᵉwi′ᵉlaᵉstaxs la′ē hănx·LE′nts lā′xa lEg̣wī′łē. Wä, g·î′lᵉmēsē hēła-
LE′laxs la′ē axᵉē′dxēs k·!îpLa′la qaᵉs xwē′tElgaᵉyēs lāq. Wä, g·î′l-
ᵉmēsē mEDE′lxᵉwīDEXs la′ē gwāł xwē′tEḷgēq. Wä, hë′Em lā′g·īłas 10
xwē′tEḷgēq qa ᵉnā′x̣waᵉmēsē la L!ēL!ā′xᵉēdēda haᵉmaats!e pōx̣ŭnsa,
yîxs g·ā′laē ts!Exᵘtsaᵉnā′kŭlēda ᵉwā′pag̣aᵉya, qaxs g·î′lᵉmaē k·!ēs
xwē′tEḷgēsōxs la′ē łEt!ā′la la k·!ēs L!ā′xa. Wä, lē′da ts!EDā′qē
hë′mEnałaEm k·!îp!ē′tsa k·!îpLā′la lā′xa ᵉnE′mts!aqē. Wä, g·î′l-
ᵉmēsē k·!îp!āLEla lā′qēxs la′ē L!ō′pa. Wä′x·ī tsax·â′wa la k·!ē′sᵉEm 15
L!ō′pa. Wä, hë′x·ᵉidaᵉmēsē hănx·sE′ndxēs hă′nx·LEntsEᵉwē; wä,
g·îlᵉEmᵉlā′wisē hā′yaqawīłtōd lāx g̣ē′x·Lālalax hă′nx·Lālalaxs lā′-
laxē łE′ndEłtā′ lāx â′Emlaxᵉwisē lā′lax qEpᵉwEldzE′mlax lā′xa
L!ā′sanâᵉyē, qaxs k·!ē′saē ë′k·Exs hë′ē gwē′x·ᵉīdē, qaxs g·î′lᵉmaē
haᵉmä′xs la′ē hā′yaqawīłtōd L!ō′pa; wä, â′ᵉmēsē yā′wasālis lā′xEns 20
tEk·!ä′xs la′ē hō′xᵉwidayâ. Wä, hë′ᵉmis lā′g·īłas xE′nLEla q!ā′q!a-
lālasEᵉwa. Wä, g·î′lᵉmēsē L!ō′pExs la′ē ăxᵉē′dēda ts!EDā′qaxēs łō′-
Elq!wē ḷEᵉwis k·ā′k·Ets!Enaqē qaᵉs g·ā′xē ăxᵉā′līłas lā′xēs k!waē′lasē

down at the place where she is seated; | but her husband invites
25 whomever he wants to invite. ‖ When the guests come in, his wife
takes a | large ladle and dips the liquid out of the kettle into the
dishes. | When they are half full of the liquid of what she has
been cooking, | she takes the tongs and takes out the boiled | stom-
30 achs and puts them into the dishes. When all the dishes are ‖ full,
she takes food-mats and | spreads them in front of the guests.
Finally she takes the | dishes and places them in front of the guests.
There is one dish for | every four guests. Then she gives | a spoon to
35 each guest. Water is never ‖ given with this, and they never pour
oil on it, | for oil does not agree with the boiled stomach; and | there-
fore also they do not drink water before they eat it, for it makes those
who | eat it thirsty. Then they eat with spoons; and | after they
40 have eaten, the host takes the dishes and ‖ puts them down at the
place where his wife sits. Then he takes | water and gives it to them.
Then they rinse their | mouths on account of the salty taste, for the
boiled stomach is really salt. | After rinsing the mouth, they drink |
45 some water; and after drinking, they go out of the house. ‖ This
finishes what I have to say about the cooking of various kinds of
salmon. | They never sing when eating steamed salmon-heads | or
boiled salmon-heads, or when they eat boiled stomachs, | for these

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Wä, lā'ḷa łā'ᵉwŭnEmas Lē'ᵉlālaxēs gwEᵉyō' qaᵉs Lē'ᵉlālasEᵉwa. Wä,
25 g·î'lᵉmēsē g·āx ᵉwī'ᵉlaēLē Lē'ᵉlānEmasēx la'ē ǵEnE'mas ăxᵉē'dxa ᵉwā-
lasē k·ā'ts!Enaqa qaᵉs tsäts!â'lis ᵉwa'paǵaᵉyas lā'xa łō'Elq!wē. Wä,
g·îlᵉmēsē ᵉnā'ẋwa ᵉnaE'ngōyâlaxa ᵉwa'paǵaᵉyasa haᵉmē'x·sīlasEᵉwaxs
la'ē ăxᵉē'dxēs k·!îpLāla qaᵉs k·!îk·!Ep!Enē's lā'xa hă'nx·Laa'kwē pō-
ẋŭns qaᵉs k·!îpts!â'lēs lā'xa łō'Elq!wē. Wä, g·î'lᵉmēsē ᵉwī'ᵉla la
30 qō'qŭt!ēda łōElq!wäxs la'ē ăxᵉē'dxa haᵉmadzowē' łēᵉwaᵉya qaᵉs
lē LEpdzamōᵉlīłas lā'xa Lē'ᵉlānEmē. Wä, lā'wisḷa ăxᵉē'dxa łō'El-
q!wē qaᵉs lē k·ax·dzamōᵉlīłas lā'xes LēᵉlanEmē. Wä, laE'm
maē'mâlē'da k!wē'łaxa ᵉnā'lᵉnEmēxLa łō'q!wa. Wä, la ts!Ewana-
ēsasa k·ā'k·Ets!Enāqē lā'xēs Lē'ᵉlānEmē. Wä, laE'm hēwä'xa nā'-
35 qamats ᵉwā'pa lāq. Wä, lā'xaa hēwä'xa k!ŭ'nq!Eqas L!ē'ᵉnä lāq,
qaxs aō'ts!aǵâēda mē'stag·iᵉlakwē ḷEᵉwa L!ē'ᵉna. Wä, hë'ᵉmis
lā'g·iłas k·!ēs nā'naqałg·iwālax ᵉwā'paxs nā'gEmaxa ᵉwā'pasa ha-
ᵉmā'pax gwē'x·sdEmas. Wä, lā'x·daᵉxwē yō's'ᵉīdEq. Wä, g·î'l-
ᵉmēsē gwāł yō'saqēxs la'ēda Lē'ᵉlānEmaq k·ā'g·îlīłxa łō'Elq!wē qaᵉs
40 lē k·ā'g·alīłElas lāx k!waē'lasasēs ǵEnE'mē. Wä, la ăxᵉē'dxa
ᵉwa'pē qaᵉs lē tsä'x·ᵉīts lāq. Wä, lā'x·daᵉxwē ts!Ewē'L!Exōd qa
lā'wēsēs dE'mp!aēL!Exawaᵉē; qä'ḷaxs â'laē dE'mp!ēda mē'stag·īᵉla-
kwē. Wä, g·î'lᵉmēsē ǵwāł ts!Ets!Ewē'L!Exōxs lā'x·daᵉxwaē nā'-
xᵉīd lā'xa ᵉwā'pē. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hō'qŭwElsa.
45 Wä, laE'm ǵwāł lā'xēq, yî'xEn ǵwā'ǵwēx·sᵉālasē lā'xa k·!ō'k!ŭtE-
läxs haᵉmē'x·sīlasEᵉwaē. Wä, hë'Em k·!ēs dE'nxElag·īła hë'x·t!a-
ᵉyaxs nEg·Ekwa'ē ḷōxs hă'nx·Laakwaē ḷEᵉwa mē'stag·iᵉlakwaxs

are eaten quickly when they first go trolling | silver-salmon. The stomach of the dog-salmon is not eaten || when it is first caught at 50 the mouth of the river, nor when it is caught on the upper part of the | rivers; but they boil the heads when it is caught | in the upper part of the river, also those of the humpback-salmon. At last it is finished. |

Fresh Halibut-Heads and Backbone.—Sometimes[1] the | woman boils 1 the heads (of halibut) and invites the | friends of her husband; and when the men are invited | by the fisherman, his wife takes the || heads and puts them on a log on the floor. Then she takes an | ax 5 and chops them in pieces. The pieces are not very small. | Then she puts them into a kettle. Then she takes the backbone | and breaks it to pieces. Then she also puts it into the kettle. | As soon as the kettle is full, she takes || a bucket of water and empties it into it. The 10 water hardly | shows among them when she puts it on the fire. | She does not touch it; but when it has been boiling a long time, | she takes it off. Then she takes her large ladle and | also dishes, and she dips it out into the dishes with her || large ladle. As soon as all 15 the dishes are full, | she takes her spoons and gives one to each | guest, and she spreads a food-mat in front of them. | At last she

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ha$^{\epsilon}$mā′$^{\epsilon}$yaē, qaxs â′$^{\epsilon}$maē halā′xwasōxs g·ā′laē dō′gwānEma dzā- 48 $^{\epsilon}$wŭ′nē. Wä, la k·!ēs ha$^{\epsilon}$ma′$^{\epsilon}$yē hā′$^{\epsilon}$maats!ē pō′x̣ŭnsasa g̣wā$^{\epsilon}$xnisax g·îlō′ḶānEmaē lāx ō′x̣^{u}siwa$^{\epsilon}$yasa wī′$^{\epsilon}$wa Ḷōxs la′ē lax $^{\epsilon}$nE′ldzäsa 50 wī′$^{\epsilon}$wa. Wä, lā′Ḷa hă′nx·LEntsō$^{\epsilon}$mē hë′x·t!a$^{\epsilon}$yasēxs la′ē g·ā′yanEm lāx $^{\epsilon}$nE′ldzäsa wī′$^{\epsilon}$wa ḶE$^{\epsilon}$wa hă$^{\epsilon}$nō′nē. Wä, lawī′sḶa g̣wāł lā′xēq.

Fresh Halibut-Heads and Backbone.—Wä, la $^{\epsilon}$nā′ł$^{\epsilon}$nEmp!Enēda ts!E- 1 dā′qē hă′nx·LEndxa mā′lēg̣Emanowē qa$^{\epsilon}$s Lē′$^{\epsilon}$lalēx $^{\epsilon}$nē$^{\epsilon}$nEmō′- kwasēs łā′$^{\epsilon}$wŭnEmē. Wä, hë′$^{\epsilon}$maaxs la′ē Lē′$^{\epsilon}$lālasE$^{\epsilon}$wa bē′bEgwā- nEmē, yîsa lō′q!wēnoxwe, wä, la g̣EnE′mas ăx$^{\epsilon}$ē′dxa ma′lēg̣Ema- nowē ăxE′ndalēs lā′xa k·ā′dīłē lEqwa′. Wä, la ăx$^{\epsilon}$ē′dxa sō′ba- 5 yowē qa$^{\epsilon}$s tsātsEx·sā′lēs lāq. Wä, la k·!ēs xE′nLEla ăm$^{\epsilon}$Emē′x·salaq, wä, la ăxts!ō′ts lā′xa hă′nx·Lanowē. Wä, la ăx$^{\epsilon}$ē′dxa hămō′mō qa$^{\epsilon}$s k·ōk·EXsE′ndēq. Wä, laE′mxaā′wisē ăxts!ō′ts lā′xa hă′nx·La- nowē. Wä, g·î′l$^{\epsilon}$mēsē qō′t!ēda hă′nx·Lanâxs la′ē ăx$^{\epsilon}$ē′dxēs nā′gats!ē $^{\epsilon}$wābEts!âla qa$^{\epsilon}$s g̣ŭq!Eqē′s lāq. Wä, hă′lsEla$^{\epsilon}$mēsē nē- 10 łEyax·$^{\epsilon}$īdēda $^{\epsilon}$wā′pē lā′qēxs la′ē hă′nx·LEntsa lā′xēs lEgwī′łē. Wä, la k·!ēs Ḷâ′bālaq. Wä, hë′t!āla g̣ē′g·îlił maE′mdElqŭlaxs la′ē hă′nx·sEndEq. Wä, la ăx$^{\epsilon}$ē′dxēs $^{\epsilon}$wā′lasē k·ā′ts!Enaqa; wä, hë′$^{\epsilon}$mēsē łō′Elq!wē. Wä, la tsēts!ō′dālas lā′xa łō′Elq!wē, yîsa $^{\epsilon}$wā′lasē k·ā′ts!Enaqa. Wä, g·î′l$^{\epsilon}$mēsē $^{\epsilon}$wī′$^{\epsilon}$la qō′qŭt!ēda łō′El- 15 q!wäxs la′ē ăx$^{\epsilon}$ē′dxēs k·ā′k·Ets!Enaqē qa$^{\epsilon}$s lē ts!Ewanaē′sas lā′xēs Lē′$^{\epsilon}$lanEmē. Wä, lā′xaa LE′pdzamolīłtsa ha$^{\epsilon}$madzowē′ łē′$^{\epsilon}$wa$^{\epsilon}$ya.

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[1] Continued from p. 249, line 71.

takes up the dish and puts it down in front of her | guests. Immediately they all eat with || spoons; and after they have eaten with spoons, the wife of the host | takes other small dishes and puts them down | between the men and the food-dish. | This is called "receptacle for the bones." As soon as | the guests find a bone, they throw it into the small dish; || and they keep on doing this while they are eating. After | they have finished eating with spoons, they put their spoons into the dish from which they have been | eating. Then they take the small dish in which | the bones are, and put it down where the large dish had been, | and they pick up the bones with their hands and put them into their mouths || and chew them. Therefore this is called "chewed;" namely, boiled | halibut-head. They chew it for a long time and suck | at it; and after they finish sucking out the fat, they blow out the | sucked bones; and they do not stop until all the bones have been sucked out. | Then the woman takes the small dishes and || washes them out, and she pours some water into them, and she puts them | down again before the guests. Then they wash their hands. | As soon as they have done so, they drink; and after they have finished drinking, | they go out. Then they finish eating the halibut-heads. | Halibut-heads are not food for the morning, for they are too fat. || They only eat them at noon and in

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Wä, lawē′sḶē k·ā′g·îlīłxa ło′q!wē qaᶜs lē k·ax·dzamōlīłts lā′xēs LĒ′ᶜlanEmē. Wä, hë′xᶜidaᶜmēsē ᶜnā′xwa yō′sᶜida, yîsē′s k·ā′k·E-ts!Enaqē. Wä, g·î′lᶜmēsē yō′sᶜīdExs la′ē g̣EnE′masa LĒ′ᶜlanEmäq ăxᶜē′dxa ō′gŭᶜlaᶜmē ămᶜEma′ łō′Elq!wa qaᶜs lē′xat! k·ā′x·ᶜīts lāx ăwā′g̣awaᶜyasa bē′bEgwānEmē ḶEᶜwa haᶜmaa′ts!äs łō′q!wa. Wä, hë′Em Ḷē′g̣ades hë′lōmag̣Em qaē′da xā′qē. Wä, g·î′lᶜmēsē tsā′-tsēk·înēda k!wē′łaxa xa′qaxs la′ē ts!Exts!ō′ts lāx ăma′ᶜyē łō′q!wa. La hē′x·säEm g̣wē′g·ilaxēs wā′wEsElilasē yō′sa. Wä, g·î′lᶜmēsē g̣wāł yō′saxs la′ē g·its!ō′tsēs yō′yats!e k·ā′k·Ets!Enaq lā′xēs g·î′lx·-dē haᶜmaa′ts!ä. Wä, la ăxᶜē′dxa ăma′ᶜyē łō′q!wa, yîx g·ī′ts!Eᶜwa-sasa xā′qē qaᶜs k·ā′x·ᶜīdē lax ăxā′sdäsa ᶜwā′lasē łō′Elq!wa. Wä, laᶜmē′sē xā′max·ts!ānaxs la′ē ăxᶜē′dxa xā′qē qaᶜs ts!ō′q!ŭsēs. Wä, la malē′x̣ᶜwīdEq, lā′g·iłas la Ḷē′g̣adEs malē′kwa, yî′xa hă′nx·La-akwē malē′g̣Emanō. Wä, la g̣ē′g·îlīł malē′kwa qaᶜs lē k·!Ex̣ᶜwī′-dEq. Wä, g·î′lᶜmēsē g̣wāł k·!Ex·â′lax tsE′nxwaᶜyasēxs la′e pō′x·ōdxa k!wâ′x·mūtē xā′qa. Wä, ā′łᶜmēsē g̣wā′łExs la′ē ᶜwīᶜla k·!Ex̣ᶜwī′dxa xāqē, wä, lēda ts!Edā′qē ăxᶜē′dxa ămᶜEma′ᶜyē łō′Elq!wa qaᶜs ts!ō′-x̣ŭg·îndēq. Wä, la qEpts!ō′tsa ᶜwā′pē lāq. Wä, la x̣wē′laqa k·ax·-dzamō′līłas lā′xa LĒ′ᶜlanEmē. Wä, la′x·daᶜxwē ts!E′nts!Enx̣ᶜwīda. Wä, g·î′lᶜmēsē g̣wā′łExs la′ē nā′xᶜīda. Wä, g·îlᶜmēsē g̣wāł nā′qaxs la′ē hō′qŭwElsa. Wä, laE′m g̣wā′ła mEmElē′kwag·ē lā′xēq. Wä, laE′m k·!ēs haᶜmā′ᶜya mElē′kwäxa g̣aā′la qaxs xE′nLElaē tsE′nxwa. Wä, ā′łᶜEm haᶜmä′xa la nEqä′la ḶEᶜwa dzā′qwa, qaxs xE′nLElaē

the evening, because they are very | fat; that is the reason why they 41
are afraid to eat them,—that it makes one | sleepy.[1]|

Halibut-Tips.—(The woman) enters her house, and at once | she 1
takes the kettle and puts the halibut-tips | into it. She pours a
little water over them. The water does not quite | show on top of
the meat of the halibut. Then she puts || the kettle on the fire. As 5
soon as it begins to boil, she stirs | (what is in the kettle) and breaks
it. After she has stirred it, she lets | it boil for a long time, and then
takes the kettle off the fire. Then | she pours oil into it, when they
are going to eat out of the kettle. | When they dip it out into dishes,
when there are many || guests, then she pours oil into it when it is 10
in the dish. | Then they drink water before they eat with spoons
the | boiled meat of the halibut, and they also drink water | after they
have eaten it with spoons. She puts down the food-mat when the |
boiled meat of the halibut is given at a feast. It is || food for the 15
morning and noon, and for the evening, for | it is not fat. Therefore
they pour oil into it. The only | difference in the morning is, that
they do not put much oil into it, for then only | a little is poured into
it; but at | noon and in the evening it is covered with oil. No
second course is served || after this has been eaten with spoons.[2]| 20

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tsE'nxwa. Wä, hë'ᵉmis lā'g·iłas k·îlE'm haᵉma'ᵉyē, qaxs kwā'la- 41
dzEmaē.[1]

Halibut-Tips.—Wä, la laē'Las lā'xēs g·ō'kwē. Wä, hë'x·ᵉida- 1
ᵉmēsē ăxᵉē'dxa hă'nx·Lanowē qaᵉs ăxts!ō'dēsa t!ō't!Esbaᵉyē p!â'ᵉyē
lāq. Wä, la gŭq!Eqa'sa hōlałē ᵉwāp lāq. Wä, laE'm k·!ēs â'laEm
nē'łᵉīdēda ᵉwā'pē lāx ō'kŭyaᵉyasa q!E'mlaläsa p!â'ᵉyē. Wä, la hănx·-
LE'nts lāxēs lEgwī'łē. Wä, g·î'lᵉmēsē mEdElxᵉwī'dExs la'ē xwē'tEl- 5
gEndEq qa q!wē'q!ŭłts!ēs. Wä, g·î'lᵉmēsē xwē'taxs la'ē gagē'g·îlī-
łElaEm maE'mdElqŭlaxs la'ē hă'nx·sEndxa hă'nx·Lanowē. Wä, la
k!ŭ'nq!Eqasa L!ē'ᵉna lāq, yîxs haᵉmē'LE haᵉmaa'ts!ēLēda hă'nx·La-
nowē. Wä, g·î'lᵉmēsē tsē'dōts lā'xa łō'q!wē, yîxs q!ē'nEmaēda
LēᵉlanEmē. Wä, ā'łᵉmēsē k!ŭ'nq!Eqasa L!ē'ᵉna lā'qēxs la'ē łExᵘ- 10
ts!âla. Wä, la nā'xᵉīdᵉEmxa ᵉwā'paxs k·!ē'sᵉmaē yō'sᵉīdxa hă'nx·-
Laakwē q!E'mlalēsa p!â'ᵉyē. Wä, lā'xaa nā'xᵉīdaEmxa ᵉwā'paxs la'ē
gwāł yō'saq. Wä, laE'mḷēda haᵉmadzō'wē łē'ᵉwaᵉya lā'qēxs k!wē'-
ladzEmaēda hă'nx·Laakwē q!E'mlalēsa p!â'ᵉyē. Wä, hë'ᵉmisēxs
haᵉmā'ᵉyaaxa gaā'la ḷEᵉwa ᵉnEqä'la; wä, hë'ᵉmisa dza'qwa qaxs 15
k·!ē'saē tsE'nxwa, lā'g·iłasa L!ē'ᵉna k!ŭ'nq!EgEm lāq. Wä, lē'x·a-
ᵉmēsḷał ō'gŭᵉqałayōs qaē'da gaā'läxs k·!ē'saē q!ēqxa L!ē'ᵉna, â'ᵉmaē
xaL!aqasōxs k!ŭ'nqEqasEᵉwaē. Wä, lā'ḷa t!Ep!EgElī'sᵉEmxa L!ē'-
ᵉnäxa nEqä'la ḷEᵉwa dzā'qwa. Wä, laE'm k·!ēs hë'lēg·îndExs
yō'saax gwē'x·sdEmas.[2] 20

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[1] Continued on p. 249, line 71, to p. 251, line 5. [2] Continued on p. 251, line 6, to p. 252, line 33.

Dried Halibut.—As soon as there is no dried salmon for breakfast | in the morning, (the woman) takes dried halibut and breaks it into a dish. | When there are four guests, then there is one dish | into which two dried halibut are broken; and when there are six ‖ guests, then there are two dishes, in which there are three dried halibut, | so that there is one and a half in each dish, and | there are three guests to each dish; but they also use the food-mat, | which is spread out in front of the guests, | and the woman also takes her oil-dish and pours ‖ oil into it. As soon as she has done so, she places the dish | in front of her guests. Then she puts down the oil-dish | and puts it in the corner of the dish, on top of the broken dried halibut, | on the outer side of the dish. As soon as this is done, she dips up some | fresh water and gives it to them to rinse their mouths. After they have done so, ‖ they drink; and after they have done this, the one highest in rank takes | some broken halibut and folds it over and chews it, | to make it soft. Then he dips it into the oil, and finally he | puts it into his mouth, when it is heaped up with oil; and all the guests | do the same way when they are eating; and they never forget to fold over the ‖ broken dried halibut and to chew it soft, and then to | dip it into the oil. The reason why they chew it is that it requires much | oil, for the dried halibut is very dry food; |

Dried Halibut.—Wä, g·î′lᵉmēsē k·!eâ′s xaᵉmāsa gaā′xstā′läxa gaā′läxs la′ē ăxᵉē′dxa k·!ā′wasē qaᵉs k·!ōpts!ō′dēs lā′xa łō′q!wē. Wä, g·î′lᵉEm mō′kwa LE′ᵉlanEmaxs la′ē ᵉnEmē′xLēda łō′q!wē k·!ō′pts!ōtsōsa ma′ᵉłExsa k·!a′wasa. Wä, g·î′lᵉmēsē q!FL!ō′kwa k!wē′łaxs la′ē ma′ᵉłExLēda łō′q!wē; wä la yū′duxŭxsēda k·!ā′wasē qa nExsā′yunōsElis lā′xa ᵉnā′łᵉnEmēxLa łō′q!wa. Wä, laE′m yaē′-yūduxŭlēda k!wē′łaxa ᵉnEmē′xLa łō′q!wa. Wä, laEmLē′da haᵉma-dzowē′ łē′ᵉwaᵉya g·î′lg·alēlEm LEpdzamō′līlEm lā′xa LE′ᵉlānEma. Wä, laEmxaā′wisēda ts!Edā′qē ăxᵉē′dxēs ts!Eba′ts!ē qaᵉs k!ŭnxts!ō′-dēsa L!ē′ᵉna lāq. Wä, g·î′lᵉmēsē gwā′łExs la′ē k·ā′x·ᵉītsa łō′q!wē lāx nExdzamō′līłasēs LE′ᵉlanEmē. Wä, la k·ā′g·îlīłxa ts!Eba′ts!ē qaᵉs lē k·anē′qwas lāx ō′kŭyaᵉyasa k·!ō′bEkwē k·!ā′wasa lā′xa L!ā′sanēqwasa łō′q!wē. Wä, g·î′lᵉmēsē gwā′łᵉalēłExs la′ē tsē′x·ᵉītsa ā′łta ᵉwāp lāq qa ts!Ewē′L!Exōdēs. Wä, g·î′lᵉmēsē gwā′łExs la′ē nā′xᵉida. Wä, g·î′lᵉmēsē gwā′łExs la′ēda nâxsâ′lagaᵉyas dā′x·ᵉīd lā′xa k·!ō′bEkwē k·!ā′wasa qaᵉs k·!ō′xsEmdēq qaᵉs malē′xᵘbEndēq qa tElxᵉwī′dēsēxs la′ē ts!Ep!ē′ts lā′xa L!ē′ᵉna. Wä, lawī′sLa ts!ō′-q!ŭsasēxs la′ē qō′loxbalaxa L!ē′ᵉna. Wä, la ᵉnā′xwaᵉma k!wē′łē hë gwē′g·ilaxs la′ē haᵉmā′pa, yîxs k·!ē′saē L!Elē′wē k·!ō′xsEmdxa k·!ō′-bEkwē k·!ā′wasa qaᵉs malē′xᵘbEndēq qa tE′lxᵉwīdēsēxs la′ē ts!E-p!ī′ts lā′xa L!ē′ᵉna.. Wä, hë′Em lā′g·iłas malē′kwaq qa hamä′-sēxa L!ē′ᵉna qaxs xE′nLElaē lE′mxwēda lEmo′kwē k·!ā′wasExs ha-

for there is very little fat in this food. As soon as | the guests finish eating, fresh water is drawn, and they drink. || After they have finished drinking, the guests wait for | the second course. Thus they finish eating the dried halibut. |

Halibut-Skin and Meat.—Now I will talk | about the mixed half-dried halibut-skin and half-dried halibut. | When the drying halibut and the skin are half dry, the | woman takes the half-dried halibut and cuts it down in strips || one finger-width wide, in this | manner: As soon as it is all cut up, she takes the skin and | cuts it also straight down into strips, in the manner in which she made the narrow strips of | dried halibut. As soon as all the narrow strips are done, she puts | one narrow strip of skin and one narrow strip of half-dried halibut one on the other, || and she rolls them up into a ball; and she just tucks the end | under the top of the tight strip of | skin and half-dried halibut. This is the size of an egg of a | sea-gull. As soon as all that she is doing is done, she takes the | kettle and pours water into it, and she only stops || pouring water into it when the kettle is half full. Then | she puts it on the fire; and when it begins to boil, | she takes the balls of skin and dried halibut, and puts them | into the boiling kettle on the fire. However, she

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ᵉmā′ᵉyaē yîxs hō′łałaēda L!ēᵉnäxs haᵉmā′ᵉyaē. Wä g·î′lᵉmēsē gwāł haᵉmā′pa k!wē′łaxs la′ē tsē′x·ᵉitsōsa ā′łta ᵉwā′pa qa nā′xᵉīdēs. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ē ăwE′lgEmg·alīłēda k!wē′łē qaᵉs hē′-łēg·întsEᵉwē. Wä, laE′m gwā′ła haᵉmā′paxa lEmo′kwē k·!ā′wasa.

Halibut-Skin and Meat.—Wä, laᵉmē′sEn ē′t!ēdEł gwā′gwēx·sᵉālał lā′xa mayîma′kwasa k·!ā′yaẋwē L!ēs ḶEᵉwa k·!ā′yaẋwē k·!ā′wasa. Wä, hë′ᵉmaaxs la′ē k·!ā′yaẋᵉwīdēda k·!ā′wasē ḶEᵉwa L!ē′sē, lē′da ts!Edā′qē ăxᵉē′dxa k·!ā′yaẋwē k·!ā′wasa qaᵉs nEqEmā′xōdē k·!ō!pâ-laxa ᵉnā′łᵉnEmdEndzâyaakwē lā′xEns ts!Emā′lax·ts!ānaᵉyēxg·a gwä-łēg·a (*fig.*). Wä, g·î′lᵉmēsē ᵉwīᵉwE′lx·sExs la′ē ăxᵉē′dxa L!ē′sē qaᵉs t!ō′t!Ets!E′ndēxat! nEqEmā′xōdEq lāx gwä′łaasasēda ts!ēłts!Eq!ō′k·!ā′wasa. Wä, g·î′lᵉmēsē ᵉwīᵉla ts!ēłts!Eq!axs la′ē pā′pEqōdā′lēda ts!Edā′qaxa ts!ē′łts!Eq!a L!ēs ḶEᵉwa ts!ēłts!Eq!a k·!ā′wasa. Wä, la lēᵉxᵘsE′mdEq qa lēs lō′ElsEma. Wä, â′ᵉmēsē la g·îp!ē′ts ō′baᵉyas lāx ăwā′bâᵉyasa ō′baᵉyē lā′xa la łEk!ŭtā′la qEx·sEmē g·ā′yōł lā′xa L!ē′sē ḶEᵉwa k·!ā′wasē. Wä, la yū′Em la ᵉwā′lasa ts!ē′gunâ′sa ts!ē′k!wē. Wä, g·î′lᵉmēsē ᵉwīᵉla gwā′łē ăxsEᵉwa′sēxs la′ē ăxᵉē′dxa hă′nx·Lanowē qaᵉs gŭxts!ō′dēsa ᵉwā′pē lāq. Wä, ā′łᵉmēsē gwāł gŭqa′sa ᵉwā′pē lā′qēxs la′ē nEgoyâ′lēda hă′nx·Lanowē. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē. Wä, g·î′lᵉmēsē mEdElxᵉwī′dexs la′ē ăxᵉē′dxa xwēxŭlē′xsEmakwē L′ēs ḶEᵉwa k·!ā′wasē qaᵉs ăxstā′lēs ḷā′xa maE′mdElqŭla hă′nx·Lala lā′xa lEgwī′łē. Wä, k·!ē′st!a â′laEm

20 does not | boil it long, when the kettle is taken off. ‖ Then the woman takes her dish and puts it down at the | place where she is sitting; and she also takes a large long-handled ladle, | and takes out the rolled-up skin and | dried halibut, and puts them into the dish. She does not take any gravy, | but only the round rolled-up skin and 25 the dried halibut. ‖ As soon as it is all out of the kettle and it is in the | dish, the woman takes a food-mat and | spreads it in front of her guests. Then she puts the dish on it. | As soon as the woman puts the dish before them, she | draws some fresh water for her 30 guests. When it is in the morning, ‖ the guests all rinse their mouths before they drink. | When it is noon or evening, they do not rinse their mouths, | but they drink water before they eat. | As soon as they have rinsed their mouths, at breakfast they | drink; and after 35 they have finished drinking, they take up with their hands ‖ the rolled-up skin and the dried halibut that they are eating. | They just bite off from their food. After | they have eaten, the woman takes the food-dish and | pours into the kettle what is left over. Then she pours | water into it, and she puts (the dish) again before 40 their guests. ‖ Then they wash their hands. After they have finished, | some fresh water is drawn. After they finish drinking, they

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gē'g·îlīł la maE'mdElqŭlaxs la'ē hă'nx·sanowēda hă'nx·Lanowē. 20 Wä, lē'da ts!Edā'qē ăxᶜē'dxēs łō'q!wē qaᶜs hă'ng·alīłēs lā'xēs k!waē'lasē. Wä, lā'xaa ăxᶜē'dxa ᶜwā'lasē g·î'lt!ExḶāla k·ā'ts!Enaqa qaᶜs xElōstālēs lā'xa xwē'xŭlē'xsEmakwē L!ēs ḶEᶜwa k·!ā'wasē qaᶜs lē xElts!â'las lā'xa łōq!wē. Wä, laE'm k·!es lē ᶜwā'palās. Â'Em lēx·āᶜma lō'ElxsEmē xwēxŭlē'x·sEmakwē L!ēs ḶEᶜwa k·!ā'wasa. 25 Wä, g·î'lᶜmēsē ᶜwī'lōsta lā'xa hă'nx·Lanowē qaxs la'ē g·ē'ts!â lā'xa łō'q!wäxs la'ēda ts!Edā'qē ăxᶜē'dxa haᶜmadzowē' łēᶜwaᶜya qaᶜs lē LEpdzamō'līłas lā'xēs Lē'ᶜlanEmē. Wä, la k·ā'dzōtsa łō'q!wē lāq. Wä, g·î'lᶜmēsē la k·ax·dzamō'līłxa łō'q!wäxs la'ēda ts!Edā'qe tsē'x·ᶜītsa ā'łta ᶜwāp lā'xēs Lē'ᶜlanEmē. Wä, g·î'lᶜmēsē gaā'laxs 30 la'ē ᶜwīᶜla ts!Ewē'L!Exōdēda Lē'ᶜlanEmaxs k·!ē'sᶜmaē nā'xᶜīda. Wä, g·î'lᶜmēsē nEqä'la LEᶜwa dzā'qwäxs la'ē k·!ēs ts!Ewē'L!Exōda. Wä, lā'Ḷa nā'naqałg·iwā'laEmxa ᶜwā'paxs k·!ē'sᶜmaē hăᶜmx·ᶜī'da. Wä, g·î'lᶜmēsē g̣wał ts!Ewē'L!ExōdExs gaā'xstalaē, wä, la'x·daᶜxwē nā'xᶜīda. Wä, g·î'lᶜmēsē g̣wał nā'qaxs la'ē xā'max·ts!ānaxs 35 dâ'łts!âlaaxēs haᶜmaᶜyēda xwēxŭlē'xsEmakwē L!ēs ḶEᶜwa k·!ā'wasē. Wä, laE'm â'Em q!Eg·î'nwēxēs haᶜmaᶜyē. Wä, g·î'lᶜmēsē g̣wał haᶜmā'pExs la'ēda ts!Edā'qē ăxᶜē'dxa haᶜmaa'ts!ēx·dē łō'q!wa qaᶜs lē qEpts!ō'tsa hăᶜmx·sâ'ᶜyē lā'xa hă'nx·Lanowē. Wä, la g̣ŭxts!ō'tsa ᶜwā'pē lāq. Wä, la x̣wē'laqa k·ā'x·dzamōlīłas lā'xēs Lē'ᶜlānEmē. 40 Wä, lā'x·daᶜxwē ts!E'nts!Enx̣ᶜwīda. Wä, g·î'lᶜmēsē g̣wā'łExs la'ē tsē'x·ᶜītsōsa ā'łta ᶜwā'pa. Wä, g·î'lᶜmēsē g̣wał nā'qaxs la'ē hō'qŭ-

go out, | for no second course is served after the rolled-up skin and | 42
the dried halibut; and they also do not dip it into oil, for | the skin
is very fat; and only the men highest ‖ in rank of the various tribes 45
eat this kind. That is all | about this. |

Blistered Half-Dried Halibut.—As | soon as the drying halibut is 1
half-dried, when the halibut is first caught, | then the men of high
rank enter the house of the fisherman in the morning, and | sit down
in the rear of the house; and at once ‖ the woman takes her mat, and 5
asks all the visitors to | rise from the place where they are sitting.
As soon as they all stand up, | she spreads the mat on the floor; and
after the mat has been spread, | she asks the visitors to sit down
on it. As soon as all | are seated, the woman takes down the
half-dried halibut ‖ and blisters it by the fire. After she has finished 10
blistering it, | she takes a mouthful of water and blows it on the
blistered | half-dried halibut; and after she has blown water | on it,
she takes a food-mat and breaks the | blistered half-dried halibut,
and puts it on the food-mat. ‖ As soon as she has done so, she takes 15
her oil-dish and | pours oil into it. After she has finished doing so,
she puts down | the mat on which the blistered half-dried halibut is,
and | spreads it before those who are going to eat. She scatters the
broken pieces | of blistered half-dried halibut over the food-mat.

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wElsa qaxs k·!ēsaē hēlēg·întsE$^{\varepsilon}$wa xwēxŭlēxsEmaẋ^{u}g·ē L!ēs ḶE$^{\varepsilon}$wa 42
k·!āwasē. Wä, hë′$^{\varepsilon}$misēxs k·!ē′saē ts!Epa′xa L!ē′$^{\varepsilon}$na qaxs hë′$^{\varepsilon}$maē
lāg·iłasa L!ē′saxs tsE′nxwaē. Wä, laE′mxaā′wisē lē′x·amēda nēnâ′-
xsâläsa lē′lqwălaLa$^{\varepsilon}$yē ha$^{\varepsilon}$mā′pxa hë ḡwē′kwē. Wä, laE′m ḡwāł 45
lā′xēq.

Blistered Half-Dried Halibut (PEnkwē k·!āyaẋ^{u} k·!āwasa).—Wä, 1
g·î′l$^{\varepsilon}$Em k·!ā′yaẋ$^{\varepsilon}$wīdēda k·!ā′wasaxs g·ā′laē lâ′ḶanEma p!â′$^{\varepsilon}$yē, wä,
lē′da nēnâ′xsâla hō′ḡwīłxa ḡaā′la lāx g·ō′kwasa lō′q!wēnoxwē qa$^{\varepsilon}$s
lē k!ŭs$^{\varepsilon}$ā′līłEla lāx ō′gwiwalīłas g·ō′kwas. Wä, hë′x·$^{\varepsilon}$īda$^{\varepsilon}$mēsa
ts!Edā′qē ăx$^{\varepsilon}$ē′dxēs łē′$^{\varepsilon}$wa$^{\varepsilon}$yē qa$^{\varepsilon}$s axk·!ā′lēxa qā′tsē$^{\varepsilon}$stāla qa $^{\varepsilon}$wī$^{\varepsilon}$lēs 5
q!wā′g·îlīł lā′xēs k!ŭdzē′lasē. Wä, g·î′l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la q!wā′g·îlīłExs
la′ē LEp!ā′līłxa łē′$^{\varepsilon}$wa$^{\varepsilon}$yē. Wä, g·î′l$^{\varepsilon}$mēsē LEbēła łē′$^{\varepsilon}$wa$^{\varepsilon}$yaxs la′ē
ăxk·!ā′laxa qā′tsē$^{\varepsilon}$stāla qa k!ŭdzEdzō′līłēsōq. Wä, g·î′l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la
k!ŭs$^{\varepsilon}$ā′līłExs la′ēda ts!Edā′qē ăxā′xōdxa la k·!ā′$^{\varepsilon}$yaẋ$^{\varepsilon}$wītsēs k·!a′-
wasē qa$^{\varepsilon}$s pEx·$^{\varepsilon}$īdēq lā′xēs lEgwī′łē. Wä, g·î′l$^{\varepsilon}$mēsē ḡwāł pEx·a′qēxs 10
la′ē hă′$^{\varepsilon}$msgEmdxa $^{\varepsilon}$wā′pē qa$^{\varepsilon}$s sEłbEẋŭldzō′dēs lā′xa pE′nkwē
k·!ā′yaẋ^{u} k·!ā′wasa. Wä, g·î′l$^{\varepsilon}$mēsē ḡwāł sEłbEẋwa′sa $^{\varepsilon}$wā′pē
lā′qēxs la′ē ăx$^{\varepsilon}$ē′dxa ha$^{\varepsilon}$madzowē′ łē′$^{\varepsilon}$wa$^{\varepsilon}$ya qa$^{\varepsilon}$s k·!ō′k!ŭpsEndēxa
pE′nkwē k·!ā′yaẋwa k·!ā′was qa$^{\varepsilon}$s ăxdzō′dalēs lā′xa ha$^{\varepsilon}$madzōwē′
łē′$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, g·î′l$^{\varepsilon}$mēsē ḡwā′łExs la′ē ăx$^{\varepsilon}$ē′dxēs ts!Eba′ts!ē qa$^{\varepsilon}$s 15
k!ŭnxts!ōdēsa L!ē′$^{\varepsilon}$na lāq. Wä, g·î′l$^{\varepsilon}$mēsē ḡwā′łExs la′ē ăxElīłxa la
g·īdzâ′yaatsa pE′nkwē k·!ā′yaẋwa k·!ā′wasa łē′$^{\varepsilon}$wa$^{\varepsilon}$ya qa$^{\varepsilon}$s lē LEp-
dzamō′līłas lā′xa ha$^{\varepsilon}$mā′pLaq. Wä, la ḡŭldzō′tsa k.!ō′k!ŭpsaa′kwē
pEnk^{u} k·!ā′wasē lā′xa ha$^{\varepsilon}$madzowē′ łē′$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, la ăx$^{\varepsilon}$ē′dxa

Then she takes the ‖ oil-dish and puts it on what they are going to eat, and she also | takes water and draws it for them. When it is in the morning, | the guests all rinse their mouths. After they have finished | drinking, they take the blistered half-dried halibut and | dip it into the oil. Then they put it into their mouths. ‖ They do not chew it first, for it is brittle, but they take much | oil on it. When they have finished eating, the woman folds up | the food-mat, and puts it down at the place where she is sitting, | together with the oil-dish. Then she draws water for them, and | they drink. After they have all finished drinking, they wait ‖ for the second course. |

Boiled Dried Halibut.— | When the dried halibut has been in the house a long time, it turns red, | and it is also hard and tough. When it is this | way, the woman takes her kettle, and she takes ‖ the dried halibut and folds it into a ball. Then she puts it into the kettle, | and she pours water over it, and she only stops | when the top of the dried halibut is covered with water. Then she takes a | flat sandstone and puts it on top of it, to keep the dried halibut under water. | Then she puts it over the fire. Then it boils for a long time. ‖ When she thinks that it is soaked through, | she takes it off, and she lets the kettle stay on the floor of the house. Then | the woman

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ts!Eba'ts!ē qa$^{\varepsilon}$s lē hă'nqas lā'xa ha$^{\varepsilon}$mä'Lē. Wä, laEmxaā'wisē ăx$^{\varepsilon}$ē'dxa $^{\varepsilon}$wā'pē qa$^{\varepsilon}$s lē tsēx·$^{\varepsilon}$ī'ts lāq. Wä, g·î'l$^{\varepsilon}$mēsē gaā'laxs la'ē hë'x·$^{\varepsilon}$idaEm $^{\varepsilon}$nā'x̣wa ts!Ewē'L!Exōdēda k!wē'łē. Wä, g·î'l$^{\varepsilon}$mēsē gwāł nā'qaxs la'ē dā'x·$^{\varepsilon}$īd lā'xa pE'nkwē k·!ā'yax̣wa k·!ā'wasa qa$^{\varepsilon}$s L!E'nxstEndēs lā'xa L!ē'$^{\varepsilon}$na. Wä, la ts!Eq!ŭ'sas lā'xēs sE'msē. Wä, laE'm k·!ēs mā'lēx̣^{u}bendEq qaxs tsō'saē. Wä, lā'ḷa q!ē'q!Ebālaxa L!ē'$^{\varepsilon}$na. Wä, g·î'l$^{\varepsilon}$mēsē gwāł ha$^{\varepsilon}$mā'pExs la'ēda ts!Edā'qē k·!ō'x̣ŭ-lītxa ha$^{\varepsilon}$madzowē' łē'$^{\varepsilon}$wa$^{\varepsilon}$ya qa$^{\varepsilon}$s lē ăx$^{\varepsilon}$ā'līłaq lā'xēs k!waē'lasē ḷE$^{\varepsilon}$wa ts!Eba'ts!ē. Wä, lā'xaa tsē'x·$^{\varepsilon}$ītsa $^{\varepsilon}$wa'pē lāq. Wä, lā'x·da$^{\varepsilon}$xwē nā'x$^{\varepsilon}$īda. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la nā'x$^{\varepsilon}$īdExs la'ē ăwE'lg̣Em-g·alīł qas hë'lēg·întsE$^{\varepsilon}$wē.

Boiled Dried Halibut (K·!Ek·!ā'wasg·äxa xamasē hă'nx·Laakwa).— Wä, hë'$^{\varepsilon}$maaxs la'ē gä'łēda k·!a'wasē; wä, la L!ā'L!Eg̣ŭdzō'x̣$^{\varepsilon}$wīda. Wä, lā'xaa p!ē'sa. Wä, lā'xaa ts!Exa'. Wä, hë'$^{\varepsilon}$maaxs la'ē hë g̣wē'x·$^{\varepsilon}$īdē, wä, lē'da ts!Edā'qē ăx$^{\varepsilon}$ē'dxēs hă'nx·Lanowē qa$^{\varepsilon}$s ăx$^{\varepsilon}$ē'dē-xa k·!ā'wasē qa$^{\varepsilon}$s k·!ō'xsEmdēq. Wä, la ăxts!ō'ts lā'xa hă'nx·La-nowē. Wä, la g̣ŭq!Eqa'sa $^{\varepsilon}$wā'pē lāq. Wä, ā'ł$^{\varepsilon}$mēsē g̣wāł g̣ŭqa'sa $^{\varepsilon}$wā'paxs la'ē t!EpEyā'lēda k·!ā'wasaxa $^{\varepsilon}$wā'pē. Wä, la ăx$^{\varepsilon}$ē'dxa pExsE'mē dE$^{\varepsilon}$na' t!ē'sEma qa$^{\varepsilon}$s pāqEyî'ndēs lāq qa wŭ'nsałayōsa k·!ā'wasē. Wä, la hă'nx·LEnts lā'xēs lEg̣wī'łē. Wa, la$^{\varepsilon}$mē'sē g̣ē'g·î-łī$^{\varepsilon}$Em maE'mdElq̣ŭla. Wä, g·î'l$^{\varepsilon}$mēsē k·ō'taq laE'm pEx$^{\varepsilon}$wī'da la'ē hă'nx·sEndEq. Wä, â'Emxaā'wisē la ha$^{\varepsilon}$nē'ła hă'nx·Lanowaxs la'ē ăx$^{\varepsilon}$ē'dēda ts!Edā'qaxēs ts!Eba'ts!ē qa$^{\varepsilon}$s k!ŭxts!ō'dēsa L!ē'$^{\varepsilon}$na lāq.

takes her oil-dish and pours oil into it. | Then she takes a small dish 13
and puts it down at the place where she sits. | At last she takes her
tongs and takes out the flat piece of ‖ sandstone, and she puts it 15
down at the end of the fire. | Then she also takes out with the tongs
what has been cooked, and she puts it into the | small dish. She
puts down her tongs, and takes what | has been cooked by her and
spreads it out. She breaks it into pieces | of the right size for our
mouths. As soon as she has done so, ‖ she takes her food-mat and 20
spreads it out before those | who will eat with her, and she puts the
small dish on it. Then she pours | oil into the oil-dish; and she also
puts it at the outer corner | into the small dish. Then (those who
are going to eat) drink fresh water; and after they finish | drinking,
they begin to eat. After they finish eating, ‖ they drink water. 25
Then the woman takes the small dish and | empties into the kettle
what is left over. Then she pours | water into (the dish) and washes
it out. When it is clean, | she pours fresh water into it, and she puts
it again before those | who have eaten. Then they wash their
hands; and ‖ after they have finished, they wait for the second 30
course. That is | all about this. |

Scorched Halibut-Skin.—When | the skin has been dried, the 1
woman just takes it down from where it has been hanging, | in the

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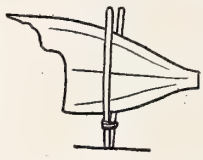
Wä, la ăxᵉē′dxēs łā′logŭmē qaᵉs lē k·ā′g·alīłas lā′xēs k!waē′lasē. 13
Wä, lā′wīsḷa ăxᵉē′dxēs k·!îpLā′la qaᵉs k·!îp!ē′dēs lā′xa pā′qEyaᵉyē
dEᵉna′ t!ē′sEma. Wä, la k·!îp!ā′līłas lā′xa ōnâ′lisasēs lEgwī′łē. Wä, 15
lā′xaa k·!îp!ē′ts lā′xēs haᵉmē′x·sīlasEᵉwē qaᵉs lē k·!îpts!ō′ts lā′xa
łā′lōgŭmē. Wä, la g·ēg·alīłxēs k·!îpLā′la. Wä, la dā′x·ᵉīdxēs
haᵉmē′x·sīlasEᵉwē qaᵉs dā′łᵉīdēq. Wä, la k·!ō′k!ŭpsE′ndēq qa
â′ᵉmēsē hăᵉyā′ładzEqEla lā′xEns sE′msēx. Wä, g·î′lᵉmēsē gwā′łExs
la′ē ăxᵉē′dxēs haᵉmadzowē′ łē′ᵉwaᵉya qaᵉs LEpdzamōlīłēs lā′xēs 20
hamō′tLē. Wä, la hă′ndzōtsa łā′lōgŭmē lāq. Wä, la k!ŭ′nxts!ōtsa
L!ē′ᵉna lā′xa ts!Eba′ts!ē. Wä, lā′xaa k·ats!ō′ts lāx L!ā′sanēqwasa
łā′lōgŭmē. Wä, la naxᵉīdxa ā′łta ᵉwā′pa. Wä, g·î′lᵉmēsē gwāł
nā′qaxs la′ē hăᵉmx·ᵉī′da. Wä, g·î′lᵉmēsē gwāł haᵉmā′pExs la′ē
nā′xᵉīdxa ᵉwā′pē. Wä, lē′da ts!Edā′qē ăxᵉē′dxa łā′lōgŭmē qaᵉs 25
qEpstE′ndēsēs hăᵉmsâ′ᵉyē lā′xa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa
ᵉwā′pē lāq qaᵉs ts!ō′x̣ŭg·îndēq. Wä, g·î′lᵉmēsē ë′g·îg·axs lā′ē
gŭxts!ō′tsa ā′łta ᵉwāp lāq. Wä, lä x̣wē′laqa k·ax·dzamōlīłas
lā′xa haᵉmā′pdē. Wä, lā′x·daᵉxwē ts!E′nts!Enx̣ᵉwīda. Wä, g·î′l-
ᵉmēsē gwā′łExs la′ē ăwE′lgEmg·alīł qaᵉs hë′lēgîntsEᵉwē. Wä, laE′m 30
gwāł lā′xēq.

Scorched Halibut-Skin (Ts!Enkᵘ L!ēs).—Wä, g·î′lᵉEm lE′mᵉwEmx·ᵉ- 1
īdēda L!ēsaxs la′ēda ts!Edā′qē â′Em ăxā′xōd lā′qēxs gē′x̣wałaē

rear of the house. She takes her tongs, and takes up | the skin with them, by the middle, in this manner: Then she blisters || its edge on the flesh side; and when all the fat on its side begins to cook, | then she blisters the inner side; | and when all its fat begins to cook, she turns it over and | scorches its back. As soon as it is covered with blisters, | it is done. Then the woman takes her food-mat, || and she takes the scorched skin and puts it on a (mat); and she rolls it up | and treads on it, to make it soft, and also that the | scorched parts may come off. After she has trodden on it for a long time, | it is done. Then she opens it out, and spreads out the mat that she has been using. | Then she strikes the scorched skin on the middle of the mat, || so that the scorched part comes off; then she stops. | Then she shakes the mat, so that the scorched part comes off. Then she breaks into pieces the | scorched skin and puts them down on the food-mat. | Immediately they drink water, and eat it quickly, while | the scorched skin is still hot; for as soon as it gets cold, || it becomes hard. After they finish eating, | they drink fresh water. Scorched skin is not given at a feast. | Only the owner eats it when it is scorched. | They do not dip scorched skin into oil, because it is very | fat. That is all. ||



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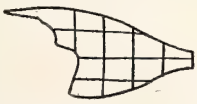
lā'xa ō'gwīwalīłasa g·ō'kwē qa^{c}s ăx^{c}ē'dēxēs k·!îpLā'la qa^{c}s k·!îp!ē'dēs lāx nEgō'yâ^{c}yasa L!ē'sē g·a gwä'łēg·a (*fig.*). Wä, la pEx·ā'x ēwEnxa^{c}yas lā'xa E'lsadza^{c}yē. Wä, g·î'l^{c}mēsē ^{c}na'ẓwa la mEdE'lx^{c}wīdē tsE'ntsEnxŭnxa^{c}yasēxs la'ē pEx·^{c}ī'dEx ō'ts!âwas. Wä, g·î'l^{c}mēsē ^{c}wī^{c}la la mEdE'lx^{c}wīdē tsE'nxwa^{c}yasēxs la'ē lē'x·^{c}īdEq qa^{c}s ts!Ex·^{c}ī'dēx ăwī'g·a^{c}yas. Wä, g·î'l^{c}mēsē la hamE'lgEdzōdēda pE'nsäxs la'ē L!ō'pa. Wä, la ăx^{c}ē'dēda ts!Edā'qaxēs ha^{c}madzowē' łē'^{c}wa^{c}ya. Wä, la ăx^{c}ē'dxa ts!E'nkwē L!ē'sa qa^{c}s pEgEdzō'dēs lā'qēxs la'ē lē'x^{c}ŭndEq. Wä, la t!ē'p!ēdEq qa pē'x^{c}wīdēs. Wä, hë'^{c}mis la lawä'lisa ts!ā'x·mōtē ăxdzEwē'q. Wä, g·î'l^{c}mēsē gē'g·îlīl t!ē'paqēxs la'ē gwā'ła. Wä, la dā'ł^{c}īdEq. Wä, lā'xaa LEp!ā'lītaxaaxēs ăxElēda łē'^{c}wa^{c}yē. Wä, la ẓŭsa'sa ts!E'nkwē L!ēs lāx nEgEdzâ'^{c}yasa łē'^{c}wa^{c}yē. Wä, g·î'l^{c}mēsē ^{c}wī^{c}lâwēda ts!ā'x·mōtaxs la'ē gwā'ła. Wä, la k·!ît^{c}ēdxa łē^{c}wa^{c}yē qa lawäyēsa ts!ā'x·mōtē. Wä, la k·!ō'k!ŭpsEndxa ts!E'nkwē L!ē'sa qa^{c}s ăxdzō'dalēs lā'xa ha^{c}madzowē' łē'^{c}wa^{c}ya. Wä, hë'x·^{c}ida^{c}mēsē nā'x^{c}īdxa ^{c}wa'pē qa^{c}s hā'labalē hă^{c}mx·^{c}ī'dqēxs hë'^{c}maē a'łēs ts!E'lkwēda ts!E'nkwē L!ē'sa, qaxs g·î'l^{c}maē wŭdEx·^{c}ī'da, wä, la p!ē's^{c}īda. Wä, g·î'l^{c}mēsē gwāł ha^{c}mā'pExs la'ē nā'x^{c}īdxa ā'łtē ^{c}wā'pa. Wä, lā'xaa k·!ēs k!wē'ladzEma ts!E'nkwē L!ē'sa; lē'x·a^{c}mēda ăxnō'gwadäs ha^{c}mā'pqēxs ts!E'nkwaē. Wä, lā'xaa k·!ēs ts!Epa'sa ts!E'nkwē L!ēs lā'xa L!ē'^{c}na, qaxs â'laē tsE'nxwa. Wā, laE'm gwā'ła.

Poked Halibut-Skin.—When the skin has been | kept for a long time, and its fat turns red, it is not | good to be scorched. When the owner wants to eat it, | she takes her kettle and pours water ‖ into it until it is half full. Then she puts it on the fire. | She takes down the skin from the place where she has hung it up, in the rear of the house. | Then she takes her fish-knife and cuts the skin into pieces, in | this manner: |



As soon as she finishes cutting it, she waits for the water to boil ‖ in the kettle. As soon as it begins to boil, | she puts the pieces of skin into it; and when (the skin) is all in (the kettle), she | takes her tongs and pokes down on top of the skin, so as to | keep it under the water in which it is being boiled. Therefore | it is called "poked skin." After it has been boiling for a long time, ‖ when she thinks that it is soaked, she takes it off of the fire. | Then she takes her small dish and puts it down at the place where she is sitting. | Then she takes her tongs and takes the poked skin out of the water, and | puts it into the small dish. As soon as it is all out of the kettle, | she drinks fresh water, when it is not ‖ in the morning; but when it is morning, she rinses her mouth. As soon as | she has finished drinking, she eats it | while it is still hot; for when it gets cold, they can not | bite

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Poked Halibut-Skin (Q!ō′dEẋ^{u} L!ēs).—Wä, g·î′l^{e}mēsē la ga′ła la ăxē′lakwa L!ē′saxs la′ē L!ā′x^{e}wīdē tsEnxwa^{e}yas. Wä, la k·!ē′s la ĕk·, lāx ts!Ex·ā′sE^{e}wē. Wä, g·î′l^{e}mēsē ha^{e}maē′xsdēda ăxnō′-gwadäsēxs la′ē ăx^{e}ē′dxēs hă′nx·Lanowē qa^{e}s gŭxts!ō′dēsa ^{e}wā′pē lāq qa nEgō′yâlēsēxs la′ē hă′nx·LEnts lā′xēs lEgwī′łē. Wä, la ăxā′xōdxa L!ē′sē lā′xēs gē′xwałaa′sē lā′xa ō′gwīwalīłasa g·ō′kwē. Wä, la ăx^{e}ē′dxēs xwaLā′yowē qa^{e}s t!ō′t!Ets!Endēxa L!ē′sē g·a gwäłēg·a (*fig.*).

Wä, g·î′l^{e}mēsē gwāł t!ō′saqēxs la′ē ē′sEla qa mEdElx^{e}wī′dēsa ^{e}wā′pē la g·ē′ts!âxa hă′nx·Lanowē. Wä, g·î′l^{e}mēsē mEdElx^{e}wī′dExs la′ē ăxstE′ntsa t!Ewē′kwē L!ēs lāq. Wä, g·î′l^{e}mēsē ^{e}wī^{e}la^{e}staxs lā′ē ăx^{e}ē′dxēs k·!îpLā′la qa^{e}s q!ō′dEnsałēs lā′xa ō′kŭya^{e}yē L!ē′sa qa lE′nsēs lā′xa ^{e}wā′paläsēs ha^{e}mē′x·sīlasE^{e}wē. Wä, hë′^{e}mis lā′g·iłas Lē′gadEs q!ō′dEkwē L!ē′sa. Wä, la^{e}mē′sē gē′g·îlīł^{e}Em maE′mdEl-qŭla. Wä, g·î′l^{e}mēsē k·ō′taq laE′m pē′x^{e}wīdaxs la′ē hănx·sE′ndEq. Wä, la ăx^{e}ē′dxēs łā′logŭmē qa^{e}s hă′ng·alīłēs lā′xēs k!waē′lasē. Wä, la ăx^{e}ē′dxēs k·!îpLā′la qa^{e}s k·!îpŭstā′lēxa q!ō′dEkwē L!ē′sa qa^{e}s lē k·!îpts!â′las lā′xa łā′logŭmē. Wä, g·î′l^{e}mēsē ^{e}wī^{e}lōsta lā′xa hă′nx·-Lanowaxs la′ē hë′x·^{e}idaEm nā′x^{e}īdxa ā′łta ^{e}wā′pa; yîxs k·!ē′saē gaā′la. Wä′x·ē gaā′laxs la′ē ts!Ewē′L!Exōda. Wä, g·î′l^{e}mēsē gwā′łExs la′ē nā′x^{e}īda. Wä, lawī′sLa ha′yałōmāla ha^{e}mx·^{e}ī′dqēxs hë′^{e}maē ā′łēs ts!E′lqwē, qaxs g·î′l^{e}maē wŭdEx·^{e}ī′da, wä, la k·!ēs q!ē′q!ak·!ēmaxs la′ē p!ē′s^{e}īda. Wä, g·î′l^{e}mēsē gwāł ha^{e}mā′pa lā′xēs

it, because it is hard. When she finishes eating, | taking it up with
25 her hands as she eats, she puts down her ‖ small food-dish and pours out (the contents) outside of the house; for they do | not often eat all the poked skin, | and also it is not good when it is boiled again after it has been cold. | Therefore it is only thrown away. When | the woman comes in again into her house, she pours water into (her
30 small dish) ‖ and washes it out; and when it is clean, | she pours fresh water into it, and they all wash their hands; | and after they have finished, they do not eat a second course. Sometimes the old people | eat with spoons the liquid of the poked salmon, and they
35 eat | dried halibut raw and dry with the poked skin. ‖ After they have eaten, they drink fresh water. | This also is not given at a feast given by the chief to his tribe; | only the owner eats it; and they do not | dip it into oil, for it is really fat. That is | all about this. ‖

1 **Boiled Halibut-Edges.**—When | the (halibut-) edges begin to be dry, and when there are many of them, | they are tied in the middle with narrow strips of cedar-bark, and they hang in the | rear of the fire of
5 the house. Then the owner invites ‖ the chiefs in. As soon as they are all in the house, the woman | takes a kettle and puts it down on the side of the | fire nearest the door. She takes down sometimes

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xā'max·ts!ānaēna$^{\varepsilon}$yaxs ha$^{\varepsilon}$mā'paē, wä, la k·ā'g·îlīłxēs ha$^{\varepsilon}$maa'ts!ēda
25 łā'logŭmē qa$^{\varepsilon}$s lē qEpEwE'lsaq lā'xa L!ā'sanâ$^{\varepsilon}$yasēs g·ō'kwē qaxs k·!ē'saē q!ūnā'lá $^{\varepsilon}$wī$^{\varepsilon}$la ha$^{\varepsilon}$mx·$^{\varepsilon}$ī'dxa q!ō'dEkwē L!ē'sa. Wä, hë'-$^{\varepsilon}$misēxs k·!ē'saē ëk· lāx ē't!ēdē hă'nx·LEntsōxs la'ē wŭdEx·$^{\varepsilon}$ī'da. Wä, hë'$^{\varepsilon}$mis lā'g·iłas â'Em ts!Ex$^{\varepsilon}$ī'dayowē. Wä, g·î'l$^{\varepsilon}$mēsē g·ā'x ēdēLēda ts!Edā'qē lā'xēs g·ō'kwaxs la'ē gŭxts!ō'tsa $^{\varepsilon}$wā'pē lāq
30 qa$^{\varepsilon}$s ts!ō'xŭg·îndēxēs łā'logŭmē. Wä, g·î'l$^{\varepsilon}$mēsē ë'g·ig·axs la'ē gŭxts!ō'tsa ā'łta $^{\varepsilon}$wāp lā'qēxs la'ē $^{\varepsilon}$wī$^{\varepsilon}$la ts!E'nts!Enx$^{\varepsilon}$wīda. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē k·!ēs hë'lēg·înda. Wä, lē'da q!ŭlsqŭ'l$^{\varepsilon}$yakwē $^{\varepsilon}$nał$^{\varepsilon}$nE'mp!Ena yō'sax $^{\varepsilon}$wā'palāsa q!ō'dEkwē L!e'sa LōXs masaasa k·!ā'wasē k·!Elx· â'Em lE'mxwa lā'xa q!ō'dEkwē L!ē'sa. Wä,
35 g·î'l$^{\varepsilon}$mēsē gwāł ha$^{\varepsilon}$mā'pExs la'ē nā'x$^{\varepsilon}$īdxa ā'łta $^{\varepsilon}$wā'pa. Wä, k·!ē's$^{\varepsilon}$Emxaa hă$^{\varepsilon}$mg·īlayō lā'xa k!wē'lasēda g·ī'gămaεyaxēs g·ō'kŭ-lōtē. Lē'x·aEm ha$^{\varepsilon}$mā'pqēda ăxnō'gwadäs. Wä, lā'xaa k·!ēs ts!E'pEla lā'xa L!ē'$^{\varepsilon}$na qaxs â'lak·!ālaē tsE'nxwa. Wä, laE'mxaa gwāł la'xēq.

1 **Boiled Halibut-Edges** (Hă'nx·Laak^{u} xwā'xŭsEnxē$^{\varepsilon}$).—Wä, hë'-$^{\varepsilon}$maaxs la'ē lE'mx$^{\varepsilon}$wīdēda xwā'xŭsEnxa$^{\varepsilon}$yaxs la'ē q!ē'nEma lā'xēs laē'na$^{\varepsilon}$yē yîLō'yōlaxa ts!ē'q!ē dEna'sa. Wä, la tē'kŭlāLEla lāx ō'gwīwalīłasa lEgwī'łasa g·ō'kwē. Wä, lē'da ăxno'gwadäs Lē'$^{\varepsilon}$la-
5 laxa g·ä'xsä. Wä, g·î'l$^{\varepsilon}$mēsē g·āx $^{\varepsilon}$wī$^{\varepsilon}$laēLElaxs la'ēda ts!Edā'qe ăx$^{\varepsilon}$ē'dxa hă'nx·Lanowē qa$^{\varepsilon}$s lē hă'ng·alīłaq lā'xa ōbē'x·Lālalīłasa lEgwī'łē. Wä, la ăxā'xōdxa $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmp!Ena sEk·!ā'x·īdōyola xwā'-

five bundles | of edges tied in the middle, and she puts the bundles 8
into the kettle. | She does not untie the tying of narrow cedar-bark in
the middle. It ‖ remains in the way it was tied into bundles. Then 10
she pours water into the (kettle); | and when it is half full of water,
she takes an | old mat and covers the top with it. As soon as she
has done so, | she puts it on the fire. As soon as this is finished, |
the chiefs begin to sing the songs of olden times; but the ‖ woman 15
takes her dishes and puts them down at the place where she is sitting, | and also the tongs. Everything is ready, and | (what is in
the kettle) has been boiling on the fire for a long time. After four |
songs have been sung, the guests stop singing. | Then the kettle is
taken off of the fire; and the woman takes her tongs, ‖ and takes off 20
the old mat covering and puts it down at the | door-side of the fire.
Then she takes up with the tongs the middle of one bundle of | edges
and puts it into one dish. She | continues doing so with the others,
and puts each into one dish. | As soon as they are all out of the water,
she unties the narrow ‖ strip of cedar-bark with which they were tied 25
in the middle, and finally she divides them into the several dishes. |
As soon as she has done so, she takes a food-mat and | spreads it
before the guests. Then she puts the dishes | on it, and she gives
them water. After they finish drinking, | they begin to eat. They

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xŭsEnxa^{c}ya qa^{c}s qŭ'lx·ts!ōdēs lā'xa hă'nx·Lanowē. Wä, laE'm 8
k·!ēs gŭdEx·^{c}ī'dEx yîḶō'yōyas ts!ē'q!a dEna'sa. Wä, laE'm hëx·-
sä'Em gwä'łaxs la'ē qŭ'lx·ts!ōyâ. Wä, lē gŭq!Eqa'sa ^{c}wā'pē lāq. 10
Wä, la^{c}mē'sē nē'łk·Eyax·^{c}īda^{c}mēda ^{c}wā'pē lā'qēxs la'ē ăx^{c}ē'dxa
k·!ā'k·!ōbanē qa^{c}s aë'k·!ē nā'sEyînts lāq. Wä, g·î'l^{c}mēsē gwā'łExs
la'ē hă'nx·LEnts lā'xēs lEgwī'łē. Wä, g·î'l^{c}mēsē gwā'łExs la'ē
dE'nx^{c}īdēda g·īg·î'gămа^{c}yasa g·î'ldzE^{c}yala q!E'mdEma. Wä, lā'Ḷēda
ts!Edā'qē ăx^{c}ē'dxēs łō'Elq!wē qa^{c}s g·ā'xē ăx^{c}ā'lītas lā'xēs k!waē'lasē; 15
wä, hë'^{c}misa k·!îpLā'la. Wä, la^{c}mē'sē ^{c}nā'x̣wa gwā'lītExs la'ē
gē'g·îlīł maE'mdElqŭlēda hă'nx·Lāla. Wä, g·î'l^{c}mēsē mō'sgEmēda
q!E'mdEmē dE'nx^{c}ēdayōsa k!wē'łaxs la'ē gwāł dE'nxEla. Wä, la
hănx·sanowēda hănx·Lanowaxs laēda ts!Edāqē ăx^{c}ēdxēs k·!îpLāla
qa^{c}s k·!îp!ī'dēs lā'xa k·!ā'k·!obanē nayî'ma qa^{c}s k·!îp!ā'lītēs lā'xa 20
ōnâ'līsasēs lEgwī'łē. Wä, la k·!îbō'yōdxa ^{c}nE'mx·īdoyâla xwā'-
xŭsEnxa^{c}ya qa^{c}s k·!îpts!ō'dēs lā'xa ^{c}nEmē'xLa łō'q!wa. Wä, la
ha^{c}nā'ł hë gwē'g·ilaxa waō'kwē ăxts!â'las lā'xa ^{c}nEmē'xLa łō'q!wa.
Wä, g·î'l^{c}mēsē ^{c}wī^{c}lōstaxs la'ē gŭdEx·^{c}ī'dxa yaē'Ḷoyŭwēx·däs ts!ē'q!a
dEna'sa. Wä, lawī'sḶē ts!ā'lasi^{c}lālas lā'xa waō'kwē łō'Elq!wa. 25
Wä, g·î'l^{c}mēsē gwā'łExs la'ē ăx^{c}ē'dxa ha^{c}madzowē' łē'^{c}wa^{c}ya qa^{c}s
lē LEpdzamō'līłas lā'xa k!wē'łē. Wē, la k·ā'dzōdaslasa łō'Elq!wē
lāq. Wä, la tsē'x·^{c}ītsa ^{c}wa'pē lāq. Wä, g·î'l^{c}mēsē gwāł nā'qaxs
la'ē hă^{c}mx·^{c}ī'da. Wä, laE'm xā'max·ts!āna dā'x·^{c}īdxēs ha^{c}ma'^{c}yē

take up the food with their hands ‖ and bite off the ends of the long edges. After they have finished | eating it, they drink water, and they carry home for their wives what is left. | Then they carry it home when they leave the | house; and they wash their hands in their own houses. | No second course is given with this, for it is a valuable food for feasts, for ‖ this kind is very costly; and they do not dip it into oil, for | it is very fat. That is all about this. |

Roasted Halibut-Edges.—When | the (halibut-)skin is half dry, the edge is torn off. | Then it is tied in the middle with narrow strips of cedar-bark, and is hung up in the | rear of the house. Sometimes the woman and her ‖ husband desire to eat of it. Then the woman requests her | husband to make roasting-tongs. Immediately | he shaves down a piece of red pine, and splits it in the same way as | fire-tongs (are split); only this is different, that below it has a sharp point | where the top of the fire-tongs is. Then the woman takes narrow strips of ‖ cedar-bark and ties them around it one span of our fingers | from the sharp lower end. When this is | done, the woman takes the half-dried edges | and puts them in coils into the roasting-tongs, in this manner:[1] As | soon as they are all in the roasting-tongs, she ties a narrow strip of ‖ cedar-bark around the top, so that the tongs may not spread when

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qa^{c}s q!EX·ba′^{c}yēxa g·î′lsg·ît!ē xwā′xŭsEnxa^{c}ya. Wä, g·î′l^{c}mēsē gwāł ha^{c}mā′pqēxs la′ē nā′x^{c}īdxa ^{c}wā′pē. Wā, la mō′t!ēdxēs E′nx·sâ^{c}yē qaē′s gEgEnE′mē. Wä, laE′m dā′laqēxs la′ē hō′qŭwEls lā′xa g·ō′kwē. Wä, ā′ł^{c}mēsē ts!E′nts!Enx^{c}wīd lā′xēs g·ig·ō′kwē. Wä, laE′m k·!ēs hë′lēg·întsE^{c}wa qaxs ^{c}wā′lasaē k!wē′ladzEma qaxs łā′x̣ŭlaē gwē′x·sdEmas. Wä, la k·!ēs ts!E′pEla lā′xa L!ē′^{c}na qaxs â′laē la tsE′nxwa. Wä, laE′m gwāł lā′xēq.

Roasted Halibut-Edges (L!ō′bEk^{u} xwā′xŭsEnxē^{c}).—Wa, hë′^{c}maaxs la′ē k·!ā′yax̣^{c}wīdēda L!ē′saxs la′ē xwaso′yŭwēda xwā′xŭsEnxa^{c}yē. Wä, la yîḶō′yōtsōsa ts!ē′q!ē dEna′sa qa^{c}s tēx̣^{c}waLE′lōdayowē lāx ō′gwiwalīłasa g·ō′kwē. Wä, la ^{c}nā′ł^{c}nEmp!Enēda ts!Edā′qē ḶE^{c}wis łā′^{c}wŭnEmē ha^{c}maē′xsd lāq. Wä, lē′da ts!Edā′qē ăxk·!ā′laxēs łā′^{c}wŭnEmē qa L!ō′psayōgwīlēsēx L!ō′psayâ. Wä, hë′x·^{c}ida^{c}mēsē k·!ā′x̣^{c}widxa wŭnā′gułē qa^{c}s xō′x̣^{c}wīdē qa yū′wēs la g̣wē′x·sōxda k·!îpLā′lax. Wä, lē′x·a^{c}mēs ōgŭqāłayōsēxs ë′x·baēda bE′nba^{c}yas, yîx ō′xtâ^{c}yasa k·!îpLā′la. Wä, lē′da ts!Edā′qē ăx^{c}ē′dxa ts!ē′q!ē dEna′sa qa^{c}s yîł^{c}ī′dēs lā′xa ^{c}nE′mp!Enk·ē lā′xEns q!wā′q!wax·ts!ā-na^{c}yēx, g·ä′g·iLEla lā′xa ë′x·ba lā′x bE′nba^{c}yas. Wä, g·î′l^{c}mēsē gwā′łExs la′ēda ts!Edā′qē ăx^{c}ē′dxa k·!ā′yax̣wē xwā′xŭsEnxa^{c}ya qa^{c}s lē q!E′lx·ts!ōdālas lā′xa L!ō′psayowē g·a gwä′łēg·a (*fig.*).[1] Wä, g·î′l^{c}mēsē ^{c}wī^{c}la la ăxts!â′ lā′xa L!ō′psayâxs la′ē yîł^{c}ē′tsa ts!ē′q!ē dEna′s lāx ō′xtâ^{c}yas qa k·!ē′sēs dExEtō′x̣^{c}wīdēda L!ō′psayowaxs la′ē

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[1] See figure on p. 344.

they | get hot. Then she takes thin cedar-sticks and | puts them on 16
lengthwise, one on each side of the end | of the edges, and she puts a
stick crosswise, one at each end. | Then she puts it up by the side of
the fire, and it is not long before she turns it around. ‖ As soon as it 20
is done, the woman takes her food- | mat and spreads it out at the
place where she is sitting. Then she takes the | roasted edges and
puts them on it and takes them out of the tongs. | Then they drink
water. After they have finished drinking water, | they take long
strips of the edges and bite them off from the end. ‖ After they have 25
finished eating them, the woman takes her small dish | and pours
some water into it, and they wash their hands. | After they have
done so, the woman puts away what is left over, | and they drink
water. It is not put into a | dish when they eat it; and they do not
dip it into oil, for it is ‖ very fat; and also this is not given to the 30
tribe at a feast. | That is all about this. |

Dried Halibut-Head.—When it is winter | and they can not catch 1
halibut, the wife of the | fisherman takes dried halibut-head and
soaks it in bilge-water | of the fishing-canoe of her husband. After
it has been soaking for four days ‖ in the fishing-canoe, the woman 5
takes her kettle | and puts it down by the side of the fire. Then she

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ts!E'lxᶜwīda. Wä, la ăxᶜē'dxa wī'swŭłtowē xōkᵘ k!waxLāᶜwä qaᶜs 16
k·!aat!ē'dēs. Wä, laE'm wa'x·sEnxaᶜyēda ᶜnā'łᶜnEmts!aqē lāx ō'ba-
ᶜyasa xwā'xŭsEnxaᶜyē. Wä, la gē'gēbEntsa ᶜna'łᶜnEmts!aqē. Wä,
laᶜmē'sē ḷanō'lisaq lā'xēs lEgwī'łē. Wä, k·!ē'st!a gä'łaxs la'ē lē'x·ᶜī-
dEq. Wä, g·î'lᶜmēsē L!ō'pExs la'e ăxᶜē'dēda ts!Edā'qaxēs haᶜma- 20
dzowē' łē'ᶜwaᶜya qaᶜs LEp!ā'lītēs lā'xēs k!waē'lasē. Wä, la ăxᶜē'dxa
L!ō'bEkwē xwā'xŭsEnxaᶜya qaᶜs ăxdzō'dēs lā'qēxs la'ē x·Ek·!Ex·ᶜīdEq.
Wä, lā'x·daᶜxwē nā'xᶜīdxa ᶜwāpē. Wä, g·î'lᶜmēsē gwāł nāqaxs
la'ē dāx·ᶜīdxa g·î'lsg·îlt!Enāla xwāxŭsEnxēᶜ qaᶜs q!Eg·ītbaᶜyēq. Wä,
g·î'lᶜmēsē gwāł haᶜmā'pqēxs la'ē ăxᶜē'dēda ts!Edā'qaxēs łā'lōgŭmē 25
qaᶜs gŭxts!ō'dēsa ᶜwā'pē lāq. Wä, lā'x·daᶜxwē ts!E'nts!Enxᶜwīda.
Wä, g·î'lᶜmēsē gwā'łExs la'ēda ts!Edā'qē g·ē'xaxēs hă'mx·sâᶜyē. Wä,
lā'x·ᶜdaᶜxwē nā'xᶜīdxa ᶜwā'pē. Wä, laE'm k·!ēs ăxts!ō'yō lā'xa
łō'q!wäxs haᶜma'yaē ḷōxs k·!ē'saē ts!E'pEla lā'xa L!ē'ᶜna qaxs
xE'nLElaē tsE'nxwa. Wä, lā'xaa k·!ēs k!wē'ladzEma lāxa g·ō'kŭ- 30
lōtē. Wä, laE'm gwāł lā'xēq.

Dried Halibut-Head (Mā'lēqasdē).—Wä, hë'ᶜmaaxs la'ē ts!ăwŭ'n- 1
xa, la k·!eō's la gwEᶜyō'ḷasxa p!â'ᶜyē. Wä, lē'da gEnE'masa lō'-
q!wēnoxwē ăxᶜē'dxēs mā'lēqasdē qaᶜs lē t!ē'łaq lā'xa tō'xsas lō'-
gwats!äsēs łā'ᶜwŭnEmē. Wä, hë't!a la mō'p!Enxwaᶜsē ᶜnā'läs
t!ē'łtāłExs lā'xa lō'gwats!äxs la'ē ăxᶜē'dēda ts!Edā'qaxēs hă'nx·- 5
Lanowē qaᶜs hă'ng·alītē lā'xa ōnâ'lisasēs lEgwī'łē. Wä, la ăxᶜē'd-

7 takes | her small basket by the handle and carries it out of the house, and she | puts it down by the side of the fishing-canoe. Then she takes out of the water the dried heads and | puts them into the small
10 basket. After it is full, she ‖ takes it up by the handle and carries it into the house. Then | she takes out the dried heads and puts them into the kettle. | As soon as it is full, she pours water into it; and when | it is filled with water, she puts the kettle on the fire. It is | left to boil for a long time, and then the kettle is taken off the
15 fire. ‖ Then the woman takes her dish and takes her | long-handled ladle, and she dips up the dried heads and | puts them into the dish. As soon as they are all out of the water, she drinks | water; and after she finishes drinking, she takes up with her hands | the boiled dried
20 heads and puts them into her mouth. ‖ Then she begins to eat. This is called "eating dried heads." Then | she throws into the fire the bones that remain. After she has finished, | she again pours into the kettle the food that has been left over. | She pours some fresh water into the food-dish that she had used. | Then she washes her
25 hands. After she has finished, she puts away the ‖ kettle. The remains of the dried heads | are in the kettle in the water. She is going to put them on the fire again | when she feels hungry, for heads do not get spoiled even if they are | put on the fire ten times. Then she drinks | fresh water. The dried halibut-head is not used for

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7 xēs lā'laxamē qa^{c}s lē k·!ō'qEwElsElaq lā'xēs g·ō'kwē qa^{c}s lē hănō'-dzElsas lā'xa lō'gwats!ē. Wä, la ăx^{c}wŭstE'ndxa mā'lēqasdē qa^{c}s ăxts!ō'dalēs lā'xa lā'laxamē. Wä, g·î'l^{c}mēsē qō't!axs la'ē k·!ō'-
10 qŭlsaq qa^{c}s lē k·!ō'gwīLElaq lā'xēs g·ō'kwē. Wä, la^{c}mē'sē ăxwŭłts!â'laxa mā'lēqasdē qa^{c}s lē ăxts!â'las lā'xa hă'nx·Lanowē. Wä, g·î'l^{c}mēsē qō't!axs la'ē gŭgEqa'sa ^{c}wāpē lāq. Wä, g·î'l^{c}mēsē qō't!axa ^{c}wā'paxs la'ē hă'nx·LEnts lā'xēs lEgwī'łē. Wä, la^{c}mē'sē gē'g·îlīł maE'mdElqŭlaxs la'ē hă'nx·sanowēda hă'nx·Lanowē. Wä,
15 la^{c}mē'sa ts!Edā'qē ăx^{c}ē'dxēs łō'q!wē qa^{c}s ăx^{c}ē'dēxēs ^{c}wā'lasē g·î'l-t!EXLāla k·ā'ts!Enaqa qa^{c}s xElōstEndēxa mā'lēqasdē qa^{c}s lē xE'l-ts!âlas lā'xa łō'q!wē. Wä, g·î'l^{c}mēsē ^{c}wī^{c}lōstaxs la'ē nā'x^{c}īdxa ^{c}wā'pē. Wä, g·î'l^{c}mēsē gwāł nā'qaxs la'ē dā'x·^{c}ītsēs e^{c}eyasowē' lā'xa hă'nx·Laak^{u} mā'lēqasdē qa^{c}s ts!ō'q!ŭsēs lā'xēs sE'msē. Wä,
20 laE'm hă^{c}mx·^{c}ī'da. Wä, hë'Em Lē'gadEs mEmā'lēqasdē. Wä, laE'm ts!EXLā'lasēs xā'xmōtē lā'xa lEgwī'łē. Wä, g·î'l^{c}mēsē gwā'łExs la'ē x̣wē'laqa gŭxts!ō'tsēs hă^{c}mx·sâ'^{c}yē lā'xa hă'nx·Lanowē. Wä, la gŭxts!ō'tsa ā'łta ^{c}wāp lā'xēs ha^{c}maats!ē'x·dē lō'q!wa. Wä, la ts!E'nts!Enx̣^{c}wīda. Wä, g·î'l^{c}mēsē gwā'łExs la'ē g·ē'xaxa
25 hă'nx·Lanowē. Wä, laE'm g·ē^{c}stā'lēda hă^{c}mx·sâ'^{c}yē mā'lēqasdē lā'xa hă'nx·Lanowē. Wä, laE'm â'Em ē't!ēdEł hă'nx·^{c}LEndLEq qō pō'sq!Ex·^{c}īdLō, qaxs k·!ē'saē ^{c}yā'x·sEmx·^{c}īdExs wā'x·^{c}maē nEqa'-p!Ena hă'nx·LEndayowēda mā'lēqasdē. Wä, lawī'sLa nā'x^{c}īdxa ā'łta ^{c}wā'pa. Wä, laE'm k·!ēs LE'^{c}lālayuwēda mā'lēqasdē â'Em

inviting (to a feast). ‖ Only the owners—that is, the woman, her 30
husband, | and her children—eat it; and this also is not dipped into
oil. | That is all about this. |

Dried Halibut-Stomach, boiled | and soaked.—(The dried halibut- 1
stomach) is soaked the same number of days | as the halibut-head,
which is soaked for four | days in the bilge-water of the fishing-canoe
of the fisherman. ‖ The dried stomach is also soaked in the fishing- 5
canoe. | After it has been in the canoe for four days, it swells up. |
Then the woman again takes her small basket by the handle and puts |
it down by the side of the fishing-canoe. She takes the dried |
stomach out of the bilge-water of the fishing-canoe and puts it into
her small basket. ‖ When it is full, she takes it up by the handle and 10
carries it | into her house. Then she puts it down in front of the
fire. | Then she takes her small kettle and washes it out. As soon
as | it is clean, she takes out of the small basket the dried stomach
and | puts it into the small kettle. Then she pours water into it
until ‖ it is full, and puts it on the fire. She does not let it | boil 15
quickly. There is only little fire under the | kettle. The water gets
hot slowly, | and it is on the fire from morning until noon. Then the
woman | takes the kettle from the fire and puts it down at the place
where she is sitting. ‖ Then she takes a small dish and puts it down 20

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lē'x·aᵉmēda ăxnō'gwadäs haᵉma'pEqxa ts!Edā'qē ḷEᵉwīs łā'ᵉwŭnEmē 30
ḷEᵉwīs sā'sEmē. Wä, lā'xaa k·!ēs ts!E'pEla lā'xa L!ē'ᵉna. Wä,
laE'm gwāł laxē'q.

Dried Halibut-Stomach, boiled and soaked (Mō'qwasdäxs hă'nx·- 1
LaakwaE t!E'lkwa).—Wä, hë'Emxaa wā'xsē ᵉnā'läs t!E'lkwē wā'-
xaxsaasas ᵉnā'läsa mā'leqasdäxs la'ē t!ē'łasEᵉwa, yîxs mō'p!En-
ẋwaᵉsaē ᵉnā'läs ăxstā'łExs lā'xa tō'xsasa lō'g̣wats!äsa lō'q!wēno-
xwē. Wä, hë'Emxaā'wisē lē'da mō'qwasdēda lō'g̣wats!ē t!ē'ła- 5
sEᵉwē. Wä, g·î'lᵉmēsē mō'xsē ᵉnäläsēxs la'ē wiwō'ẋᵉwīda. Wä,
laE'mxaā'wisa ts!Edā'qē k·!ōqEwElsxēs lā'laxamē qaᵉs lē hănō'-
dzElsas lax onōdzaᵉyasa lō'g̣wats!ē. Wä, la ăxᵉwElstā'laxa mō'-
qwasdē lāx tō'xsasa lō'g̣wats!ē qaᵉs lē ăxts!â'las lā'xēs lā'laxamē.
Wä, g·î'lᵉmēsē qō't!axs la'ē k·!ō'qŭlsaq qaᵉs lē k·!ō'g̣wīLElaq lā'- 10
xēs g·ō'kwē. Wä, la k·!ō'xᵉwaliłaq lā'xa ōbē'x·Lāläsēs lEg̣wī'łē.
Wä, la ăxᵉē'dxēs haᵉnE'mē qaᵉs ts!ō'ẋŭg·îndēq. Wä, g·îlᵉmēsē
ë'g·îg·axs la'ē ăxwŭłts!ō'dxa mō'qwasdē lā'xa lā'laxamē qaᵉs lē
ăxts!ō'dālas lā'xa haᵉnE'mē. Wä, la g̣ŭq!Eqa'sa ᵉwā'pē lāq qa
qō't!ēs. Wä, la hă'nx·LEnts lā'xēs lEg̣wī'łē. Wä, la k·!ēs hēłq!alaq 15
ha'labala mEdE'lxᵉwida. Wä, laE'm hă'lsElaEm x·ī'q!Exsdalēda
hă'nx·Lanâxa g̣ŭ'lta. Wä, ë'x·ᵉmēsē la ts!Eg̣ŭᵉnā'kŭlē ᵉwā'paläsēxa
g·ä'g·îLEla lā'xa g̣aā'la lā'laa lā'xa nEqä'la. Wä, lē'da ts!Edā'qē
hă'nx·sEndxa hă'nx·Lanowē qaᵉs hă'ng·alīłē lā'xēs k!waē'lasē. Wä,
la ăxᵉē'dxēs łā'lōg̣ŭmē qaᵉs haᵉno'līłē lā'xa hă'nx·Lanowē. Wä, 20

21 by the side of the kettle. | Then she also takes her fish-knife and puts it into a small dish. | Then she takes her tongs and picks up the boiled stomach | and puts it into the small dish. As soon as it is 25 all out | of the kettle, she takes a thin cedar-board ‖ four fingers wide and one span and four | fingers long. She puts it down crosswise by | the side of the small dish. Then she takes the dried stomach and puts it down on it. | She takes her fish-knife and cuts it into small pieces | of the right size to go into our mouths. After the 30 woman has ‖ cut up what she is cutting, she takes the kettle and | pours out the liquid of the dried stomach outside of the house. | Then she carries it back into the house by the handle and puts it down at the place where she is sitting. | Then she pours fresh water into it and washes it out | inside. As soon as it is clean, she pours 35 it out again ‖ outside of the house. As soon as this is done, she brings it back and puts it down | by the side of the fire. Then she pours fresh water on the | pieces of dried stomach, and she washes them well. As soon as | all the soot is washed off and they are white outside, she | puts them into the small kettle; and when they are 40 all in, she pours fresh ‖ water over them. Now the small kettle is full of water; and she makes a good | fire, so that it blazes up well. Then she puts the kettle on the | fire, and it does not take long

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21 lā'xaa ăxᵉē'dxēs xwa'ḷayowē qaˢs lē g·ē'ts!ōts lā'xa łā'lōgŭmē. Wä, la ăxᵉē'dxēs k·!îpLā'la qaˢs k·!îp!ē'dēs lā'xa hă'nx·Laakwē mō'qwasdä qaˢs lē k·!îpts!â'las lā'xa łā'lōgŭmē. Wä, g·î'lˢmēsē ᵉwīᵉlōsta lā'xa hă'nx·Lanowaxs la'ē ăxᵉē'dxa pE'ldzowē k!wā'gEdzâ, la mō'-25 dEnē ᵉwā'dzEᵉwasas lā'xEns q!wā'q!wax·ts!ānaᵉyēx; wä, la mō'dEnbalēda ᵉnE'mp!Enk·ē lā'xEns bā'Laxs la'ē gayo'sas lā'xa ō'gwägaᵉyasa łā'lōgŭmē. Wä, la ăxᵉē'dxa mō'qwasdē qaˢs pagEdzō'dēs lāq. Wä, la ăxᵉē'dxēs xwā'ḷayowē qaˢs ămᵉEmē'x·sa!ē t!ō't!Ets!ā'laq qa â'ᵉmēsē hē'ładzEqEla lā'xEns sE'msēx. Wä, lē'da ts!Edā'qE ᵉwīᵉla 30 t!ō't!Ets!Endxēs t!ō'sasEᵉwaxs la'ē ăxᵉē'dxa hă'nx·Lanowē qaˢs !ē qEpEwE'lsax ᵉwa'palax·däsa mō'qwasdē lāx L!ā'sanâᵉyasēs g·ō'kwē. Wä, g·āx xwē'laqa k·!ō'gŭLElaq qaˢs hă'ng·alīłēq lā'xEs k!waë'-lasē. Wä, laᵉmēsē gŭxts!ō'tsa ā'łta ᵉwāp lāq qaˢs aë'k·!ē ts!ō'xŭ-g·îndEq. Wä, g·î'lˢmēsē la ë'g·îg·axs la'ē ē't!ēd la qEpEwE'lsaq 35 lā'xēs L!ā'sanâᵉyē. Wä, g·î'lˢmēsē gwā'łExs g·ā'xaē hă'ng·alīłas lāx ōnâ'lisasēs lEgwī'łē. Wä, la gŭq!Eqa'sa ā'łta ᵉwāp lā'xa t!E-wē'kwē mō'qwasdä. Wä, lā'xaē aë'k·!a ts!ō'xᵉwīdEq. Wä, g·î'lᵉmēsē la ᵉwīˢlâwēda q!wałōbEsaxs laē mElmadzōxᵉwīda. Wä, la ăxts!â-las lā'xa haᵉnE'me. Wä, g·î'lᵉmēsē ᵉwīlts!âxs la'ē gŭq!Eqa'sa ā'łta 40 ᵉwāp lāq. Wä, la qō't!aᵉma haᵉnE'maxa ᵉwā'paxs la'ē aë'k·!îx·ᵉīd-xēs lEgwī'łē qa ë'k·ēs x·ī'x·îqEla. Wä, la hă'nx·LEnts !ā'xēs lE-gwī'łē. Wä, k·!ē'st!a gä'łaxs la'ē mEdElxᵉwī'da. Wä, laᵉmē'sēda

before it boils. Then | for a long time the woman watches it while 43
it is boiling. | When the water is nearly dried up, she pours fresh
water || into it. When it is evening, the kettle is taken off, | and 45
then it is done. Immediately the woman takes her | spoon and dips
the dried stomach out into a small dish. | She does not take the
liquid. Only what is edible is dipped out | into the small dish. As
soon as the small dish is full, she calls || her husband to come and sit 50
down in the evening. Then they | drink water. After they finish
drinking, the | woman takes pointed cedar-sticks and pricks | into
the dried stomach. She (eats) the same way with the pointed cedar-
stick | as white people eat with forks: she || pricks with it into the 55
dried stomach and puts it into her mouth. |. When she finishes eating
the dried stomach, the woman takes up the | small food-dish and
pours back what is left over | into the small kettle. Then she pours
fresh water into it and | washes the inside. As soon as it is clean,
she pours more water || into it, and they wash their hands; and 60
after they finish, | they drink fresh water. Dried stomach is also
not used at feasts; | and they do not dip it into oil, for it is really |
fat. |

Soaked Dried Halibut-Fins.— | Dried halibut-fins are also soaked 1
in the bilge-water of the fishing-canoe; | only this is different, that

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ts!Edā'qē q!ā'q!ala lā'qēxs la'ē gē'g·îlīł maE'mdElqŭla. Wä, 43
g·î'l$^{\varepsilon}$mēsē Elā'q lE'mx̣$^{\varepsilon}$wīdē $^{\varepsilon}$wā'pasēxs la'ē gŭq!Eqa'sa ā'łta $^{\varepsilon}$wāp
lāq. Wä, g·î'l$^{\varepsilon}$mēsē dzā'qwaxs la'ē hă'nx·sanâwēda hă'nx·Lanowē. 45
Wä, laE'm L!ō'pa. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsa ts!Edā'qē ăx$^{\varepsilon}$ē'dxēs
k·ā'ts!Enaqē qa$^{\varepsilon}$s tsEyō'sēsa mō'qwasdē lā'xa ła'lōgŭmē. Wä,
laE'm k·!ēs lē $^{\varepsilon}$wā'paläs; â'Em lē'x·a$^{\varepsilon}$ma ha$^{\varepsilon}$maē'sas la tsEyō'dzEm
lā'xa łā'lōgŭmē. Wä, g·î'l$^{\varepsilon}$mēsē qō'tlēda łā'lōgŭmaxs la'ē LE'$^{\varepsilon}$lā-
laxēs łā'$^{\varepsilon}$wŭnEmē qa g·ā'xēs k!wā'g·alīłxa la dzā'qwa. Wä, lā'x·- 50
da$^{\varepsilon}$xwē nā'x$^{\varepsilon}$īdxa $^{\varepsilon}$wā'pē. Wä, g·î'l$^{\varepsilon}$mēsē gwāł nā'qaxs la'ēda
ts!Edā'qē ăx$^{\varepsilon}$ē'dxa k·!ā'k·!Ex̣^{u}baa'kwē k!wa$^{\varepsilon}$xLā'wa qa$^{\varepsilon}$s L!E'nqēs
lā'xa mō'qwasdē. Wä, laE'm yō gwē'g·ilasa ë'x·ba k!wa$^{\varepsilon}$xLā'wē
gwē'g·ilasasa mā'małäxs ha$^{\varepsilon}$mā'paasa ha$^{\varepsilon}$mayowē'. Wä, laE'm
L!E'nqas lā'xa mō'qwasdē qa$^{\varepsilon}$s ts!ō'q!ŭsēs lā'xēs sE'msē. Wä, 55
g·î'l$^{\varepsilon}$mēsē gwāł mEmā'lēqasdEg·îxs la'ēda ts!Edā'qē k·ā'g·ilīłxēs
ha$^{\varepsilon}$maa'ts!ē łā'lōgŭma qa$^{\varepsilon}$s x̣wē'laqē qEp$^{\varepsilon}$stE'ntsēs hă$^{\varepsilon}$mx·sâ'$^{\varepsilon}$yē
lā'xa ha$^{\varepsilon}$nE'mē. Wä, la gŭxts!ō'tsa ā'łta $^{\varepsilon}$wāp lāq qa$^{\varepsilon}$s ts!ō'-
x̣ŭg·îndēq. Wä, g·î'l$^{\varepsilon}$mēsē ë'g·îg·axs la'ē ē't!ēd gŭxts!ō'tsa $^{\varepsilon}$wā'pē
lāq. Wä, lā'x·da$^{\varepsilon}$xwē ts!E'nts!Enx̣$^{\varepsilon}$wīda. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs 60
la'ē nā'x$^{\varepsilon}$īdxa ā'łta $^{\varepsilon}$wā'pa. Wä, laE'mxaa k·!ēs k!wē'ladzEmēda
mō'qwasdē. Wä, lā'xaa k·!ēs ts!E'pEla lā'xa L!ē'$^{\varepsilon}$na, qaxs â'laē
tsE'nxwa.

Soaked Dried Halibut-Fins (PElpa'łxa t!E'lkwē pā'Lasdē).—Wä, 1
hë'Emxaē t!ē'łasE$^{\varepsilon}$wa pā'Lasdēda tō'xsasa lō'gwats!ē. Wä, lē'x·a-

they are soaked for six days | in the canoe, for they are thick. Therefore they are soaked for a long time. ‖ As soon as they swell up, the woman takes her small basket | and carries it by the handle to the side of the place where the canoe is on the ground. | Then she takes one fin and washes off the soot that is on it. | As soon as it is all off, she puts it into the small basket. She only | stops when the small basket is full. Then she carries the small basket ‖ into her house, and she puts it down by the side of the fire. | Then she takes the small kettle and washes it out inside. As soon as it is clean, | she takes split cedar-sticks. She breaks them into pieces, and | puts them crosswise in the bottom of the small kettle, (forming a grating). As soon as this is done, | she takes the soaked fins and puts them on ‖ the crossed split cedar-sticks in the small kettle. | She does not want what she is cooking to be burned: therefore | she puts the cedar-sticks under it. When the small kettle is full of | dried fins, she pours water into it; and she only stops pouring | when it is full. Then she puts the kettle on the fire. It ‖ stays on the fire for a long time. Sometimes it is put on the fire in the morning, | and it is not done until afternoon. As soon as it is done, | the woman takes her tongs and takes the | kettle off the fire. Then she takes her small dish and puts it down at the | place where she is sitting. Then she

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3 ᵉmēs ōᵉgŭqāłayōsēxs k·!ē′saē â′ᴇm q!ᴇᴌ!ᴇp!ᴇ′nxwaᵉsē ᵉnā′läs t!ē′łt!āłᴇxs lā′xa xwā′k!ŭna, qaxs wō′kwaē, lā′g·īłas gä′ła t!ē′ła.
5 Wä, g·î′lᵉmēsē pē′xᵉwīdᴇxs la′ēda ts!ᴇdā′qē ăxᵉē′dxēs lā′laxamē qaᵉs lē k·!ō′xᵉwᴇlsaq !āx ō′gwäg·ayᵉasa xwā′k!ŭnäxs hă′nsaē. Wä, lē ăxᵉē′dxa ᵉnᴇ′mē pᴇla′ qaᵉs ts!ōxâ′lēxa q!wałō′bᴇsē ăxdzᴇwē′q. Wä, g·î′lᵉmēsē ᵉwī′ᵉlâxs la′ē ăxts!ō′ts lā′xa lā′laxamē. Wä, ā′łᵉmēsē gwā′łᴇxs la′ē qō′t!ēda lā′laxamē. Wä, lē k·!ō′gwīłxa lā′laxamē
10 lā′xēs g·ō′kwē qaᵉs lē k·!ō′xᵉwalīłaq lāx ōnō′lisasēs lᴇgwī′łē. Wä, la ăxᵉē′dxēs haᵉnᴇ′mē qaᵉs ts!ō′xŭg·ᴇndēq. Wä, g·î′lᵉmēsē ë′g·îg·axs la′ē ăxᵉē′dxa xō′kwē k!waᵉxᴌā′wē. Wä, la k·ō′k·ᴇᵉxᵘsᴇ′ndᴇq qaᵉs gayiᵉlä′lax·ᵉīdēq lāx ōts!â′wasa haᵉnᴇ′mē. Wä, g·î′lᵉmēsē gwā′łᴇxs la′ē ăxwŭłts!ōdxa t!ᴇ′lkwē pā′ᴌasdē qaᵉs lē ăxdzōdāla lā′xa
15 gaᵉyiᵉlä′ᵉlakwē xōkᵘ k!waᵉxᴌā′wa lāx ō′ts!âwasa haᵉnᴇ′mē. Wä, laᴇ′m gwā′q!ᴇłaq k!ŭmᴇlg·îłts!owē haᵉmē′x·sīlasᴇᵉwas, lā′g·īłas bᴇnā′xᴌᴇntsa k!waᵉxᴌā′wē lāq. Wä, g·î′lᵉmēsē qō′t!ēda haᵉnᴇ′maxa pā′ᴌasdäxs la′ē gŭxᵉī′tsa ᵉwā′pē lāq. Wä, ā′łᵉmēsē gwāł gŭ′qaxs la′ē qō′t!a. Wä, la hă′nx·ᴌents lā′xēs lᴇgwī′łē. Wä, laᵉmē′sē
20 gē′x·ᴌalaᴇm hă′nx·ᴌala; ᵉnā′łᵉnᴇmp!ᴇnaas hă′nx·ᴌᴇntsōxa gaā′la. Wä, la ā′łᵉᴇm ᴌ!ō′pxa la gwāl ᵉnᴇqä′la. Wä, g·î′lᵉmēsē ᴌ!ō′pᴇxs la′ēda ts!ᴇdā′qē ăxᵉē′dxēs k·!îpᴌā′la qaᵉs k!wētsᴇ′ndēs lā′xa hă′nx·ᴌanowē. Wä, la ăxᵉē′dxēs łā′lōgŭmē qaᵉs hă′ng·alīłēs lā′xēs k!waē′lasē. Wä, la ăxᵉē′dxa k·!îpᴌā′la qaᵉs k·!îp!ī′dēs lā′xa pā′ᴌasdē

takes her tongs and takes out the dried fins, ‖ and she puts them into 25
the small dish. When the small dish is full, | she calls her children
and her husband to come and sit down. | Then they drink fresh
water; and after they finish drinking, | they take whole pieces of dried
fins and eat them. They | hold them in their hands while they are
eating. After they have finished ‖ eating, the woman takes the small 30
dish and pours back | into the kettle what is left over. She pours
some water | into (the dish) and washes it out inside; and when it is
clean, she | pours more fresh water into it, and they wash their
hands. | As soon as this is finished, they drink fresh water. That is
all ‖ about this. They do not dip it into oil, for it is fat; | and it is 35
also not given at feasts to other people, for | only the owners eat it.

The Indians always | drink water before they begin to eat and when
they have finished; | for the people in olden times said that if they
should not drink ‖ water when they were about to eat, those who 40
should forget | to drink water before they eat or when they finish
would rot inside. | The reason why they rinse their mouths in the
morning before they eat is to | get off the sleepiness of the throat.
Therefore they do this way. | That is all about this. ‖

Halibut-Spawn.—Halibut-spawn is not kept for a long time. | As 1
soon as it is half dried, it is boiled | in a small kettle. Some water is

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qa$^{\epsilon}$s le k·!îpts!ō′dēs łā′lōgŭmē. Wä, g·î′l$^{\epsilon}$mēsē qō′t!ēda łā′lōgŭma- 25
sēxs la′ē LE′$^{\epsilon}$lālaxēs sā′sEmē ḶE$^{\epsilon}$wīs łā′$^{\epsilon}$wŭnEmē qa g·ā′xēs k!ŭs$^{\epsilon}$-
ā′lītła. Wä, lē nā′x$^{\epsilon}$īdxa ā′łta $^{\epsilon}$wā′pa. Wä, g·î′l$^{\epsilon}$mēsē gwāł nā′qaxs
la′ē dā′x·$^{\epsilon}$īdxa sEnā′la pā′Lasda qa$^{\epsilon}$s hă$^{\epsilon}$mx·$^{\epsilon}$ī′dēq. Wä, laE′m
â′Em dēdā′lalītłqēxs la′ē ha$^{\epsilon}$mā′pa. Wä, g·î′l$^{\epsilon}$Emxaā′wisē gwāł
ha$^{\epsilon}$mā′pa la′ēda ts!Edā′qē k·ā′g·îlītłxa łā′logŭmē qa$^{\epsilon}$s lē qEpstE′nd- 30
xēs hă$^{\epsilon}$mx·sâ′$^{\epsilon}$yē lā′xa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa $^{\epsilon}$wā′pē
lāq. Wä, la ts!ō′ẋŭg·îndEq. Wä, g·î′l$^{\epsilon}$mēsē ë′g·îg·axs la′ē ẋwē′laqa
gŭxts!ō′tsa ā′łta $^{\epsilon}$wāp lāq. Wä, la′x·da$^{\epsilon}$xwē ts!E′nts!Enẋ$^{\epsilon}$wīda. Wä,
g·î′l$^{\epsilon}$mēsē gwā′łExs la′ē nā′x$^{\epsilon}$īdxa ā′łta $^{\epsilon}$wā′pa. Wä, laE′m gwāł
lā′xēq. Wä, laE′m k·!ēs ts!Epa′x L!ē′$^{\epsilon}$na qaxs tsE′nxwaē. Wä, 35
laE′mxaa k·!ēs k!wē′ladzEm lā′xa ō′gŭ$^{\epsilon}$la bEgwā′nEma, yîxs â′$^{\epsilon}$maē
lē′x·aEm ha$^{\epsilon}$mā′qēda ăxnō′gwadäs. Wä, la hë′mEnāła$^{\epsilon}$ma bā′k!ŭmē
nā′naqałg·iwālaxa $^{\epsilon}$wā′paxs k·!ē′s$^{\epsilon}$maē hă$^{\epsilon}$mx·$^{\epsilon}$ī′da ḶōXs la′ē gwā′ła,
qaxs $^{\epsilon}$nē′k·aēda g·ā′lē bEgwā′nEmxs g·î′l$^{\epsilon}$mēlaxē k·!ēs nā′x$^{\epsilon}$īdxa
$^{\epsilon}$wā′paxs g·ā′!ē ha′$^{\epsilon}$maaxēs ha$^{\epsilon}$mā′LE, wä, la xaxē′x$^{\epsilon}$īdēda L!Elē′wa$^{\epsilon}$yē 40
nā′x$^{\epsilon}$īdxa $^{\epsilon}$wā′paxs k·!ē′s$^{\epsilon}$maē hă$^{\epsilon}$mx·$^{\epsilon}$ī′da, ḶōXs la′ē gwā′ła. Wä,
hë′$^{\epsilon}$mis lā′g·ītłas ts!Ewē′L!Exōdxa gaā′läxs g·ā′laē ha′$^{\epsilon}$maa qa
lawä′yēsēs bEq!ŭlē′L!Exawa$^{\epsilon}$yē. Wä, hë′$^{\epsilon}$mis lā′g·ītłas hë gwē′g·ilē.
Wä, laE′m gwāł lā′xēq.

Halibut-Spawn (Tsä′p!ēdza$^{\epsilon}$yē).—Wä, k·!ē′sḶa gä′ła ăxē′lakwa tsä- 1
p!ēdza$^{\epsilon}$yasa p!â′$^{\epsilon}$yē. G·î′l$^{\epsilon}$Em k·!ā′yaẋ$^{\epsilon}$wīdExs lā′ē hă′nx·LEntsE$^{\epsilon}$wa

poured into the | small kettle, and it is put over the fire of the house. As soon ‖ as the water begins to boil, the woman takes down the | spawn from where it is hanging, and puts it into the boiling | kettle on the fire. After it has been boiling for a long time, | it is taken off and is done. Then the woman takes a | small dish and a spoon, and she dips out the boiled ‖ spawn and puts it into the small dish. As soon as | it is all out of the water, they drink water, and they just take it up with their hands | and bite off the end as they eat it; and they do not eat much | before they finish, for this is not very good food. | The men do not often eat the spawn. That is the only ‖ reason why the woman boils it, that it brings bad luck if it is not | boiled; for the men of early times said, that, if it were not done, | her husband would not get a bite,—if for once | the woman should not boil what comes from the halibut caught by her | husband. As soon as the woman finishes eating, ‖ she pours out what is left over. Then she drinks water. | That is all about this. |

Middle Piece of Halibut.—I have forgotten | the piece in the middle,—the fat that is under the skin between | the two flat sides of the halibut, the meat just on top of the ‖ backbone. As soon as the skin is taken off, the | woman cuts off the piece in the middle, and there

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lā'xaaxa ha$^{\varepsilon}$nE'mē. Wä, laE'm â'Em gŭxts!ō'yuwēda $^{\varepsilon}$wā'pē lā'xa ha$^{\varepsilon}$nE'mē qa$^{\varepsilon}$s hă'nx·Lanowē lā'xa lEgwī'łasa g·ō'kwē. Wä, g·î'l-$^{\varepsilon}$mēsē mEdE'lx$^{\varepsilon}$wīdēda $^{\varepsilon}$wā'paxs la'ēda ts!Edā'qē ăxā'xōdxa tsä'p!ē-dza$^{\varepsilon}$yē lā'xēs gē'ẋwałaasē qa$^{\varepsilon}$s ăx$^{\varepsilon}$stE'ndēs lā'xa maE'mdElqŭla hă'nx·Lanōxs hă'nx·Lalamaē. Wä, la gē'g·îlīł$^{\varepsilon}$Em maE'mdElqŭlaxs la'ē hă'nx·sanâ. Wä, laE'm L!ō'pa. Wä, lē'da ts!Edā'qē ăx$^{\varepsilon}$ē'dxēs łā'lōgŭmē ḷE$^{\varepsilon}$wa k·ā'ts!Enaqē qa$^{\varepsilon}$s xElōstEndēxa hă'nx·Laakwē tsä'p!ēdza$^{\varepsilon}$ya qa$^{\varepsilon}$s lē xElts!â'las lā'xa łā'lōgŭmē. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lōstaxs la'ē nā'x$^{\varepsilon}$īdxa $^{\varepsilon}$wā'pē. Wä, â'$^{\varepsilon}$mēsē dā'x·$^{\varepsilon}$ītsēs e$^{\varepsilon}$eyasowē' lāq qa$^{\varepsilon}$s q!Eg·ī'łba$^{\varepsilon}$yēxēs ha$^{\varepsilon}$ma$^{\varepsilon}$yē. Wä, la k·!ēs â'laEm q!ē'k·!Es la'qēxs la'ē gwā'ła, qaxs k·!ē'saē â'laEm ëk· ha$^{\varepsilon}$ma'$^{\varepsilon}$ya. Wä, la k·!ēs q!ŭnā'la ha$^{\varepsilon}$mā'pa bEgwā'nEmaxa tsä'p!ēdza$^{\varepsilon}$yē. Wä, lē'x·a-$^{\varepsilon}$mēs lā'g·iłas ts!Edā'qē hă'nx·LEndEq, qaxs aë'k·īlaē k·!ēs hă'nx·-LEndEq, qaxs $^{\varepsilon}$nē'k·aēda g·ā'lē bEgwā'nEmqēxs k·!ē'sēlaxē lā'lax q!Ek·a'sō lā'xē lō'gŭyōs ła'$^{\varepsilon}$wŭnEmas qō k·!ē'slax $^{\varepsilon}$nE'mp!Enālaxēda ts!Edā'qē hă'nx·LEndlāxa g·a'yołē lā'xa p!â'$^{\varepsilon}$yē, yā'nEmsēs łā'-$^{\varepsilon}$wŭnEmē. Wä, g·î'l$^{\varepsilon}$mēsē gwāł ha$^{\varepsilon}$mā'pa ts!Edā'qaxs la'ē â'Em qEpEwE'lsxēs hă$^{\varepsilon}$mx·sâ'$^{\varepsilon}$yē. Wä, la'xaē nā'x$^{\varepsilon}$īdxa $^{\varepsilon}$wā'pē. Wä, laE'm gwāł lā'xēq.

Middle Piece of Halibut.—Wä, hë'xōḷEn L!Elē'wēsE$^{\varepsilon}$wēda q!wā'q!ŭ-sawa$^{\varepsilon}$yē, yîxa ăxā'ła tsE'nxwē lā'xa ăwā'bâ$^{\varepsilon}$yasa L!ē'sē lā'xa ēwī'g·a-$^{\varepsilon}$yē ḷō$^{\varepsilon}$ ōk!waēdza$^{\varepsilon}$yasa p!â'$^{\varepsilon}$yē, yîx k!ŭtâ'łayōsa q!E'mlalē lāx nEXE-na'$^{\varepsilon}$yasa hă$^{\varepsilon}$mō'mō. Wä, g·î'l$^{\varepsilon}$mē lawä'yēda L!ē'saxs la'ēda ts!E-dā'qē sapō'dxa q!wā'q!ŭsā'wa$^{\varepsilon}$yē. Wä, la xŭ'lkwałēda ăxā'sdäs.

is a groove at the place where it was. | Then the woman puts her 27
forefinger into this groove, | and she opens it out at the place where
the (sides of the) meat meet, along the | backbone. As soon as the
piece in the middle is off, she ‖ throws it into a basket which stands 30
by the side of the woman when she is working on the | halibut. As
soon as she has finished, she takes the basket by the handle and |
carries it into the house. Then she splits a piece of red pine | and
makes roasting-tongs just like the roasting-tongs for the edges, | and
the piece in the middle is put in in the same way as the edges ‖ when 35
they are roasted; and it is eaten in the same manner. | What is left
over is put away; and they eat of it again, | even when it is cold.
That is all about this. |

I have also forgotten the one name of the edges. It is called | by
the Newettee "standing-on-the-edge." ‖

Fresh Codfish (1).—The[1] wife at once breaks | some dried halibut and 1
puts it on a food-mat, and she | pours oil into an oil-dish; and after
she has done so, | she spreads out a food-mat in front of her husband,
and she ‖ puts the oil-dish on it. As soon as she has done so, she 5
takes her | small basket in which she keeps her two fish-knives.
She | is going to remove the guts of the codfish. She takes her
fish-knives, | and takes a codfish so that the head turns towards

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Wä, â'ᵉmēsa ts!Edā'qē la ts!E'mg·ilts!axstālasēs ts!Emā'lax·ts!ā'- 27
naᵉyē lāq, qa ăqō'ẋᵉwīdēsa ăwE'lgōdaᵉyas q!E'mlaläs nEXEnāᵉyasēda
hămō'mowē. Wä, g·î'lᵉmēsē lawä'yēda q!wā'q!ŭsa'waᵉyē, wä, la
ts!Exts!â'las lā'xa lExa'ᵉyē hănō'dzīlisxa ts!Edā'qaxs la'ē ē'axalaxa 30
p!â'ᵉyē. Wä, g·î'lᵉmēsē gwā'łExs la'ē k·!ō'qŭlīsxa lExa'ᵉyē qaᵉs lē
k·!ō'gwī'LElaq lā'xēs g·ō'kwē. Wä, la k·!ā'ẋᵉwīdxa wŭnā'gŭłē
qaᵉs L!ō'psayōgwīlēq, hë gwē'x·sē L!ō'psayâxa xwā'xŭsEnxaᵉyē. Wä,
hë'Emxaa'wisē gwä'łēda q!wā'q!ŭsawaᵉyē gwä'łaasasa xwā'xŭsEnxa-
ᵉyaxs la'ē L!ō'paseᵉwa. Wä, hë'Emxaā'wisē gwē'g·īlaxs la'ē ha- 35
ᵉmā'ᵉya. Wä, la g·ē'xasEᵉwēda hăᵉmsâ'ᵉyē qaᵉs ē't!ēdē hăᵉmx·ᵉī'tsōxs
la'ē wā'x·ᵉEm la wŭda'. Wä, laE'm gwāł laxē'q.

Wä, hëEmxaawēsEn L!Elēwēseᵉwa ᵉnEmē ḷēgEmsa xwāxŭsEnxa-
ᵉyēda q!wāq!ŭsEnxaᵉyē lāxa L!āL!asiqwăla.

Fresh Codfish (1).—Wä,[1] â'ᵉmisē gEnE'mas hë'x·ᵉidaEm k·!ō'p!ēdxa 1
k·!ā'wasē qaᵉs axdzō'dēs lā'xa haᵉmadzowē' łē'ᵉwaᵉya. Wä, la
k!ŭ'nxts!ōtsa L!ē'ᵉna lā'xa ts!Eba'ts!ē. Wä, g·î'lᵉmēsē gwā'łExs
la'ē LEpdza'mōlīłtsa haᵉmadzowē' lē'ᵉwēᵉ lā'xēs ła'ᵉwŭnEmē. Wä, la
k·ā'dzōtsa ts!Eba'ts!ē lāq. Wä, g·î'lᵉmēsē gwā'łExs la'ē ăxᵉē'dxēs 5
lā'laxamē, yîx g·ī'ts!Eᵉwasasēs maᵉłExLa gElts!E'ma. Wä, laE'm
lā'wiyōdLEx ya'x·yEg·ilasa nē'tsa!ᵉyē. Wä, la ăxᵉē'dxes gEłts!E'mē.
Wä, la ăxᵉē'dxa ᵉnE'mē lā'xa nē'ts!aᵉyē qa gwastâ'łēs lāx k!waē'ts!ē-

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[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V., p. 482.

the place where she is sitting. | She first cuts off the pectoral fins. ‖
10 She cuts them out in one piece with the gills. Then she cuts across
the bone in the neck, | and she pulls out the guts. She at once |
cuts off the intestines and throws them away on the | beach. Then
she turns the stomach inside out and puts it down on the | beach.
As soon as all her work is finished, she goes up from the beach ‖
15 and takes her fish-basket. She carries it by the handle down |
to the beach, and takes the stomachs of the codfish and puts them |
into it. As soon as they are all in it, she carries the basket by the handle | into the house. Then she puts it down in front of the fire of
20 her | house. She takes her kettle, pours ‖ water into it, and, when it
is half full of water, she puts it | on the fire. Then her husband
invites in his friends. | As soon as all the guests are in, the woman |
takes the stomachs and puts them into the boiling water of the |
kettle; and when they are all in the water, the woman takes her ‖
25 tongs and stirs what is being cooked. Then | she lets it boil for a
long time before she takes it off from the fire. | At last the woman
takes her spoons and distributes them | among her guests. When
they have one each, she takes the | kettle by the handle and puts it
30 down in front of her guests. Then ‖ she takes a bucket with water
and puts it down in front of her | guests. They drink water from the

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naᶜyas. Wä, hë′ᶜmis g·îl xwā′łᶜītsōsē pEL!xā′waᶜyas. Wä, la
10 ᶜnā′ᶜnEmgoq ḷEᶜwis q!ō′snaᶜyē. Wä, la gē′x·sEndEx t!E′mq!Exā′-
waᶜyas. Wä, â′ᶜmēsē la nē′xŭłts!ōdEx ya′x·yîg·īłas. Wä, hë′x·ᶜi-
daᶜmēsē t!ō′sâlax ts!Enē′xas. Wä, la ts!EqE′nts!ēsaq lā′xa
L!Eṃaᶜisē. Wä, la L!ēp!ExsE′mdxa mōqŭläs qaᶜs ăxᶜā′lisElēs lā′xa
L!Emāᶜisē. Wä, g·î′lᶜmēsē ᶜwīᶜla la gwā′łē ăxsEᶜwa′sēxs la′ē lâ′sdēs
15 qaᶜs lē ăxᶜē′dxēs k·!ō′gwats!ē lExa′ᶜya. Wä, la k·!ō′qŭnts!ē′sElaq
lā′xa L!Emaᶜisē. Wä, la ăxᶜē′dxa mō′qŭläsa nē′ts!aᶜyē qaᶜs ăxts!â′lēs
lāq. Wä, g·î′lᶜmēsē ᶜwīᶜlts!âxs la′ē k·!ō′xwŭsdē′sElaq qaᶜs k·!ō′gwē-
LElaq lā′xēs g·ō′kwē. Wä, la k·!ō′xᶜwāliłas lā′xa ōstâ′lītasēs
g·ō′kwē. Wä, la hë′x·ᶜidaEm ăxᶜēdxa hă′nx·Lanō, qaᶜs gŭxts!ō′-
20 dēsa ᶜwā′pē lāq. Wä, laᶜmēsē ᶜnEgō′yōlaxa ᶜwā′paxs la′ē hă′nx·-
LEnts lā′xa lEgwī′łē. Wä, la Lē′ᶜlalē łā′ᶜwŭnEmasēxēs ᶜnēᶜnEmō′-
kwē. Wä, g·î′lᶜmēsē g·āx ᶜwīᶜlaēLēda Lē′ᶜlānEmaxs la′ēda ts!Edā′qē
ăxᶜē′dxa mō′qŭla qaᶜs ăxᶜstā′lēs lā′xa la maE′mdElqŭla ᶜwāpsa
hă′nx·Lāla. Wä, g·î′lᶜmēsē ᶜwīᶜlaᶜstaxs lā′ēda ts!Edā′qē ăxᶜē′dxēs
25 k·!îpLa′la qaᶜs xwē′tElgaᶜyēxēs haᶜmē′x·sīlasEᶜwē. Wä, laᶜmē′sē
gē′g·ilīł qaᶜs maE′mdElqŭlaxs la′ē hă′nx·sanâ lā′xa lEgwī′łē. Wä,
laᶜmēsē ts!Edā′qē ăxᶜē′dxēs k·ā′k·Ets!Enaqē qaᶜs lē ts!Ewā′naēsas
lā′xēs Lē′ᶜlānEmē. Wä, g·î′lᶜmēsē ᶜwīᶜ′lxtoxs la′ē k·!ō′qŭᶜlīłxa
hă′nx·Lanowē qaᶜs lē hă′nx·dzamō′lītas lā′xa Lē′ᶜlānEmē. Wä, la
30 ăxᶜē′dxēs ᶜwabEts!â′la nā′gats!ä qaᶜs lē hă′nx·dzamō′lītas lā′xēs
Lē′ᶜlānEmē. Wä, lā′x·daᶜxwē xama′g·ägēxa nā′gats!äxs la′ē nā′xᶜīd

corner of the bucket. | After they have finished drinking, the bucket 32
is put away. | Then they eat with spoons out of the kettle. | The
woman takes her small dishes and ‖ puts them down behind the 35
kettle from which they are eating; | and as soon as they find a
stomach with their spoons, they put it into the small dish; | and
when they finish eating the gills and the liquid with their spoons,
they put down the spoons | with which they have been eating, and
they take the stomachs with their hands | and bite them off; and
after they have finished eating them, the ‖ woman takes the small 40
dish and pours back what is left over | into the kettle from which
they have been eating. Then she pours some water | into (the dish)
and washes it out; and when it is clean, she again | pours fresh water
into it. Then she places it before her guests, | and they wash their
hands; but the woman ‖ takes by the handle the kettle from which 45
they have been eating, and puts it down at the | outer end of the fire.
After this has been done, she takes the bucket | with water and places
it before her guests, and | they again drink from the corner of the
bucket. | Then the woman takes the dish in which they washed their
hands and ‖ puts it down at the place where she is sitting. Then the 50
guests go out. | This kind of food is also not a food for the morning,
and no | oil is poured into it, and it is not used at feasts for many |

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lā'xa ᶜwā'pē. Wä, lā'x·daᶜxwē gwāł nā'qaxs la'ē g·ē'xasEᶜwēda 32
nā'gats!ē. Wä, lā'x·daᶜxwē yō'sᶜwŭłtsâlaxēs yō'sasEᶜwē lā'xa
hă'nx·Lanowē. Wä, lē'da ts!Edā'qē ăxᶜē'dxa łā'Elōgŭmē qaᶜs lē
k·ā'g·alīłElas lāx ā'LaᶜyasaHa'ᶜmaats!ēᶜyē hă'nx·Lanâ. Wä, g·î'l- 35
ᶜmēsē yayō'sk·înaxa mō'qŭläxs la'ē g·ē'ts!ōts lā'xa łā'lōgŭmē. Wä,
g·î'lᶜmēse gwāł yō'saxa q!ō'snaᶜyē ḷEᶜwa ᶜwā'palāxs la'ē g·ī'g·alīłtsēs
yeyō'yats!ēxa k·ā'k·Ets!Enaqaxs la'ē xā'max·ts!āna dā'x·ᶜīdxa
mō'qŭla qaᶜs q!Eg·ī'łbEyēq. Wä, g·î'lᶜmēsē gwāł haᶜmā'pqēxs la'ēda
ts!Edā'qē ăxᶜē'dxa łā'lōgŭmē qaᶜs lē ẋwē'laqa gŭxts!ō'tsa hăᶜmx·- 40
sâ'ᶜyē lā'xa haᶜmaa'ts!ē hă'nx·Lanâ. Wä, la gŭxts!ō'tsa ᶜwā'pē
lāq. Wä, la ts!ō'ẋŭg·îndEq. Wä, g·î'lᶜmēsē ë'g·îg·axs la'ē ẋwē'laqa
gŭxts!ō'tsa ā'łta ᶜwāp lāq. Wä, la k·ax·dzamō'lītas lā'xēs LēᶜlānEmē.
Wä, lā'x·daᶜxwē ts!E'nts!Enẋᶜwīda. Wä, lā'ḷēda ts!Edā'qē k·!ō'-
qŭlīłaxa haᶜmaa'ts!ē hă'nx·Lanâ qaᶜs lē hă'ng·alīłas lā'xa ō'bēx·- 45
Lalīłasa lEgwī'łē. Wä, g·î'lᶜmēsē gwā'łExs la'ē k·!ō'qŭlīłxa nā'gats!ē
ᶜwā'bEts!âla qaᶜs lē hă'nx·dzamō'lītas lā'xēs LēᶜlānEmē. Wä, la'x·-
daᶜxwē ē't!ēd xa'mag·ägēxa nā'gats!äxs la'ē nā'xᶜīdxa ᶜwā'pē. Wä,
lā'ḷēda ts!Edā'qē ăxᶜē'dxa ts!E'nts!Engwats!ē łō'q!wa qaᶜs lē k·ā'-
g·alīłas lā'xēs k!waē'lasē. Wä, laE'm hō'qŭwElsēda LēᶜlānEmē. Wä, 50
laE'mxaa k·!ēs haᶜma'ᶜyē gwē'x·sdEmasēxa gaā'la. Wä, lā'xaa k·!ēs
k!ŭnq!Eqasōsa L!ē'ᶜna. Wä, la k·!ēs k!wē'ladzEm lā'xa q!ē'nEmē

men, and the numaym is not invited to it. | Only four or six friends of
55 the ‖ one who caught the codfish eat of the bull-head, for that is its name | when it is eaten; and the one who invites his friends says, | "We will eat bull-head to-morrow." Thus he says. And the reason why its name is | "bull-head" is that the stomach of "the-one-who-pulls" is never full, and also | the stomach of the black cod and of the
60 kelp-fish and of the *xŭldzōs*. That is its other ‖ name when it has been cooked and when it has been caught by the | fisherman; for the fisherman does not allow | the guts of the codfish and of the halibut to stay in the body over night; for it is said, that, if | his wife should not do so, he would never again have a | bite from the halibut or ‖
65 codfish or black cod or *q!wä'qEla* and also the *t!ot!ōp!ē* and also the *gwāẋᵘgŭᵉwa* and | also the *gwEᵉlēk·*. There is only one | way of doing with these nine kinds when they are first caught by the fisherman. | That is all about this. |

1 **Fresh Codfish** (2).—Sometimes the | woman cooks at once these eight kinds besides the | halibut, and the eight kinds of fishes are eaten
5 fresh | when the tribes are really hungry; and they also do ‖ so when they get rotten. The only difference when they are | fresh is, that the woman cuts the codfish right away. | Both sides of the neck of the codfish are cut, and then around | the back of the head;

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53 bē'bEgwānEma, ḷōᵉmē'da ᵉnEᵉmē'mōtē k·!ē's'ᵉEmxaa LE'ᵉlāᵉlayō lāq. Â'Em lē'x·aᵉmēda mō'kwē ḷōxs q!EL!ō'kwaē ᵉnēᵉnEmō'kwasa
55 yā'nEmaxa nē'ts!aᵉyē haᵉmā'pxa k!ŭmē'sē, qaxs hë'ᵉmaē ḷē'gEmsē wā'x·ī haᵉmā'ᵉya. Wä, la ᵉnē'k·ēda LE'ᵉlaläxēs ᵉnēᵉnEmō'kᵘ: "K!wōk!ŭmē'sg·ELEnsä'i," ᵉnē'k·ē. Wä, hë'Em lā'g·ĭłas ḷē'gadEs k!ŭmē'saxs k·!ē'saē qō't!aēnoxwē mō'qŭläsa nē'ts!aᵉyē, ḷEᵉwa mō'-qŭläsa nā'łEmE ḷEᵉwa' pEx·ī'tē ḷEᵉwa' xŭ'ldzōsē. Hë'Em ᵉnE'mē
60 ḷē'gEmasēxs la'ē hă'nx·LEntsEᵉwa, ḷōxs g·ā'lōḷā'nEmaē yīsa' bā'kŭᵉlēnoxwaq, yîxs k·!ē'saē hëłq!alē'da bā'kŭᵉlēnōxwaq xaᵉmāla k·!ēs lā'wōyowē yā'x·yîg·ĭłasa nē'ts!aᵉyē ḷEᵉwa p!â'ᵉyē qaxs g·î'lᵉmē-laxē k·!ē'slaxē gEnE'mas hë gwē'x·ᵉīdlaxē laE'mᵉlā'wisē k·!ē'slax lā'lax ē't!ēdlax q!Ek·a'sōxs la'ē ē't!ēd bā'kŭlaxa p!â'ᵉyē ḷEᵉwa
65 nēts!aᵉyē ḷEᵉwa nāłEmē ḷEᵉwa q!wä'qEla; hë'ᵉmisa t!ō't!ōp!ē. Wä, hë'ᵉmisa gwā'ẋᵘgŭᵉwa; wä, hë'ᵉmisḷēda gwEᵉlē'k·ē. Hë'Em ᵉnE'mē gwē'g·ilasē qaē'da ᵉnā'ᵉnEmax·ᵉīdāłäxs g·ā'laē g·ā'xalisElēda bā'kŭ-läq. Wä, laE'm gwāł lā'xēq.

1 **Fresh Codfish** (Ḡē'ta nē'ts!ēᵉ) (2).—Wā, ᵉnā'łᵉnEmp!Enaᵉmēda ts!Edā'qē hë'x·ᵉidaEm haᵉmē'x·silaxa maᵉłgŭnā'łīdała ō'gŭᵉla lā'xa p!â'ᵉyē. Wä, lē'x·aᵉmēs halaxwasō'gwīłtsa maᵉłgŭnā'łīdāła mamaē'-masExs â'lak·!ālaē pâ'lēda lē'Elqwălalaᵉyē. Wä, la hë'Emxat! gwē'-
5 g·ilasēxs la'ē q!ap!ā'lax·ᵉīda. Wä, lē'x·aᵉmēs ō'gŭᵉqała'yōsēxs gē'taē, yîxs hë'x·ᵉīdaᵉmaēda ts!Edā'qē la xwā'łᵉīdxa nē'ts!aᵉyē. Wä, hë'Em g·îł xwā'łᵉītsōsē wā'x·sanōłxā'waᵉyasa nē'ts!aᵉyē, hëᵉstāla lāx ō'xḷaatâᵉyas. Wä, la xwā'Laxōdex ăwī'g·aᵉyas hä'xEla lāx

and she cuts down its back way down to its | tail. She cuts close to the backbone, and ‖ she only stops cutting when she gets down to the 10 belly. Then she turns it over | so that its head turns away from her; and she cuts along the upper side of the dorsal fin | again close to its backbone, | and she only stops cutting when the cuts meet at the belly. | Then she takes the head and pulls it off with the ‖ backbone; 15 and she puts it on an old mat which is spread on the floor of the house. | Then she takes cedar-rope and ties it around the flesh side of the | codfish, in this manner: Then the flesh-side is on the outside, | and the scales are on the inside. After she has finished many of these, | she sends her husband to call his tribe to come ‖ to a feast. As soon 20 as her husband is gone, the woman takes | her large kettles and puts them down inside, by the | door of the house. Then she takes buckets and carries them | to the place where the kettles are, and also long-handled | tongs, and also a basket; and she asks some ‖ young men of her husband's numaym to come and help her build a 25 fire in the middle of the | house where the feast is to be. As soon as the fire in the middle of the house blazes up, | the young men pick up the buckets and go to draw water; | and when they come back, they pour it at once into the | kettles; and they only stop when they are half full of water. ‖ When they have finished, the young men go 30

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ts!ā'snaᵉyas. Wä, la mā'k·îldzōdalax xEmō'mōwēg·aᵉyas. Wä, ā'łᵉmēsē gwāł xwā'Laxs la'ē lā'g·aa lāx tEk·!ä's. Wä, la ẋwē'łᵉīdEq 10 qa qwē'sgEmāłēs. Wä, lā'xaa ë'k·!ōddzōdā'laxa q!wä'g·aᵉyasēxs la'ē xwā'łᵉīdEq. Wä, laE'mxaa mā'k·îldzōdā'laxa xEmō'mōwē'g·aᵉyē. Wä, ā'łᵉmēsē gwāł xwā'Laxs la'ē lE'lg·owē xwā'LaᵉyaS lax tEk·!ä's. Wä, â'ᵉmēsē la dā'x·ᵉīdxa hë'x·t!aᵉyē qa nē'xōdēq ḷEᵉwī's xEmō'-mōwēg·aᵉyē qaᵉs g·ē'dzōdēs lā'xa LEbē'łē k·!ā'k·!obanä. Wä, la 15 ăxᵉē'dxa dE'nsEnē dEnE'ma qaᵉs yîltsE'mdēs lā'xa q!E'mlaläsa nē'ts!aᵉyē g·a gwä'łēg·a (*fig.*). Wä, laEm L!āsadzaᵉyēda q!Emładzaᵉyē. Wä, la na'q!Egaᵉya gō'bEtadzaᵉyē. Wä, g·î'lᵉmēsē gwā'ła q!ē'nEmaxs la'ē ᵉyā'laqaxēs łā'ᵉwŭnEmē qa lēs Lē'ᵉlālaxēs g·ō'kŭlōtē qa g·ā'xēs k!wē'ła. Wä, g·î'lᵉmēsē lē łā'ᵉwŭnEmasēxs la'ēda ts!Edā'qē ăxᵉē'd- 20 xēs ăwā'wē hă'nhEnx·Lanâ qaᵉs g·ā'xē hănstō'lītas lā'xa ăwī'LEläs t!êx·î'läsēs g·ō'kwē. Wä, la ăxᵉē'dxa nēna'gats!ē qa g·ā'xēs haᵉnē'ł lāx ăxā'sasa hă'nhEnx·Lanowē; wä, hë'ᵉmisēs g·î'lsg·îlt!a k·!ēk·!îpLā'la; wä, hë'ᵉmisa lExa'ᵉyē. Wä, la hē'laxa g·ā'yōlē hăᵉyā'łᵉa lāx ᵉnEᵉmē'motasēs łā'ᵉwŭnEmē qa g·ā'xēs lā'qōlītxa 25 k!wē'ladzats!ēLē g·ō'kwa. Wä, g·î'lᵉmēsē x·ī'qōstâwēda laqawa'-lītaxs la'ēda hăᵉyā'łᵉa k·!ō'qŭlītxa nēnā'gats!ē qaᵉs lē tsäx ᵉwā'pa. Wä, g·î'lᵉmēsē g·ā'xExs la'ē hë'ts!âlaEm gŭxts!â'las lā'xa hă'n-hEnx·Lanowē. Wä, ā'łᵉmēsē gwā'łExs la'e ᵉnaE'ngoyâlaxa ᵉwā'pē. Wä, g·î'lᵉmēsē gwā'łExs la'ē ē'tsēᵉstēda hăᵉyāł'ᵉäxa k!wē'LE. Wä, 30

31 about again to call the guests. | The woman spreads out the mats for the feasters all round the | house. As soon as she has finished, she takes out her box with dried salmon, | and her oil, and also food-dishes and oil-dishes. | When they are all ready, the guests enter; ‖
35 and when they are all in, they | first take the dried salmon out of the box. Then they are scorched | in the way I told first, when I spoke about a real feast given to the | invited tribes; for dried salmon is the first course. After | they have eaten the dried salmon, the kettles
40 are put ‖ on the fire in the middle of the house. They do not put the | meat of the codfish at once into the kettles that were put on the fire. | When (the water) begins to boil, the woman takes her | basket and places it in the boiling water. Then | she takes her tongs and
45 picks up with them the meat of the ‖ codfish that is tied together, and she puts it with the tongs into the basket which is in the water | in the kettle. She only stops doing so when it is all in the water. | The woman does not allow it to be in the water for a long time. Then she takes her | tongs and pushes them through the handles of the basket and lifts it out of the water. | Then she puts it
50 into a large dish. Then she at once unties the ‖ ropes which had been tied around (the meat). Then the woman spreads out the meat | of the codfish, and she takes a spoon and scrapes off the | scales. As soon as they are all off, she breaks the meat into pieces |

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31 lē'da ts!Edā'qē LEpsē$^{\varepsilon}$stalī'łElasa k!wē'Lē łē'$^{\varepsilon}$wē$^{\varepsilon}$ lāx ăwī'$^{\varepsilon}$stalīłasēs g·ō'kwē. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē ha$^{\varepsilon}$nō'łt!alīłxēs xă'myats!ē xEtsE'ma ḷE$^{\varepsilon}$wīs L!ē'$^{\varepsilon}$na; wä, hë'$^{\varepsilon}$misa łō'Elq!wē ḷE$^{\varepsilon}$wa' ts!ē'ts!E-bats!ē. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$nā'x̣wa la gwā'x·gŭlīłExs g·ā'xaē hō'gwī-
35 LElēda Lē'$^{\varepsilon}$lānEmē. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laēLēda k!wē'Laxs la'ē hë g·îl ăx$^{\varepsilon}$wŭłts!â'layâsa xama'sē lā'xa xEtsE'mē. Wä, la ts!Ex·$^{\varepsilon}$ī'tsE$^{\varepsilon}$wa lā'xEn lā'x·$^{\varepsilon}$īdä gwā'gwēx·s$^{\varepsilon}$ālasa, qaxs â'lak·!ālaē k!wē'lasa Lē'$^{\varepsilon}$lā-läxa lē'lqwălaLa$^{\varepsilon}$yē, lā'g·iłtsa xama'sē ts!ā'g·idzEma. Wä, g·î'l$^{\varepsilon}$mēsē gwāł ha$^{\varepsilon}$mā'pxa xamā'saxs la'ē hă'nx·LEndayowēda hă'nx·Lanowē
40 lā'xa lā'k·awalīłtsa g·ō'kwē. Wä, k·!ē'st!a hë'x·$^{\varepsilon}$īd ăx$^{\varepsilon}$stE'ntsa q!E'mlaläsa nē'ts!a$^{\varepsilon}$yē lā'xa la hănx·Lāla lā'xa lEgwī'łēda hănhE'nx·-Lanowē. Wä, g·î'l$^{\varepsilon}$mēsē mEdE'lx$^{\varepsilon}$wīdExs la'ēdā ts!Eda'qē ăx$^{\varepsilon}$ē'dxa lExā'$^{\varepsilon}$ye qa$^{\varepsilon}$s hăn$^{\varepsilon}$stE'ndēs lā'xa maE'mdElqŭla $^{\varepsilon}$wā'pa. Wä, la ăx$^{\varepsilon}$ē'dxēs k·!îpLā'la qa$^{\varepsilon}$s k·!îp!ē'dēs lā'xa yîłtsEmā'la q!E'mlaläsa
45 nē'ts!a$^{\varepsilon}$yē. Wä, la k·!îpts!ō'ts lā'xa lExa'$^{\varepsilon}$yē la hă'n$^{\varepsilon}$stāla lā'xa hă'nx·Lanowē. Wä, ā'ł$^{\varepsilon}$mēsē gwāł hë gwē'g·ilaxs la$^{\varepsilon}$ē $^{\varepsilon}$wī$^{\varepsilon}$la$^{\varepsilon}$sta. Wä, la$^{\varepsilon}$mē'sēda ts!Edā'qē k·!ēs hë'łq!ālaq ḡē$^{\varepsilon}$stā'laxs la'ē L!E'nxts!ōtsa k!îpLā'la lāx k·!ā'k·!ōgwaasasa lExa'$^{\varepsilon}$yē qa$^{\varepsilon}$s k!wēt$^{\varepsilon}$wEstE'ndēq. Wä, la hă'ndzōts lā'xa $^{\varepsilon}$wā'lasē łō'q!wa. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē qwē'łâlaxa
50 dēdEnE'mē yaē'łtsEmēs. Wä, lē'da ts!Edā'qē LEp!ē'dxa q!E'mla-läsa nē'ts!a$^{\varepsilon}$yē. Wä, la ăx$^{\varepsilon}$ē'dxa k·ā'ts!Enaqē qa$^{\varepsilon}$s k·ēxâ'lēs lā'xa ḡō'bEtas. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâxs la'e k!ŭ'lk!ŭpsālaxa q!E'mlalē

and puts it into another large dish. As | soon as she has done so with (all the meat), she takes the kettles ‖ from the fire, and she also 55 takes a long-handled ladle | and puts it into the liquid of what has been cooked, and she | dips out the scales which came off from the skin of the codfish when she | put them into the water. As soon as this is all done, she takes the large dish | in which is the broken meat of the codfish, and she ‖ pours (the liquid) into the kettle. Then she 60 puts the kettle on the fire | again; and when it begins to boil, the woman takes her | long ladle and dips up the liquid of what is | being boiled, and pours it back into what is boiling. | She does the same thing as long as the food that is being cooked ‖ is boiling. 65 She only stops doing so when the food that is being cooked is done. | The reason why she does so with the liquid that is | being boiled is that the fat and the liquid become mixed; | and for this reason the liquid becomes thick, and the liquid also becomes really | milky. It looks as though flour had been poured into it. ‖ When it is done, 70 she takes the kettles off the fire, | and the young men at once take the dishes and place them on | each side of the kettles; and she takes again her long-handled | ladle and dips the cooked codfish out | into the dishes. She only stops doing so when the dishes are full. ‖ There is no food-mat used, for | the liquid always drips from their 75

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qa^{c}s lē′xat! ăxts!â′la lā′xa ō′gŭ^{c}la^{c}maxat! ^{c}wā′las łō′q!wa. Wä, 53 g·î′l^{c}mēsē ^{c}wī^{c}la hë gwē′x·^{c}īdqēxs la′ē hă′nx·sEndxa hă′nhEnx·Lanowē lā′xa lEgwī′łē. Wä, lā′xaa ăx^{c}ē′dxa g·ît!EXḶā′la k·ā′ts!Enaqa 55 qa^{c}s tsē′g·îlīsElēs lā′xa ^{c}wā′paläsēs hă′nx·LEntsE^{c}wē qa^{c}s xE′lg·îlīsēs lā′xa gō′bEtē, yî′xa lawä′yē lā′xa L!ē′sasa nē′ts!a^{c}yaxs lä′x·dē la′^{c}stanâ lāq. Wä, g·î′l^{c}mēsē ^{c}wī^{c}laxs la′ē ăx^{c}ē′dxa ^{c}wā′lasē łō′q!wa, yîx la g·ī′ts!E^{c}watsa q!wē′lkwē q!E′mlalēsa nē′ts!a^{c}yē qa^{c}s lē gŭxstE′nts lā′xa hănE′nx·Lanō. Wä, la hănx·LE′nts lā′xēs lEgwī′łē 60 ē′t!ēda. Wä, g·î′l^{c}mēsē mEdElx^{c}wī′dExs la′ēda ts!Edā′qē ăx^{c}ē′dxēs g·î′łt!EXḶā′la k·!ā′ts!Enaqa qa^{c}s tsē′g·ōstâlēs ^{c}wā′paläsēs ha^{c}mē′x·sīlasE^{c}wē qa^{c}s ẋwē′laqē tsē^{c}stE′nts lā′xa maE′mdElqŭla. Wä, laE′m hë′x·säEm gwē′g·īlaq lāx ^{c}wā′^{c}wasElīlasas maE′mdElqŭläs ha^{c}mē′x·sīlasE^{c}wē. Wä, ā′ł^{c}mēsē gwāł hë gwē′g·ilaxs la′ē L!ō′pēda 65 ha^{c}mē′x·silasE^{c}was. Wä, hë′Em lā′g·iłas hë gwē′g·ilaxa ^{c}wā′paläsēs ha^{c}mē′x·silasE^{c}wē qa lE′lgEwēsa tsE′nxwa^{c}yas ḶE^{c}wa ^{c}wā′pala. Wä, hë′^{c}mis lā′g·iłas la gE′nk·ēda ^{c}wā′pala. Wä, lā′xaa â′lak·!āla la dzE′mẋ^{u}stowē ^{c}wā′palas, hē′la gwē′x·sa gŭ′xstaaẋ^{u}sa qŭ′xē. Wä, g·î′l^{c}mēsē L!ō′pExs la′ē hă′nx·sEndxa hă′nhEnx·Lanowē. Wä, 70 hë′x·^{c}ida^{c}mēsa hă^{c}yā′ł^{c}a ăx^{c}ē′dxa łō′Elq!wē qa^{c}s mEx^{c}ā′lītłElēs lāx wāx·sanâ′lītłasa hēhE′nx·Lanowē. Wä, lā′xaa ăx^{c}ē′dxa g·î′lt!EXḶāla k·ā′ts!Enaqa qa^{c}s tsē′x·^{c}īdēs lā′xa hă′nx·Laakwē ne′ts!a^{c}ya qa^{c}s lē tsēts!â′las lā′xa łō′Elq!wē. Wä, ā′ł^{c}mēsē gwā′łExs la′ē qō′qŭt!ēda łō′Elq!wē. Wä, laE′m k·!eâ′s ha^{c}madzō′ łē′^{c}wa^{c}ya qaxs hē′mEnā- 75

76 mouths when they are eating the boiled codfish with spoons. | She only distributes spoons among the guests. | As soon as they have one each, they put the dishes in front of them; | and when all this has 80 been done, the young men take buckets by their handles and ‖ place them before the guests, and they all drink; | and after they finish drinking, they eat with spoons; and after they have finished, | the young men take away the dishes, and they carry the rest to the wives | of the guests. Other | young men give water to the guests. 85 This was called by ‖ former generations [the first past men] "cooling down when they drink water after | having eaten with spoons boiled fish." After they finish drinking, | they go out. That is all about this. |

1 **Tainted Codfish.**—I first talked about the fresh boiled | codfish. Now I will talk about | what the Indians like best,—tainted boiled codfish. | When the codfish has been kept for a very long time in the 5 corner of the house, ‖ and when it begins to be tainted, the woman takes the tainted codfish | and puts it into water that is in a large dish. | As soon as the body is soaked, she puts it on the fire | and turns it over and over; and when the body is warm, | she rubs off 10 the scales. Then the woman ‖ takes an old mat and spreads it out

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76 łaᵉmaē tsā'x̣ŭłEXstalēda yō'saxa hă'nx·Laakwē nē'ts!aᵉya. Wä, lē'x·aᵉmēsa k·ā'k·Ets!Enaqē la ts!Ewanaēdzem lā'xa k!wē'łē. Wä, g·î'lᵉmēsē ᵉwī'lxtōxs la'ē k·axdzamō'lītasōsa łō'Elq!wē. Wä, g·î'lᵉmēsē ᵉwīᵉlaxs la'ēda hăᵉyā'łᵉa k·!ō'qŭlītxa nēnā'gats!ē qaᵉs lē 80 hănx·dzamō'lītas lā'xa k!wē'łē. Wä, la'x·daᵉxwē ᵉwīᵉla nā'xᵉīda. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē yō'sᵉīda. Wä, g·î'lᵉmēsē gwā'łExs la'ēda hăᵉyā'łᵉa k·ā'g·îlītxa łō'Elq!wē qaᵉs lē mō't!ōts lāx g̣EgEnE'masa k!wē'łē bē'bEgwānEma. Wä, lā'ḷē ē't!ēdēda waō'kwē hăᵉyā'łᵉa nāqāᵉmatsa ᵉwā'pē lā'xa k!wē'łē. Wä, hë'em gwEᵉyō'sa 85 g·î'lx·dä bEgwā'nEm k·ō'x̣waxōdēda nā'xᵉīdäxa ᵉwā'paxs la'ē gwāł yō'saxa hă'nx·Laakwē mamaō'masa. Wä, g·î'lᵉmēse g̣wāł nā'qaxs la'ē hō'qŭwElsa. Wä, laE'm gwāł lā'xēq.

1 **Tainted Codfish** (Q!āł nē'ts!ēᵉ).—Wä, hë'Em gē'ta hă'nx·Laakᵘ nē'ts!aᵉyEn g·î'lx·dē g̣wā'g̣wēx·sᵉalasa. Wä, laᵉmē'sEn g̣wā'g̣wēx·sᵉālał lāx ëx·ā'g·aᵉyasa bā'k!ŭmēda la q!āł hă'nx·Laakᵘ nē'ts!aᵉya. Wä, hë'ᵉmaaxs la'ē gä'ła ăxē'ła nē'ts!aᵉyē lāx ōnē'g̣wiłasa g·ō'kwē. 5 Wä, g·î'lᵉmēsē la q!ā'łᵉīdExs la'ēda ts!Edā'qē ăxᵉē'dxa q!ā'łē nē'ts!aᵉya qaᵉs lē ăxstE'ndEq lā'xa ᵉwā'pē q!ō'ts!â lā'xa ᵉwā'lasē łō'q!wa. Wä, g·î'lᵉmēsē pō'sᵉīdē ō'k!wīnaᵉyasēxs la'ē ăxLE'nts lā'xēs lEg̣wī'łē qaᵉs lē'x·īᵉlälēq. Wä, g·î'lᵉmēsē ᵉwīᵉla la ts!Exᵉwī'dē ō'k!wīnaᵉyasēxs la'ē x·ī'tEmg·îLE'lē gō'bEtas. Wä, laᵉmē'sēda ts!Edā'qē ăxᵉē'dxa k·!ā'k·!obanē qaᵉs LEp!ā'līłēs lāx ōnâ'lisasēs lEg̣wī'łē. Wä,

by the side of the fire; | and she puts the heated codfish on it. Then 11
she takes | thin cedar-sticks and scrapes off the scales, for | they are
all loose. When they are all off, she takes a wedge, | and she also
takes fire-wood and puts it down by the place where she is sitting. ‖
Then she takes the scraped codfish and | puts it down on the belly- 15
side, holding the head of the fish. Then she takes the | wedge and
beats it, and she only stops beating it when | the body of the cod-
fish is really soft. | The reason why they beat it is that the meat
comes off at once from the ‖ bones when it is cooked; and they just 20
pick out the bones when it is | done, and only the meat is left in the |
kettle. As soon as (the woman) has finished
scraping the body, she takes her | fish-knife
and cuts the body crosswise, in this manner:
After | she has finished cutting crosswise, she
takes the kettle and pours ‖ water into it until it is half full. 25
Then she takes the scraped codfish, | bends it, and puts it into the
kettle on the fire. | As soon as it begins to boil, the woman takes
her tongs | and stirs what she is cooking. At once | the meat
comes off from the bones. Then she lifts (the bones) out of the
water ‖ and throws them into the fire. Only the head is not | 30
taken out. As soon as all the bones are out, she takes a | long-

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la$^{\varepsilon}$mē′sē yagŭdzō′tsa L!EX·ī′dEkwē nē′ts!ē$^{\varepsilon}$ lāq. Wä, la ăx$^{\varepsilon}$ē′dxa 11
wī′łtowē k!wa$^{\varepsilon}$xLā′wa qa$^{\varepsilon}$s k·ēxâ′lēs lā′x gō′bEtas, qaxs la′ē
$^{\varepsilon}$wī$^{\varepsilon}$la la k·!înā′ła. Wä, g·î′l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâxs la′ē ăx$^{\varepsilon}$ē′dxa LE′mg·a-
yowē. Wä, lā′xaa ăx$^{\varepsilon}$ē′dxa lEqwa′ qa$^{\varepsilon}$s k·at!ā′līłēs lā′xēs k!waē′-
lasē. Wä, lā′xaa ăx$^{\varepsilon}$ē′dxa la k·!ē′xīdEk^{u} nē′ts!a$^{\varepsilon}$ya. Wä, la 15
k·!ō′tałaxs la′ē dā′łax x·ō′msas, yîx hë′x·t!a$^{\varepsilon}$yas. Wä, la ăx$^{\varepsilon}$ē′dxa
LE′mg·ayowē qa$^{\varepsilon}$s t!Elxwī′tēs !āq. Wä, a′ł$^{\varepsilon}$mēsē gwāł t!E′lxwaqēxs
la′ē â′lak·!āla la łE′nt!ēdē ō′k!wīna$^{\varepsilon}$yasa nē′ts!a$^{\varepsilon}$yē. Wä, hë′Em
lā′g·iłas t!E′lxwētaq qa hë′x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē lā′wēda q!E′mlalē lā′xa
xā′qaxs la′ē L!ō′pa. Wä, â′$^{\varepsilon}$mēsē la k!we′tŭstālayuwēda xā′qaxs 20
la′e L!ō′pa. Wä, â′$^{\varepsilon}$mēsē la lē′x·ama q!E′mlalē la g·ē′$^{\varepsilon}$stāla lā′xa
hă′nx·Lanowē. Wä, g·î′l$^{\varepsilon}$mēsē gwāł k·ē′xētaqēxs la′ē ăx$^{\varepsilon}$ē′dxēs gEł-
ts!E′mē. Wä, la qatē′t!ēdEqg·a gwä′łēg·a (*fig.*). Wä, g·î′l$^{\varepsilon}$mēsē gwāł
qatētaqēxs la′ē ăx$^{\varepsilon}$ē′dxa hă′nx·Lanowē. Wä, la gŭxts!ō′tsa
$^{\varepsilon}$wā′pē lāq qa nEgo$^{\varepsilon}$yâ′lēs. Wä, la ăx$^{\varepsilon}$ē′dxa qatē′dEkwē nē′ts!a- 25
$^{\varepsilon}$ya qa gwā′naxts!ōdēs lāq. Wä, la hă′nx·LEnts lā′xēs lEgwī′łē.
Wä, g·î′l$^{\varepsilon}$mēsē mEdE′lx$^{\varepsilon}$wīdExs la′ēda ts!Edā′qē ăx$^{\varepsilon}$ē′dxēs k·!îp-
Lā′la qa$^{\varepsilon}$s xwē′t!ēdēs lā′xēs ha$^{\varepsilon}$mē′x·sīlasE$^{\varepsilon}$wē. Wä, hë′x·$^{\varepsilon}$ida-
$^{\varepsilon}$mēsē lawä′yēda q!E′mlalē lā′xa xā′qē. Wä, la k!wē′tŭ$^{\varepsilon}$stālaq
qa$^{\varepsilon}$s ts!ExLā′lēq lā′xēs lEgwī′łē. Wä, lē′x·a$^{\varepsilon}$mēsa hë′x·t!a$^{\varepsilon}$yē k·!ēs 30
ăx$^{\varepsilon}$wŭ$^{\varepsilon}$stā′nōs. Wä, g·î′l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâwēda xā′qaxs la′ē ăx$^{\varepsilon}$ē′dxa

handled ladle and dips up the liquid of | what is being cooked by her, so that it becomes milky; and when it is really | milky, she takes the kettle from the fire. Then ‖ it is done. At once she calls her husband and her | children to eat with spoons what is in the kettle, for the tainted codfish is not | used to invite many people. It is | only food in the house for the married couple and their children. As soon | as they have eaten it with spoons, the man takes the head. ‖ The first thing to be eaten are the eyes; and | when he finishes them, he breaks the head and eats the | fat of the skull; and when this is finished, he takes a | spoon and eats the meat and the liquid; but first | they drink water, and they also cool themselves with water ‖ when they have finished eating. That is all about this. |

Codfish-Head.—When the head of the codfish is | really tainted and has been kept for a long time in the | corner of the house, the woman takes her kettle and | puts it down at the place where the heads are. Then she puts ‖ the heads into it. They are put in so that the face is upward. | As soon as the kettle is full, she takes an old mat and | covers them over. Then she takes a bucket of water and | pours it over the old-mat covering. She | only stops pouring water when it shows all ‖ around the mouth of the kettle. The reason why

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g·î′lt!ᴇxḶā′la k·ā′ts!ᴇnaqa qaᶜs tsēg·ustâlēx ᶜwā′palāsēs haᶜmē′x·sīlasᴇᶜwē qa dzᴇ′mx̣ᵘstox̣ᶜwīdēs. Wä, g·î′lᶜmēsē â′lak·!āla la dzᴇ′mx̣ᵘstōx̣ᶜwīdᴇxs la′ē hă′nx·sᴇndᴇq lā′xa lᴇg̣wī′łē. Wä, laᴇ′m ʟ!ō′pa. Wä, â′ᶜmēsē hë′x·ᶜidaᴇm ʟē′ᶜlālaxēs ła′ᶜwŭnᴇmē Ḷᴇᶜwis sā′sᴇmē qaᶜs yō′sᶜīdēqēxs g·ē′ts!oē lā′xa hă′nx·ʟanowē, qaxs k·!ē′saē ʟē′ᶜlālayō la′xa q!ē′nᴇmē bᴇgwā′nᴇma la q!āł nē′ts!aᶜya, yîxs â′ᶜmaē ha′ᶜmaᶜyaēłtsa haya′sᴇk·âla Ḷᴇᶜwis sā′sᴇmē. Wä, g·î′lᶜmēsē yō′sᶜīdᴇx·daᶜxwa la′ē hë′dēda bᴇgwā′nᴇmē ăxᶜē′dxa hë′x·t!aᶜyē. Wä, hë′ᶜmis g·îl hă′mx·ᶜītsōsēda g̣ᴇbᴇlō′xstâᶜyē. Wä, g·î′lᶜmēsē ᶜwīᶜlaqēxs la′ē wᴇwᴇ′x̣ᵘsᴇndxa hë′x·t!aᶜyē qaᶜs hăᶜmx·ᶜī′dēx dᴇ′ngwap!aᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laē ăxᶜē′dxa k·ā′ts!ᴇnaqē qaᶜs yō′sᶜīdēxa q!ᴇ′mlalē Ḷᴇᶜwa′ ᶜwā′pala. Wä, laᴇ′mḶēda ᶜwā′pē g·îl nā′xᶜītsōs. Wä, lā′xaa k·ō′x̣waxōdaᴇmsa ᶜwā′paxs la′ē g̣wāł yō′saq. Wä, laᴇ′m g̣wāł lā′xēq.

Codfish-Head (Hë′x·t!ēᶜsa nē′ts!aᶜyē).—Wä, hë′ᶜmaaxs la′ē â′lak·!āla la q!ā′ła hë′x·t!aᶜyasa nē′ts!aᶜyaxs la′ē g̣aēł g·aē′ł lāx ōnē′g̣wīłasa g·ō′kwē. Wä, lē′da ts!ᴇdā′qē ăxᶜē′dxēs hă′nx·ʟanowē qaᶜs lē hă′ng·alīłas lāx ăxē′lasasa hē′x·t!aᶜyē. Wä la ăxts!â′lasa hē′x·t!aᶜyē lāq. Wä, laᴇ′m ë′k·!ᴇg̣ᴇmłts!âxs la′ē ăxts!â′laq. Wä, g·î′lᶜmēsē qō′t!ēda hă′nx·ʟanâxs la′ē ăxᶜē′dxa k·!ā′k·!obanē qaᶜs nasᴇyî′ndēs lāq. Wä, la ăxᶜē′dxēs ᶜwā′bᴇts!âla nā′g̣ats!ä qaᶜs gŭqᴇyî′ndēs lāx ō′kŭyaᶜyasa nā′sᴇmaᶜyē k·!ā′k·!obanä. Wä, ā′łᶜmēsē g̣wāł gŭqa′sa ᶜwā′paxs g·ā′xaē nē′łᶜīd lāx ō′kŭyaᶜyas ēᶜwanē′qwas ăwā′xstaᶜyasa hă′nx·ʟanowē. Wä, hë′ᴇm lā′g·iłās gŭqᴇ-

she | pours water over the old mat is that it does not catch fire | 11
when the kettle is put on. As soon as she finishes | covering it up,
she puts the kettle on the fire, and the kettle stays on the fire | for
a long time; and after it has been kept boiling for a long time, ‖ it is 15
taken off. Now it is done. Then the woman takes | a large dish
and her largest spoons. | She puts the dish by the side of the kettle
and takes off the | mat covering of what is being cooked by her, and
she puts it down by the side of the fire. | Then she takes the large
spoon and takes out of the kettle one by one ‖ the whole heads. She 20
puts them | into the dish, and she only stops doing so when the heads
are all out. | When this is done, the woman calls her | house-mates to
come and eat the heads of the codfish. | As soon as they come, they
sit down, and she puts the dish before them. ‖ They drink water; 25
and after they have finished drinking water, | they take up with their
hands each one | head and begin to eat it; and they continue to eat,
first | the eyes, and after that the fat of the skull; | and they suck the
bones and throw them into the fire. ‖ As soon as they have finished, 30
the woman takes the food-dish | and pours into the kettle the food
that is left over. She pours | water into it and washes it out; and
as soon as it is clean inside, | she pours the water out by the side of

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yî'ntsa ᵉwā'pē lā'xa k·!ā'k·!obana qa k!ŭ'nqēs qa k·!ē'sēs x·ī'xᵉē- 11
dEXS la'ē hă'nx·LāLa lā'xa lEgwī'łē. Wä, g·î'lᵉmēsē gwāł nā'sa-
qēx·s la'ē hă'nx·LEnts lā'xes lEgwī'łē. Wä, laᵉmē'sē g·ē'x·LāLa
hă'nx·LāLa lā'xa lEgwī'łē. Wä, hë't!a la gē'g·îlīł maE'mdElqŭlaxs
la'ē hă'nx·sanâ. Wä, laE'm L!ō'pa. Wä, lē'da ts!Eda'qē ăxᵉē'd- 15
xa ᵉwā'lasē łō'q!wa ḶEᵉwa ᵉwā'lēgaᵉyasēs k·ā'k·Ets!Enāqē. Wä,
la hănō'līłtsa łō'q!wē lā'xa hă'nx·Lanowē. Wä, la nā'sōdxa k·!āk·!o-
bā'nē nā'saᵉyasēs haᵉmē'x·sīlasEᵉwē qaᵉs g·ē'nolisēs lā'xa lEgwī'łē.
Wä, la ăxᵉē'dxa ᵉwā'lasē k·ā'ts!Enaqa qaᵉs ᵉnā'łᵉnEmsgEmEmk·ē sā'yî-
nālaa xE'lx·ᵉīdxa hē'x·t!aᵉyē lā'xa hă'nx·Lanowē. Wä, la xElts!â'las 20
lā'xa łō'q!wē. Wä, ā'łᵉmēsē gwāł hë gwē'g·ilaxs la'ē ᵉwīᵉlōsa
hē'x·t!aᵉyē. Wä, g·î'lᵉmēsē ᵉwīᵉlaxs la'ēda ts!Edā'qē Lē'ᵉlālaxēs
ᵉnEma'ēlwŭtē qa g·ā'xēs hē'x·hāx·xa hēt!a'ᵉyasa nē'ts!aᵉyē. Wä,
g·î'lᵉmēsē g·āx k!ŭsᵉā'līłExs la'ē k·ā'x·dzamōlīłasōsa łō'q!wē. Wä,
lā'x·daᵉxwē nā'xᵉīdxa ᵉwā'pē. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē 25
xā'max·ts!ānasēs eᵉeyasâ'xs la'ē dā'x·ᵉīdxa ᵉnā'łᵉnEmsgEmē lā'xa
hē'x·t!aᵉyaxs la'ē hăᵉmx·ᵉī'dEq. Wä, laE'm hē'x·säEm g·îl hăᵉmx·ᵉi'-
tsōsē gēgEᵉya'gEsas. Wä, la ā'łElx·sdalax dE'ngwap!aᵉyas. Wä,
lā'ḶA k·!E'x̣waEmxa xā'qas qaᵉs ts!ExLā'lēq lā'xa lEgwī'łē. Wä,
g·î'lᵉmēsē gwā'łExs la'ēda ts!Edā'qē ăxᵉē'dxa haᵉmaa'ts!ē łō'q!wa 30
qaᵉs lē gŭxts!ō'tsa haᵉmx·sâᵉyē lā'xa hă'nx·Lanowē. Wä, la gŭxts!ō'tsa
ᵉwā'pē lāq qaᵉs ts!ō'x̣ŭg·îndēq. Wä, g·î'lᵉmēsē la ē'g·îg·axs la'ē
qEbEnō'lisxa ᵉwā'pē lā'xa lEgwī'łē. Wä, la x̣wē'laqa gŭxts!ō'tsa

the fire, and she pours | fresh water into it and puts it down before her guests; || and they all wash their hands, and they also wash themselves | around the mouth, for the fat of the | heads sticks all around the mouths of those who eat this kind (of food). After | finishing they drink fresh water. This kind (of food) | is also not used to invite many men or the || numaym. Only the housemates of the | owner eat it; and no oil is poured into it, for it is really | fat. That is all. |

Roasted Codfish.—When many | codfish have been caught by the fishermen, the woman | cuts them in the same manner in which she first cut them, | this way:

As soon as she finishes cutting them, she takes a || piece of pine that is easily split to make roasting-tongs. | Four codfish are put into each pair of roasting-tongs, | in this manner.[1] A strip of cedar-bark is tied between each (two) | codfish and also at each end, so that the roasting-tongs do not spread open. | As soon as this is done, she puts (the tongs) by the side of the fire. || The flesh side is first roasted. As soon as it is done, she | turns it over and roasts the skin side; and when | it is blackened, she takes it away from the fire. Then it is done. | Sometimes this is eaten at once, while it is still hot. | They do not dip it into oil when it is still

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ā'łta ᶜwā'p lāq. Wä, la k·ax·dzamo'lītas lā'xēs LĒ'ᶜlānEmē. Wä, lā'x·daᶜxwē ᶜwīᶜla ts!E'nts!Enxᶜwīda. Wä, lā'xaa ts!ō'xᶜwīdEx ăwī'ᶜstäsēs sEmsēs, qaxs ᶜnā'xwaᶜmaē k!ŭtā'łē tsE'nxwaᶜyasa hē'x·t!aᶜyē lāx sE'msasa hăᶜmā'pax gwē'x·sdEmas. Wä, g·î'lᶜmēsē gwā'łExs la'ē nā'xᶜīdxa ā'łta ᶜwā'pa. Wä, laE'mxaa k·!ēs LĒ'lāᶜlayuwē gwē'x·sdEmas lā'xa q!ē'nEmē bē'bEgwānEma LEᶜwa ᶜnEᶜmē'mōtē. LaE'm â'Em lē'x·aEm haᶜmā'pqēda ᶜnEma'ēłwŭtasa ăxnō'gwadäs. Wä, lā'xaa k·!eâ's L!ē'ᶜna k!ŭ'ngEms, qaxs â'lak·!ālaē tsE'nxwa. Wä, laE'm gwā'ła.

Roasted Codfish (L!ō'bEkᵘ nē'sasdē).—Wä, hë'ᶜmaaxs q!ē'nEmaē bā'kŭlānEmasa bā'kŭᶜlēnoxwēxa nē'ts!aᶜya. Wä, lē'da ts!Edā'qē xwā'łᶜīdEq lāx gwä'łaasa xwā'LaᶜyasēXs g·î'laē xwā'łᶜīdEq xag·a gwä'łēg·a (*fig.*). Wä, g·î'lᶜmēsē gwāł xwā'Laqēxs la'ē ăxᶜē'dxa ē'g·aqwa lāx xâ'sEᶜwē wŭnā'gŭła qaᶜs L!ō'psayugwīlēq. Wä, laE'm mō'wēda nē'ts!aᶜyē la g·ē'k·!înē lā'xa ᶜna'łᶜnEmts!aqē L!ō'psayō g·a gwä'łē g·a (*fig.*[1]). Wä, laE'm yaLâ'lēda ᶜnāłᶜnE'mē nē'ts!ēxa dEna'sē LEᶜwa wâ'x·sbaᶜyē qa k·!ē'sēs ăxᶜē'dēda L!ō'psayowē. Wä, g·î'lᶜmēsē gwā'łExs la'ē Lanō'lisas lā'xēs lEgwīłē. Wä, la hë'Em g·îl L!ō'pasōsē q!E'mładzaᶜyas. Wä, g·î'lᶜmēsē L!ō'pExs la'ē lē'x·ᶜīdEq qaᶜs L!ō'p!ēdēx L!ē'sadzaᶜyas. Wä, g·î'lᶜmēsē k!ŭmE'lx·ᶜīdExs la'ē ăxsE'ndEq. Wä, laE'm L!ō'pa. Wä, la ᶜnā'łᶜnE'mp!Ena hë'x·ᶜidaEm hăᶜmx·ᶜi'tsōxs hë'ᶜmaē ā'łēs ts!E'lqwē. Wä, la k·!ēs ts!Epa's lā'xa L!ē'ᶜnäxs hë'ᶜmaē ā'łēs ts!E'lqwē, qaxs

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[1] See first figure on p. 241.

hot, for ‖ it is still moist with fat inside. As soon as | it gets cold, it gets dry inside; and when it is | given as food, they dip it into oil. This also is not used to invite | many people. Only the married couple | and their children eat this kind (of food); and the ‖ roasted codfish is also eaten cold in the morning, at noon, and in the evening; | but it is not eaten hot in the morning, for it is fat, | and it is bad if it is eaten when still hot in the morning. | They drink water before and after they have finished eating it. | That is all about this. ‖

Another Kind of Roasted Codfish.—When | the woman does not want to boil the codfish, she just | takes the cut codfish and puts it down by the side of the | fire. Then the belly is first roasted; and when | the belly is done, she puts it down on the belly-side and roasts the right-hand side; ‖ and when (the surface) is all blackened, she turns the head the other way and roasts | the left-hand side; and when that also is blackened, | it is done. [It is done after this.] Then the woman takes a | food-mat and puts the roasted codfish | on it, and she calls her husband to come and eat it. ‖ Now the woman first takes water, and they drink it. | After they have finished drinking it, the woman takes off the skin and | throws it into the fire; and after the skin is all off, | she breaks the meat into pieces, and then her husband

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hë′ᵉmaē ā′łēs k!ŭ′nk!ŭnq!EqElasēs tsE′nxwaᵉyē. Wä, g·î′lᵉmēsē la wŭdEx·ᵉī′dēxs la′ē lE′mlEmōxᵉwīda. Wä, g·î′lᵉmēsē hăᵉmg·ī′laᵉyaxs la′ē ts!E′pEla lā′xa L!ē′ᵉna. Wä, lā′xaa k·!ēs LE′ᵉlālayō lā′xa q!ē′nEmē bē′bEgwānEma; â′Emxaa lē′x·aᵉma ha′yasEk·âla ḷEᵉwīs sā′sEmē hăᵉmā′pEx gwē′x·sdEmas. Wä, lā′xaa hăᵉmā′ᵉya wŭda′ L!ō′bEkᵘ nē′ts!exa gaā′la ḷEᵉwa′ nEqä′la ḷōᵉma dzā′qwa. Wä, lā′ḷa k·!ēs hăᵉmā′ᵉya ts!E′lqwäxa gaā′la qaxs tsE′nxwaē, yîxs ᵉyā′x·sEᵉmaaxs hăᵉmā′yaaxs hë′ᵉmaē ā′łēs ts!E′lqwēxa gaā′la. Wä, laE′mḷēda ᵉwā′pē nā′naqałg·iwēs ḷōxs la′ē gwāł hăᵉma′pa. Wä, laE′m gwāł lā′xēq.

Another Kind of Roasted Codfish (Maē′dzEkᵘ nē′ts!ēᵉ).—Wä, g·î′lᵉmēsa tsEdā′qē q!E′msa hă′nx·LEndxa nē′ts!aᵉyaxs la′ē â′Em ăxᵉē′dxa la ts!ē′x·Ewakᵘ nē′ts!aᵉya qaᵉs lē qE′lgŭnōlisas la′xēs lEgwī′łē. Wä, laE′m hë g·îl L!ō′pasōsē tEk·!ä′s. Wä, g·î′lᵉmēsē L!ō′pē tEk·!ä′sēxs la′ē k·!ō′t!alisas qaᵉs L!ō′pēx hë′łk·!ōt!Enaᵉyas. Wä, g·î′lᵉmēsē ᵉnā′ẋwa k!ŭmE′lx·ᵉīdExs la′ē ẋŭłElī′saq qaᵉs L!ō′p!ēdēx gE′mxōt!enaᵉyas. Wä, g·î′lᵉEmxaa′wisē k!ŭmE′lx·ᵉīdExs la′ē L!ō′pa. Wä, laE′m L!ōp lā′xēq. Wā, la ăxᵉē′dēda ts!Edā′qaxa hăᵉmadzowē′ łē′ᵉwaᵉya qaᵉs yā′gŭdzōdēsa maē′dzEkwē nē′ts!ēᵉ lā′qēxs la′ē LE′ᵉlālaxēs łā′ᵉwŭnEmē qa g·a′xēs hăᵉmx·ᵉī′dEq. Wä, laᵉmē′sē hë g·îl ăxᵉē′tsōsa ts!Edā′qēda ᵉwā′pē qaᵉs nā′xᵉīdēq. Wä, g·î′lᵉmēsē gwāł nā′qaxs la′ēda ts!Edā′qē ăxâ′laxa L!ē′sas qaᵉs ts!ExLā′lēq lā′xa lEgwī′łē. Wä, g·î′lᵉmēsē wīᵉlâwēda L!ē′saxs la′ē LE′nxᵉwīdEx q!E′mlaläs. Wä, la łā′ᵉwŭnEmas hăᵉmx·ᵉī′dEq. Wä,

40 begins to eat it. |. After he has eaten, the woman takes the food- ‖ mat on which are the remains of food and the bones, and | shakes it into the fire. Then the woman also dips up some | water and drinks, and her husband also. After | they have finished drinking, he squirts a mouthful of water over | his hands; and his wife, on her part, puts 45 her hands ‖ under the hands of her husband. Then he and his | wife wash their hands together. The man takes four | mouthfuls of water and squirts it over his hands. After he has | squirted over his hands four times, he finishes. This kind of food is not used to invite | 50 many people; and the codfish is not ‖ dipped into oil when it is (cooked) this way, and | the head is not eaten. That is all about this. |

Red Cod.—The same is done with the red cod, the one kind of codfish | and with the *nālem*, the *gwᵉlek·*, the *q!wä'qela*, | the *t!ot!op!ē* 55 and the *ḷewe'lgămēᵉ*. Only that is different ‖ with the *xŭldzōs:* that is not dried, and also the kelp-fish, for they are | very small. At last it is done. |

Black Cod.—I have forgotten about the black cod, | for this one is treated in the same way as dried salmon when it is dried; and that also | is done in the same way,—it is scorched as they do dried 60 salmon when it is eaten ‖ in the morning; and it is also soaked when

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g·î'lᵉmēsē gwāł hăᵉmā'pexs la'ēda ts!edā'qē ăxᵉē'dxēs hăᵉmadzowē' 40 łē'ᵉwaᵉya, yîxs hë'ᵉmaē g·ē'dzâᵉyē hă'mx·sâᵉyas ḷeᵉwa' xā'qē qaᵉs łaa'xlendēs lā'xa lgwī'lē. Wä, lā'xaēda ts!edā'qē tsē'x·ᵉīdxa ᵉwā'pē qaᵉs nā'xᵉīdē, wä, la ō'gwaqē łā'ᵉwŭnemas. Wä, g·îlᵉmēsē gwāł nā'qaxs la'ē hă'msgemd lā'xa ᵉwā'pē qaᵉs hă'mx·ts!ānendē lā'xēs eᵉeyasowē'. Wä, lā'xaa gene'mas lelā'beᵉwēsēs eᵉeyasōwē 45 lāx ēᵉeyasâ'sēs ła'ᵉwŭnemē. Wä, lae'm ᵉnaᵉne'mp!eng·īla ts!e'n-ts!enkwa ḷeᵉwis ḡene'mē. Wä, lē'da begwā'nemē mō'p!ena hă'msgemd lā'xa ᵉwa'pē qaᵉs hămx·ts!ā'nendēs. Wä, g·îl mō'-p!ena hă'mx·ts!ānentsēxs la'ē gwā'ła. Wä, lae'm k·!ēs lē'ᵉlālayō lā'xa q!e'nemē bē'begwānemē gwē'x·sdemas. Wä lae'mxaa k·!ēs 50 ts!e'pela lā'xa l!ē'ᵉna, yîxs hä'ē gwē'kwēda nē'ts!aᵉyē. Wä, la k·!ēs hăᵉma'ᵉyē hë'x·t!aᵉyas. Wä, lae'm gwāł lā'xēq.

Red Cod.—Wä, hë'ᵉmēda l!ō'xsemē, yî'xa nē'ts!aᵉyē ᵉne'mē gwa'-yiᵉlālasaq ḷeᵉwa' nāłe'mē ḷeᵉwa' gweᵉlē'k·ē, ḷeᵉwa' q!wä'qela, ḷeᵉwa' t!ō'tōp!ē, ḷeᵉwa' ḷewe'lgămaᵉyē. Wä, lē'x·aᵉmēs ō'gŭᵉqā- 55 łaᵉyâsa xŭ'ldzōsaxs k·!ē'saē k·!ā'wasīlaseᵉwa ḷeᵉwa pex·ī'tē qaxs xe'nlelaē ămᵉama'ya. Wä, lawī'sḷa gwā'ła.

Black Cod.—Wä, hë'xōḷen lelē'wēseᵉwa nā'łemē, yîxs yâ'ē gwä'łēda xamasaxs la'ē le'mxwaseᵉwa. Wä, hë'emxaā'wisē gwē'-g·ilasōxs la'ē ts!ex·a'seᵉwa lāx gwē'g·ilasaxa xama'saxs la'ē hăᵉmä'- 60 xa gaā'la. Wä, lā'xaa t!ē'łaseᵉwa, yîxs la'ē gä'ła ăxē'lakwaqēxs

it has been kept for a long time and | when it is boiled. They dip 61
it into oil; and this is also | used for inviting many people, when the
host has no dried salmon | and no dried halibut. That is at last all
about this. |

Kelp-Fish (1).—Now I'll talk about the kelp-fish, which is | the same 1
as the *xŭ'ldzos*. Its name is "heated body," | because its body is
heated over the fire in order to loosen the scales, | and because also
hot water is poured over it. ‖ Then the scales come off from the skin, 5
and | therefore it is called the "heated body;" and the reason why
it is called "fast swimmer" (*xŭ'ldzos*) | is because it swims very
quickly whenever it is frightened. |

Now I will tell how they are cooked, for | they do not begin right
away to cook them when they are fresh, for they only ‖ begin to 10
cook them after they have been in the house for a long time. Some-
times | they are kept five days, or even more; for they try to obtain
for it a | strong smell, so that the bones will come off from the meat,
and also so that they | may be fat. The first people said so, and
therefore people | of recent times imitate them; and (therefore) also
the kelp-fish becomes tainted (before it is used). ‖ The woman takes 15
the kettle and puts it by the side of the | fire of the house. Then she
takes her drinking-bucket and draws | fresh water. As soon as she
comes home, she pours | the water that she has drawn into the

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hă'nx·LEntsEᵉwaē. Wä, la ts!E'pEla lā'xa L!ē'ᵉna. Wä, lā'xaa 61
LEᵉlālayō lā'xa q!ē'nEmē bē'bEgwānEma, yîxs k·!eâ'saē xā'matsa
k!wē'lasē, ḷōxs k·!eâ'saē k·!ā'wasa. Wä, lawī'sḷa gwāł lā'xēq.

Kelp-Fish (1).—Wä, laᵉmē'sEn gwā'gwēx·sᵉālał lā'xa pEx·ī'tē, yîxs 1
ᵉnEma'ē ḷEᵉwa xŭ'ldzosē. Wä, hë'Em lā'g·iłas ḷē'gadEs pEx·i'tē,
yîxs pEx·a'sEwaᵉēs ō'k!winaᵉyaxs la'ē la'lawaᵉyasEᵉwēs gō'bEtē lā'xa
lEgwī'łasa g·ō'kwē, ḷōxs gŭqē'tasEᵉwaasa ts!E'lxsta ᵉwā'pa. Wä,
hë'x·ᵉidaᵉmēsē ᵉwī'ᵉwēxap!ē'dē gō'bEtas la'xa L!ē'sē. Wä, hë'Em 5
lā'g·iłas ḷē'gadEs pEx·ī'tē. Wä, hë'ᵉmis lā'g·iłas ḷē'gadaxaas xŭl-
dzō'sas, yî'x·aē lāx max·ᵉīdē yîxs hë'łtsâasēs k·îłᵉē'dayowē.

Wä, laᵉmē'sEn gwa'gwēx·sᵉālał la'qēxs la'ē hăᵉmē'x·sīlasEᵉwa, yîxs
k·!ē'saē hë'x·ᵉid hăᵉmē'x·silasōxs hë'ᵉmaē ā'łē gē'tē, qaxs a'łmaē
hăᵉmēx·silasōxs la'ē gaēł ăxē'ł lā'xa g·ō'kwē ᵉnā'łᵉnEmp!Enaē 10
sEk·!a'p!Enxwaᵉsē ᵉnā'läs ḷōxs haya'qaaq qaxs q!a'q!alaaq qa
q!ałp!a'lēs, qa k·!E'nx·ᵉīdēs xā'qas la'xēs q!E'mlalē. Wä, hë'ᵉmisēxs
tsE'nxᵉwīdaē, ᵉnē'k·aēda g·ā'lē bEgwā'nEma. Wä, hë'ᵉmis lā'g·iłasa
a'łē bEgwā'nEm nā'naxts!Ewaq. Wä, hë'ᵉmaaxs la'ē q!łᵉī'dēda
pEx·ī'tē, läda ts!Edā'qē ăxᵉēdxa hă'nx·Lanowē qaᵉs hanō'lisēs lāx 15
lEgwī'łasēs g·ō'kwē. Wä, la ăxᵉē'dxēs nā'gats!ē qaᵉs lē tsē'x·ᵉīdEx
a'łta ᵉwa'pa. Wä, g·î'lᵉmēsē g·āx nä'ᵉnakŭxs la'ē gŭxts!ō'tsēs
tsä'nEmē ᵉwāp lā'xa hă'nx·Lanowē, qa nEgō'yoxsdalēs. Wä,

kettle, until it is half full, | and she leaves it by the side of the fire.
20 Then she takes the kelp-fish and ‖ puts them into a small basket, and she places it near the | side of the fire. Then she takes the short | wedges which are always kept in the house, and also a short wall-board. | Generally she uses the stern-seat of a small canoe. She puts it down | close to the small basket in which the kelp-fish are
25 kept, and she does the same ‖ with the short wedge. Then she takes one kelp-fish out of the | little basket. She holds the head of the kelp-fish, and puts its | body into the fire. Then she turns it over; and as soon as | she sees that the scales begin to come off from the skin, | she puts it down on an old mat that has been spread out on
30 the floor of the house. She takes her ‖ knife and scrapes off the scales that are loose. Then she turns | the fish over and over as she scrapes off the scales. As soon as all | the scales are off, she puts the fish on its belly on the | stern-seat of the small canoe, on which the fish is beaten. She holds it with the left hand, by the | head. With the
35 right hand she takes the flat point of a ‖ short wedge, and with the top end beats the | back of the kelp-fish, beginning at the back of the head, and beating down to the tail. | She only stops beating when the body of the kelp-fish is soft. | After she has beaten it, she takes her | fish-knife and cuts the
40 body across in this manner. After ‖ she has cut it

ō′x·säᵉmēsē haᵉnâ′lis lā′xa lEgwī′łē. Wä, lä ăxᵉē′dxa pEx·ī′tē qaᵉs
20 k·!Exts!ō′dēs lā′xa lā′laxamē. Wä, lä hă′ng·alīłas la′xa ma′k·ała lāx onâ′lisasa lEgwī′łē. Wä, lā′xaē ăxᵉē′dxa ts!Ek!wa′ hēmEnēł LEmg·ayâsa g·ō′kwē. Wä, hë′ᵉmisa ts!Eẋᵘstō ts!ats!aẋᵘsEma. Hë′Em q!ŭnā′la ă′xsEᵉwa g·îxsâ′sa ẋwā′ẋwagŭmē. Wä, lä paxᵉā′łīła la′xa mā′g·înwalīłasa pEx·ī′dats!ē lā′laxama. Wä, hë′Emxaā′wisē ăxᵉa-
25 lī′łasa ts!Eẋᵘstō LE′mg·ayâ. Wä, lä dâłts!ō′dxa ᵉnE′mē pEx·ī′t lā′xa lā′laxamē. Wä, lä dā′ła hē′x·t!aᵉyasa pEx·ī′taxs ła′ē k·a′tLEnts ō′k!winaᵉyas lā′xa lEgwī′łē. Wä, łä lē′x·iᵉlälaq. Wä, g·î′lᵉmēsē dō′qŭlaq la ᵉwīᵉla ᵉwī′ᵉwēxap!ēdēda gō′bEtē lā′xa L!ē′saxs, la′ē ăxdzō′ts lā′xa LEbī′łē k·!ā′k·!obana. Wä, lä ăxᵉē′dxēs xwā′ḷa-
30 yowē qaᵉs k·ēxâ′lēs lā′xa lā k·!înā′ła gō′bEta. Wä, laE′m lē′x·iᵉlälaxa pEx·ī′taxs k·ēxâ′laax gō′bEt!enaᵉyas. Wä, g·î′lᵉmēsē ᵉwīᵉlâwēda gō′bEt!enaᵉyaxs la′ē ma′dzōtsa pEx·ī′tē lā′xa t!Elō′dzō g·îxsō′sa ẋwā′ẋwagŭmē. Wä, lä dā′łasēs gE′mxōłts!āna lāx hë′x·t!aᵉyas. Wä, lä dā′x·ᵉītsēs hë′łk·!ōts!āna ᵉyē lāx pE′lbaᵉyasa
35 ts!Eẋᵘstowē LE′mg·ayâ. Wä, lä t!E′lẋᵉwīts ō′xtâᵉyas lāx ăwī′g·aᵉyasa pEx·ī′tē g·ä′g·îLEla lāx ō′xḷaatâᵉyas, hë′bEndāla lāx ō′xsdaᵉyas. Wä, a′łᵉmēsē gwāł t!E′lẋwaqēxs la′ē łE′nt!ēdē ō′k!winaᵉyasa pEx·ī′tē. Wä, g·î′lᵉmēsē gwāł t!E′lẋwaqēxs la′ē ăxᵉē′dxēs xwa′-ḷayowē qaᵉs qatet!ē′dēx ō′k!winaᵉyas g·a gwä′łēg·a (*fig.*). Wä,
40 g·îlᵉmēsē gwāł qatētaqēxs laē maᵉstE′nts lāx ᵉwā′bEts!âlasa hănx·-

crosswise, she puts the fish head first into the water in the | kettle. 41
She never cuts off the head; for the first people | said that a good taste
is given to the meat of the | kelp-fish by the fat of the eyeballs and
the | brain. Therefore she puts it all into the kettle; ‖ and she does 45
this to all the other kelp-fish, if there are to be many | guests. As soon
as the kelp-fish is in the kettle, | she puts it over the fire; and when it
begins to boil, | the woman takes the fire-tongs and stirs it; | and after
stirring it for some time, she takes it down. Then ‖ she takes her large 50
long-handled stirring-ladle and stirs with it | for a short time what is
being cooked. She does not | stir it long, before she dips the spoon into
what is being | cooked and pours it back [on the top of where she took
it from]; | and she continues this for a long time. It may be ‖ half an 55
hour according to the clock that the woman | dips up the water of what
she is cooking and pours it back again. | She only stops when the
liquid of what she is cooking is really milky. | This shows that the fat
of the fish is well mixed | with the liquid. That is the reason why
the woman dips up ‖ the liquid of what she is cooking, so that the 60
liquid | and the fat of the kelp-fish may be well mixed; for if the |
liquid of the kelp-fish should not be milky when it is given by the
host to his friends, | then the guests at once whisper among them-

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LanowE. Wä, laE'm hëwä'xaEm qak·ō'dEx hë'x·t!a$^{\varepsilon}$yas qaxs 41
$^{\varepsilon}$nē'k·aēda g·ā'lē bEgwā'nEmqēxs hë'$^{\varepsilon}$maē yō'sp!ayâsa q!E'mlaläsa
pEx·ī'tē tsE'ntsEnxstâ$^{\varepsilon}$yas gēgEbElō'xstâ$^{\varepsilon}$yas gēgEyagEsas ḷE$^{\varepsilon}$wēs
łEqwa'. Wä, hë'$^{\varepsilon}$mis lā'g·iła $^{\varepsilon}$wī$^{\varepsilon}$la$^{\varepsilon}$stents lā'xa hă'nx·Lanowē.
Wä, lä $^{\varepsilon}$wī$^{\varepsilon}$laEm hë gwē'x·$^{\varepsilon}$īdxa waō'kwē pEx·ī'ta, yîxs q!ē'nEmaē 45
Lē'$^{\varepsilon}$lanEmas. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la$^{\varepsilon}$stēda pEx·ī'tē la'xa hă'nx·Lano-
waxs la'ē hă'nx·LEnts lā'xa lEgwī'łē. Wä, g·î'l$^{\varepsilon}$mēsē mEdE'lx$^{\varepsilon}$wī-
dExs la'ēda ts!Edā'qē ăx$^{\varepsilon}$ē'dxa ts!ē'sLāla qa$^{\varepsilon}$s xwē't!īdēq. Wä,
k·!ē'st!a gē'g·îłtsēla xwē'tasa ts!ē'sLāläxs la'ē k·at!ā'lītas. Wä, lä
ăx$^{\varepsilon}$ē'dxēs $^{\varepsilon}$wā'lasē g·îlt!EXḷāla xwē'dayo k·ats!Enaqa, qa$^{\varepsilon}$s ya'$^{\varepsilon}$was$^{\varepsilon}$- 50
īdē xwē't!ēts lā'xēs hă$^{\varepsilon}$mēx·sī'lasE$^{\varepsilon}$wē. Wä, k·!ē's$^{\varepsilon}$Emxaā'wisē
gē'g·îłtsēla xwētas laqēxs la'ē tsē'g·ostâlas lāx $^{\varepsilon}$wā'paläsēs hă$^{\varepsilon}$mēx·-
sī'lasE$^{\varepsilon}$wē qa$^{\varepsilon}$s ẋwē'laqē tsēstE'nts lāx ō'kŭya$^{\varepsilon}$yasēs g·aya'nEma-
saq. Wä, lä gē'g·îłtsēlak·as hë gwē'g·ilē. Wä, wälaanawisē ḷō$^{\varepsilon}$
nExsEg·îLEla lā'xa q!aq!alak·!a$^{\varepsilon}$yē $^{\varepsilon}$wa'$^{\varepsilon}$wasdEmasa ts!Edā'qē tsē'g·o- 55
stâlaxa $^{\varepsilon}$wāpaläsa hă$^{\varepsilon}$mē'x·sīlasE$^{\varepsilon}$was qa$^{\varepsilon}$s ẋwē'laqē tsē$^{\varepsilon}$stE'nts.
Wä, a'łēmēsē gwā'łExs la'ē â'lak·!āla la dzE'mẋ^{u}stowē $^{\varepsilon}$wā'paläsa
hă$^{\varepsilon}$mēx·sī'lasE$^{\varepsilon}$was, qaxs la'ē â'lak·!ala la qElō'kwē tsE'nxwa$^{\varepsilon}$yasa
pEx·ītē ḷE$^{\varepsilon}$wis $^{\varepsilon}$wā'pala. Wä, hë'Em lā'g·īłasa ts!Edā'qē tsē'g·ostâla
$^{\varepsilon}$wā'paläsēs hă$^{\varepsilon}$mē'x·sīlasE$^{\varepsilon}$wē qa â'lak·!alēsē lE'lgowēda $^{\varepsilon}$wā'paläs 60
ḷE$^{\varepsilon}$wa tsE'nxwa$^{\varepsilon}$yasa pEx·ī'tē, qaxs g·î'l$^{\varepsilon}$maē k·!ēs dzE'mẋ^{u}stōwē
$^{\varepsilon}$wā'paläsa pEx·ī'taxs hămg·ī'layâasēda Lē'$^{\varepsilon}$laläxēs $^{\varepsilon}$nē$^{\varepsilon}$nEmō'kwē.
Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē dEndE'msa k!wē'łdäxs la'ē hō'qŭwEls lāx g·ō'-

selves when they leave the house | of their host, and they say about
65 the woman that she is lazy, || although she may be of chief's blood and
a chief's wife. However, | the wives of those who are not of chief's
blood do not give up | trying to get milky the liquid of the kelp-fish
that they are cooking. When | the liquid of the kelp-fish is really
milky, the | kelp-fish kettle is taken off the fire, and now it is done. ||
70 Then the woman brings out of her room her dishes, which | she keeps
in the inner room. She puts them down on the floor next to the |
kettle in which the kelp-fish were boiled; and she takes the same
large | ladle with which she dipped up the liquid of the kelp-fish
when she was cooking it, | and she dips up with it the boiled kelp-fish
75 from the || kettle, and she pours them into the dishes. Both the
liquid and the | meat are put into the dishes. As soon as the dishes
are filled evenly, | —for they are not entirely full | of liquid and
meat,—and as soon as everything | is ready, the spoons are distrib-
80 uted among the small party of guests. || Then the dishes are placed
before the guests; and there is always | one dish for four men. |
First, they drink some cold water; and after they have finished
drinking, | the host speaks to his guests, and says, | "Think of your
throats and do not swallow the bones!" Then they all begin to
85 eat with || spoons. It takes them a long time to eat the boiled kelp-

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kwas Lē'ᵉlānEmax·däq. Wä, laE'm ᵉnē'x·sEᵉwēda ts!Edā'qaxs q!E'm-
65 ts!EXḷaē, yî'xa g·ī'qamēnē yîxs gEnE'maasa g·ī'ga̱maᵉyē. Wä, lā'ḷa
ᵉnā'xwaᵉmē gEgEnE'masa wā'x·ᵉmē k·!ēs g·ī'qamēn k·!ēs yā'x·ᵉīd qa
dzEmx̣ᵘstōx̣ᵉwīdēs ᵉwā'palās hăᵉmē'x·silās pEx·ī'ta. Wä, g·î'lᵉmēsē
â'lak·!āla la dzE'mx̣ᵘstox̣ᵉwīdē ᵉwā'palāsa pEx·ī'taxs la'ē hă'nx·-
sEntsEᵉwēda pEx·ī'tēᵉlats!ē hă'nx·Lanâ. Wä, laE'm L!ō'pa. Wä,
70 hë'x·ᵉidaᵉmēsēda ts!Edā'qē ăxᵉwŭłt!alī'łaxēs łōE'lq!wäxs hä'x·dē
k·îmts!â'līła ōts!â'līłē qaᵉs g·ā'xē k·ā'g·alīłElas lāx mā'g·înwalīłasa
pEx·ī'tēᵉlats!ē hă'nx·Lanâ. Wä, hë'ᵉmis ăxᵉē'tsosēda ᵉwā'lasē k·a-
ts!Enā'q, yîx tsēg·ostâlayō'sēx ᵉwā'palāsēs hă'nx·LEntsEᵉwē pEx·ī'ta.
Wä, lē tsē'yōłts!ōts lā'xa hă'nx·Laakwē pEx·ī'ta lā'xa hă'nx·La-
75 nowē qaᵉs lē tsēts!â'las lā'xa łō'Elq!wē, ᵉnā'x̣waᵉmē ᵉwā'palās ḷEᵉwa
q!Emla'lē lā tsēts!â'layo lā'xa łō'Elq!wē. Wä, g·î'lᵉmēsē lā ᵉnEmā'x·ē
ăwâ'xats!Ewasasa łō'Elq!wäxs ᵉnā'x̣waᵉmaē k·!ēs â'laEm qō'qŭ-
t!axa ᵉwā'pala ḷEᵉwa q!E'mlalē. Wä, g·î'lᵉmēsē ᵉwīᵉla la gwā'-
łałaxs la'ē ts!Ewanaē'dzEma k·ā'k·Ets!Enaqē lā'xa k!wa'k!wē-
80 lEmäxs la'ē k·ā'x·ᵉīdayuwa łō'Elq!wē. Wä, hë'mEnałaEm maē-
mâ'lēda bē'bEgwanEmaxa ᵉna'łᵉnEmēxLa łō'q!wa. Wä, lē nā'ᵉna-
qałg·EyōEmxa wŭdaᵉsta' ᵉwa'pa. Wä, g·î'lᵉmēsē g̱wāł nā'qaxs
la'ē yā'q!Eg·ałēda k!wē'lasaxēs Lē'ᵉlānEmē. Wä, lä ᵉnē'k·a: "ᵉya'-
x·daᵉxᵘ mEłq!ŭxâ'lano qaōx xa'qas." Wä, lä ᵉwīᵉla yō'sᵉitsēs
85 k·ā'k·Ets!Enaqē. Wä, lä g̱ē'g·îlīł yō'saxa yEwē'kwē pEx·ī'ta qaxs

fish, for | in eating it they are very much afraid, for it happens often | 86
that they are hurt when swallowing fish-bones, and therefore they do
not eat fast | [with spoons] when it is boiled; and after they have
eaten, they | cool themselves with fresh cold water. Then they ‖
go out of the feasting-house at once. The kelp-fish is not given | to 90
a large number of people, for they never | obtain many when they
are catching them. Therefore it is given only to the | numaym and to
a single family; that is, the sons, and their | wives, and their children,
and the daughters and their ‖ husbands and their children. That is 95
what is called a family of single origin. | Only these are invited by the
owner of the kelp-fish and also his | friends. That is all about the
boiled kelp-fish. |

Kelp-Fish (2).—(The man) first takes the small basket of his wife. | 1
As soon as he arrives at the beach of his house he puts | the fish
caught with the line into the basket. He goes up and enters the |
house. Then his wife spreads an old mat ‖ and carries up the small 5
fish-basket and | places it by the side of the old mat. She sits down
by the side of the old mat, which | is at the right-hand side of the
fish-basket. She takes | one of the fish with her left hand, and she
does in the same way as I | described before. When the intestines
and the gills have all been removed, ‖ she takes her fish-knife, which is 10

â'laᶜmaē k·îlE'ma pEX·ī'taxs hăᶜma'yaᶜē qaxs q!ŭnā'laē g·ā'yalasēs 86
xā'qaxs nEXᶜwē'tsEᶜwaē. Wä, hë'ᶜmis lā'g·iła k·!ēs â'łbalēda
yō'säqēxs hă'nx·Laakwaē. Wä, g·î'lᶜmēsē gwā'ła yō'sax·däqēxs
la'ē k·oxwaxōtsa ā'łta wŭdaᶜsta' ᶜwā'pa. Wä, hë'x·ᶜidaᶜmēsē la
hō'qŭwEls lā'xēs k!wē'layats!ēx·dē. Wä, k·!ē'sᶜEmxaa k!wē'la- 90
dzEma pEX·ī'tē lā'xa q!ē'nE mē bē'bEgwānEma qaxs k·!ē'saē
q!EyōLanEmēnoxŭxs lâ'LanEmaē. Hë'ᶜmis lā'g·iła lē'x·aᶜma
ᶜnEᶜmē'motē LEᶜwa ᶜnE'mxLała ᶜnEᶜmē'ma, yîxa sā'sEmē LEᶜwis
gEgEnE'mē LEᶜwis sā'sEmē, LEᶜwa ts!ē'daqē sā'sEma LEᶜwis łē'la-
ᶜwŭnEmē LEᶜwis sā'sEmē. Wä, hë'Em gwEᶜyō' ᶜnE'mxLała ᶜnEmē'- 95
mē. Wä, lē'x·amēs LEᶜlālasōᶜs ăxnō'gwadäsa pEX·ī'tē LoᶜmE'da
ᶜnēᶜnEmō'kwē. Wä, laE'm gwał lā'xa hă'nx·Laakwē pEX·ī'ta.

Kelp-Fish (2).—Wä, hë'ᶜmis g·îl ăxᶜētsōᶜsēda lā'laxamäxsēs gEnE'- 1
maxs g·î'laē lā'g·alîs lāx L!Emā'isasēs g·ō'kwē. Wä, lä k·!îxts!ō'-
tsēs L!ā'ganEmēda pEX·ī'tē lāq. Wä, lä, lâ'stsas qaᶜs lä laē'Las la'xēs
g·ō'kwē. Wä, hë'x·ᶜidaᶜmēsē gEnE'mas la LEp!ā'liłaxa k·!ā'k·!o-
bana. Wä, lä k·!ō'qŭlīłxa pEX·ī'dats!ē lā'laxama qaᶜs lä hănE'n- 5
xElīłas lā'xa k·!ā'k·!obana. Wä, lä k!ŭnxElīłxa k·!ā'k!obana lāx
hë'łk·!ōdEnwalīłasa pEX·ī'dats!ē lā'laxama. Wä, laᶜmē dōłts!ōdxa
ᶜnE'mē pEX·ī'tsēs gE'mxōłts!ānaᶜyē. Wä, hë'ᶜmis gwē'g·ilaqEn g·î'lx·-
ᶜīdē wā'łdEma. Wä, g·î'lᶜmēsē ᶜwīᶜlâwē yā'x·yîg·ilē LEᶜwa q!ō'sna-
yaxs la'ē ăxᶜē'dxēs xwā'Layowē. Hë'Em ᶜnEm LE'gEmsa xwa'La- 10

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also called | mussel-shell knife, for the first people used the mussel-shell for a knife | (this was sharpened by Deer when he met Q!ā'nēqē^{c}lak^{u}). | The woman takes the fish in her left hand | and puts it down on the old mat with the ‖ tail of the fish towards the woman and the stomach turned towards the left | of the woman. She holds her knife in her right hand, | cuts off the head, and when it is off she cuts open | the back all the way down to the tail, cutting along the upper side of the backbone. | She only stops cutting when the fish is spread open. ‖ Then she puts it back on the old mat. Then she takes | another fish and she does the same to it, and | she does the same with all the others. Now her husband | makes roasting-tongs of red pine, for they are going to roast the fish. As soon | as the work is finished, he gives them to his wife, and the woman ‖ takes the roasting-tongs and she takes a long strip of split | cedar-bark and winds it about one span | from the lower sharp-pointed end of the roasting-tongs. | She pulls it tight as she winds it around it, and ties it on. Then the roasting-tongs will not | split when she puts the fish into them. As soon as ‖ the woman has finished this, she takes one of the fish that have been cut open | and rubs it over the roasting-tongs. When these are | covered with blood and slime, she puts into it one of the fish that have been | cut open. It is put in crosswise. Then

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yowē gełts!E'mē yîxa xō'läs qaxs hë'^{c}maē xwā'ḷayâsa g·ā'lä bEgwā'-nEma (yîxs g·ēxasE^{c}was gē'x·ustâläxs la'e ba'k·ō ḷō^{c} Q!ā'nēqē-^{c}lakwē). Wä, lē'da ts!Edā'qē dā'x·^{c}ītsēs gE'mxōłts!āna^{c}yē lā'xa pE-x·īte qa^{c}s yā'gŭdzōdēs lā'xa k·!a'k·!obana. Wä, laE'm gwā'saxsdałēda pEx·ī'tē lā'xa ts!Edā'qē. Wä, la gwē'k·!aēsała lāx gEmxōłts!āna-^{c}yasa ts!Edā'qē. Wä, lä dā'łasēs hë'łk·!ōts!āna^{c}yē lā'xēs xwā'ḷayâxs la'ē qak·ō'dEx hë'x·t!a^{c}yas. Wä, g·îl^{c}mēsē lā'wäxs la'ē xwałbEtE'n-dEx ō'xḷaatâ^{c}yas qa^{c}s hä'xElē lāx ts!ā'sna^{c}yas ë'k·!ōt!Endālax xā-k·!adzâs. Wä, a'l^{c}mēsē gwāł xwā'Laqēxs la'ē â'lak·!āla la LEpā'ła. Wä, lä ăxdzō'ts lā'xaaxa k·!ā'k·!obanäxs la'ē ē't!ēd ăx^{c}ē'dxa ^{c}nE'mē pEx·ī'ta. Wä, laxaē hë'Emxat! gwē'x·^{c}īdEq. Wä, lä'na-x̣waEm hë gwē'x·^{c}īdxa waō'kwē. Wä, lā'ḷa łā'^{c}wŭnEmas L!ō'psa-yogwīlaxa wŭnā'gŭłē qaxs L!ō'pēLaxa pEx·ī'tē. Wä, g·î'l^{c}mēsē gwā'łē ăxa'^{c}yasēxs la'e ts!âs lā'xēs gEnE'mē. Wä, lä'da ts!Edā'qē dā'x·^{c}īdxa L!ōpsayowē. Wä, lä ăx^{c}ē'dxa g·îlt!a ts!ēq!adzō dzExE'k^{u} dEna'sa. Wä, lä qEx·^{c}aLE'!ōts lā'xa ^{c}nE'mp!Enk·ē lā'xEns q!wā'-q!wax·ts!āna^{c}yē g·äg·îLela lāx bEnba^{c}yē ēx·bēsēda L!ōpsayowē. Wä, lä łEk!ŭtā'la^{c}mē qEx·ā^{c}yasēxs la'ē yî^{c}łā'LElots. Wä, laE'm k·!ēsL xō'x̣^{u}sLa L!ō'psayowē qō lał L!ō'pts!ōdayoLa pEx·ī'tē lāq. Wä, g·î'l-^{c}mēsē gwā'łExs laē'da ts!Edā'qē dā'x·^{c}īdxa ^{c}nE'mē lā'xa xwā'ḷEkwē pEx·ī'ta qa^{c}s ts!Ek·it!ē'dēs lā'xa L!ō'psayowē. Wä, g·î'l^{c}mēsē mEgŭg·ē'txa E'lkwa ḷE^{c}wa k·!ē'läxs la'ē L!ō'pts!ōtsa ^{c}nE'mē xwā'-ḷEk^{u} pEx·ī'ta. Wä, laE'm gē'k·!Ena^{c}yaxs la'ē ăx^{c}ē'dxa dzE-

she takes | split cedar-bark and winds it around just over the edge of the fish, and ‖ she pulls it tight and ties it down. Then she puts another fish just over it. | It is turned the way opposite the one just put into the tongs. Then she | winds cedar-bark just above it, and she pulls it tight when she | ties it around. Then she takes another fish and puts it in. | Its tail is turned again the opposite way, for all of them are turned so that the tails are in alternate directions ‖ in the roasting-tongs. Sometimes there are four | fish, or even six, put into one pair of long roasting-tongs. | Then she ties cedar-bark around the top of the roasting-tongs. | Then the woman places them by the side of the fire of her house. | First the flesh-side is roasted; and as soon as it is almost ‖ black on the surface of the meat, she turns them over and | changes to roast the skin-side. When the skin-side is really blackened, | they are done. Then she pulls the tongs out of the ground and | places them not far from the fire, so that the heat of | the fire reaches them, and so that they keep hot. Then the ‖ man calls his friends, and sometimes he calls his | numaym to come and eat the roasted kelp-fish. | Those whom he has called come in immediately; and as soon | as they are all in, the woman spreads long food- | mats in front of those who are going to eat the roasted kelp-fish. ‖ The woman takes the roasted fish in the roasting-tongs, and takes | it out of the roasting-

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xEkwē′ dEna′s qa^{c}s qEx·^{c}a′LElōdēs lāx ëk·!Enxē′LEläs. Wä, lä łEk!ŭ′tElaxs la′ē yîł^{c}a′LElōdEq. Wä, lä ē′t!ētsa ^{c}nE′mē lāx ë′k·!ē-LEläs. Wä, laE′m x̣wē′łałēda ā′łē L!ō′pts!oyos. Wä, la′xaē qEx·^{c}ītsa dEna′sē lāx ë′k·!EnxELEläs. Wä, la′xaē łEk!ŭtE′laxs la′ē yîł^{c}aLElōdEq. Wä, laxaē ē′t!ēd ăx^{c}ē′dxa ^{c}nE′mē qa^{c}s L!ō′pts!ōdēs. Wä, laE′mxaē ē′t!ēd xwēłała qaxs ^{c}na′x̣wa^{c}maē xwē′x̣wałâłēda la L!ō′pts!ōyōs lā′xa L!ō′psayowē, yîxs ^{c}nał^{c}nEmp!Enaē mō′wēda pEx·ī′tē Ḷō^{c}xs q!EL!a′ē L!ō′pts!âla la′xa g·î′lt!läsa L!ō′psayowē. Wä, la^{c}mē a′Elaak^{u} qEx·tâ′^{c}yēda dEna′sē lāx ō′xtâ^{c}yasa L!o′psayowē. Wä, läda ts!Eda′qē Ḷānolisaq lāx lEgwi′łasēs g·ō′kwē. Wä, laE′m hë g·îl L!ō′p!ētsōsēda q!Emlāläs. Wä, g·îl^{c}mēsē naxsaap!a Ḷō^{c} k!ŭmlē ō′kŭya^{c}yas q!E′mlaläsēxs la′ē lē′x·^{c}īdEq qa hës !ā L!ā′yō L!ō′p!ēdē L!ē′sadza^{c}yas. Wä, g·î′l^{c}mēsē la âlak·!āla k!ŭmlē L!ēsadza^{c}yasēxs la′ē L!ō′pa. Wä, lä k·!îqŭlēłaq qa^{c}s g·ā′xē Ḷā′-g·alīłaq lā′xa k·!ē′sē qwē′sała lā′xa lEgwī′łē qa lā′g·aēs L!ē′salläsa lEgwī′łē lāq, qa ts!Elqwax·sä^{c}mēsē. Wä, lä hë′x·^{c}ida^{c}mēda ḅEgwa′-nEmē la LE′^{c}lālaxēs ^{c}nē^{c}nEmō′kwē Ḷōxs hä′ē LE′^{c}lālasE^{c}wēs ^{c}nE-^{c}mē′motē qa g·a′xēs L!EL!ō′bEgŭxa L!ō′bEkwē pEx·ī′ta. Wä, lä hë′x·^{c}idaEm g·āx hō′gwēLElēda LE′^{c}lānEmē. Wä, g·î′l^{c}mēsē ^{c}wī^{c}laēLExs la′ēda ts!Edā′qē LEp!a′lītxa g·îldEdzowē ha^{c}madzō′lē′^{c}wa^{c}ya lāx L!ā′salītasa L!EL!ōbEgŭLaxa L!ō′bEkwē pEx·ī′ta. Wä, lä′da ts!Edā′qē ăx^{c}ē′dxa L!ō′pts!âla L!ō′bEk^{u} pEx·ī′ta qa^{c}s x·îk·!ōł-ts!ō′dēq la′xēs L!ō′psayowē. Wä, lä naE′nLEmlīłElasa ^{c}nał^{c}nE′mē

tongs. She puts them down with the skin below in front | of the guests, and she pours oil into oil-dishes, | and she puts down one in front of every four men. | The feasters themselves break the fish; ‖ and when it is all broken in pieces, they begin to eat. | Then they dip it in oil, for all the fat comes out while | it is being roasted, and therefore it is dry. As soon as they have finished | eating the roasted fish, they drink fresh water; | and after they have finished drinking they go out. Roasted kelp-fish is not ‖ given at a feast to many tribes, for they | never catch much of it. Therefore only the friends, husband and wife, | or the numaym, or strangers, eat roasted | kelp-fish. Now, that is all about this. |

Kelp-Fish (3).—Oh, I forgot to talk about | wind-dried kelp-fish. It is cut in the same way as the roasted | kelp-fish. The only difference is, that the backbone is taken out, | and the scales are left on in the same way as the scales are left on ‖ roasted fish. They do not eat the skin of the roasted kelp-fish, for | they only eat the meat. After the feasters have eaten the roasted kelp-fish, | they throw away the skin. When | the woman finishes cutting open the kelp-fish, she splits thin pieces of | cedar-sticks and spreads the fish with two of them so as to keep it open, ‖ in this manner: |

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la'xēs LĒ'ᶜlānEmē. Wä, lä k!ŭ'nxts!ōtsa L!ē'ᶜna lā'xa ts!ē'ts!Ebats!ē qaᶜs lä k·ag·îmlīłElas lāx L!ā'saᶜyasa maē'mokwē bē'bEgwānEma. Wä, lä q!ŭlē'x·sᶜEm LE'nqwēda k!wē'łaxa pEx·ī'tē. Wä, g·î'lᶜmēsē ᶜwī'wElx·s LE'ngEkŭxs la'ē ᶜwīᶜla hăᶜmx·ᶜī'da. Wä, laE'm ts!Epa's la'xa L!ē'ᶜna qaxs ᶜwīᶜlâmaē tsE'nxwaᶜyasēxs la'ē L!ō'pasEᶜwa. Wä, hë'ᶜmîs lā'g·iłas lE'mxwē. Wä, g·î'lᶜmēsē gwāł L!EL!ō'bEgŭxa L!ō'bEkwaxs la'ē na'gēk·Elaxa a'łta ᶜwā'pa. Wä, g·î'lᶜmēsē gwāł nā'qaxs la'ē hō'qŭwElsa. Wä, k·!ē'sᶜEmxaēda L!ō'bEkwē pEx·ī't k!wē'ladzEm lā'xa q!ē'nEmē lē'lqwălaLaᶜya qaxs k·!ē'saē q!ŭnā'la q!Eyō'ḷanEma, lā'g·iłas lē'x·aᶜmēda ᶜnēᶜnEmō'kwē ḷEᶜwa haᶜyasEk·âla ḷEᶜwa ᶜnEᶜmē'mōtē ḷEᶜwa bā'gŭnsē L!EL!ō'bEgŭxa pEx·ī'tē. Wä, laE'm gwāł la'xēq.

Kelp-Fish (3).—Ā, hë'xōḷEn ē't!ēdEł gwā'gwēx·sᶜālasLēda x·î'lkwē pEx·ī'ta. Hë'Em gwä'łē xwā'LaᶜyasE xwā'LaᶜyasA L!ō'bEkwē pEx·ī'ta. Wä, lē'x·aᶜmēs ō'gŭxᶜīdayōsēxs laᶜwEyakwaᶜēs xā'k·!adzowē. Wä, lä ăxā'łaEmxaē gō'bEtas hë gwä'łē gō'bEtasa L!ō'bEkwaxs ·ăxā'łaᶜmaē. Wä, lä k·!es haᶜma'ē L!ē'sasa L!ō'bEkwē yîxs lē'x·aᶜmaē haᶜma'ē q!E'mlaläs. Wä, g·î'lᶜmēsē gwāł L!EL!ō'bEgwēda k!wē'łaxs la'ē â'Em ts!ExᶜēdayowēdA L!ē'sas. Wä, g·î'lᶜEm gwā'łēda ts!Edā'qē xwā'LaxA pēx·ī'taxs la'ē xō'xᶜwīdxa wīswEłtōwē k!waᶜxLāwa qaᶜs qEt!ī'dēsa ma'łts!aqē lā'xa pEx·ī'tē qa LEpa'łēs g·a gwä'łēg·a (*fig.*).

After she has done so, she hangs them up just over the | fire; and 12
after they have been hanging there for four days, | they are half dried.
Then the owner takes them down; | and when he wishes to boil them,
she takes the || small kettle and puts it over the fire. She takes her | fish- 15
knife and cuts the kelp-fish into two pieces lengthwise, | and she also
cuts it in halves crosswise. Now each of the dried kelp-fish is in four
pieces. | When the kettle begins to boil, she | puts the pieces of kelp-
fish into it. It does not || boil long before she takes the kettle off the fire, 20
for then | it is done. Then the woman takes her dish and puts it down |
at the place where she is sitting. She takes her tongs, and with them
she lifts | the boiled fish and puts it into the dish. | When it is all in
the dish, she takes her oil-dish, || pours oil into it, and puts it down 25
in front of the persons for whom she has cooked it. | They drink water
before they begin to eat; | and after drinking water they eat. They |
dip it into oil. They do not eat the skin with it, for | the scales are
still on it. They only eat the meat. || After they have eaten, a bucket 30
of water is placed in front of them. | They put their mouths at the
corner and take a mouthful | of water. Then they squirt the water
into the hands and wash them; | and after they have washed their

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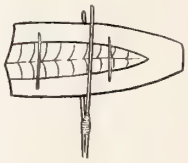
Wä, g·î'lᵉmēsē gwā'łEXS la'ē tētā'k·ostōdayo lāx nā'qostâᵉyasa 11
lEgwīlē. Wä, g·î'lᵉmēsē ṃō'p!Enẋwaᵉsē ᵉnā'läs tē'tā'k·ostowēxs
la'ē k·!ayaẋᵉwīda. Wä, laE'm ăxa'xoyâ yîs ăxnō'gwadäs. Wä,
g·î'lᵉmēsē ᵉnē'k·ē ăxnō'gwadäs qaᵉs hănx·LE'ndēq, lä ăxᵉē'dxa
haᵉnE'mē qaᵉs hă'nx·LEndēs lā'xēs lEgwī'łē. Wä, lä ăxᵉē'dxēs 15
xwā'ṭayowē qaᵉs t!ō'ts!Endēxa pEX·ī'tasdē lā'xēs g·î'ldōlasē. Wä,
laxaē ḡē'x·sEndEq nEXsE'ndEq. Wä, laE'm maē'moẋᵘsēda ᵉnałᵉnE'-
mē pEX·ī'tasd. Wä, g·î'lᵉmēsē mEdElxᵉwīdē hă'nx·LEnâsēxs la'ē
ăxstE'ntsa t!ō't!Ets!aakwē pEX·ī'tasd lāq. Wä, k·!ē'st!a ḡē'g·îlił
maE'mdElqŭlaxs la'ē hă'nx·sanōwēda hă'nx·Lanōwē, qaxs laE'm 20
L!ō'pa. Wä, lē'da ts!Edā'q ăxᵉē'dxēs łō'q!wē qaᵉs k·a'g·alīłēs
lā'xēs k!waē'lasē. Wä, lä ăxᵉē'dxēs ts!ē'sLāla qaᵉs k·!îpłī'dēs
lā'xa hă'nx·Laakwē pEX·ī'tasdē qaᵉs lä k·!ìpts!â'las lā'xa łō'q!wē.
Wä, g·î'lᵉmēsē ᵉwīᵉlts!â lā'xa łō'q!wäxs la'ē ăxᵉē'dxēs ts!Eba'ts!ē
qaᵉs k!ŭnxts!ō'dēsa L!ē'ᵉna lāq. Wä, lä k·ā'gEmlīłas lā'xēs hăᵉmēsī'- 25
lag·iłaq. Wä, lä nā'naqałg·iwālaEmxa ᵉwā'paxs k·!ē'sᵉmaē hăᵉmx·ᵉ-
ī'da. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē hăᵉmx·ᵉī'da. Wä, laE'm
ts!Epa's la'xa L!ē'ᵉna. Wä, lä k·!ēs hămgâ'q ṭEᵉwis L!ē'sē, qaxs
ăxā'łaē gō'bEtas, qaxs lē'x·amaē ha'ᵉmäsē q!ē'mlaläs. Wä, g·î'l-
ᵉmēsē gwāł haᵉmā'paxs la'ē hăngEmlē'lEma na'gats!ē ᵉwā'bEts!âlaxa 30
ᵉwā'pē. Wä, â'ᵉmēsē xwā'ᵉmag·ägēsēs sE'msaxs la'ē hămsgE'md
lā'xa ᵉwā'pē, qaᵉs hămx·ts!ānE'ndēs qaᵉs ts!E'nts!Enẋᵉwīdē. Wä,
g·îlᵉmēsē gwāł ts!E'nts!Enkwaxs la'ē ē't!ēd hămg·ägEntsēs sE'msē

hands, they put their mouths | to the corner of the bucket and drink
35 water. Now that also is finished. ||

1 **Broiled Dried Kelp-Fish.**—Sometimes other people want | to eat soaked half-dried kelp-fish. | The woman first takes her tongs and puts them down | where she is sitting. Then she takes down the
5 kelp-fish that has been hung up to dry, || and she puts it down at the place where the tongs are. She dips up some | water and places it with the dried kelp-fish. Then | she takes the fire-tongs and lifts the dried kelp-fish in the middle, | in this manner: |



Then she holds it in the tongs over the fire, the flesh-
10 side first || turned down; and as soon as the steam puffs out all over, | she turns it over and she broils the skin-side; and when | the skin becomes all black, she stops | broiling it, for it is done. Then she puts it down | on the mat with the skin down. She drinks water; and
15 after || drinking, she begins to eat the meat. She only | takes off the meat from the skin and puts it into her mouth. | She does not dip it into oil, for this kind is fat. |

I forgot. As soon as she finishes broiling the half-dried | kelp-fish,
20 and when it is done, she takes a cup with water, || takes a mouthful, and blows the mouthful of water over the flesh-side of what she | has cooked. Then it gets really tender, and | therefore old women and

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lāx ō'gwäg·aᶜyasa nagats!ē' qaᶜs nā'xᶜidēxa ᶜwā'pē. Wä, laE'mxaē
35 gwā'ła.

1 **Broiled Dried Kelp-Fish.**—Wä, lä ᶜna'łᶜnEmp!Ena hë haᶜmaē'xstsōᶜsa waō'kwē bē'bEgwānEm pE'nkwē k·!āyaẋwa pEx·ī'tasda. Wä, hë'Em g·îl ăxᶜē'tsōᶜsa ts!Edā'qēs ts!ē'sLāla, qaᶜs k·at!alīłēs lā'xēs k!waē'lasē. Wä, lä ăxaxō'd lā'xa x·îłElā'LEla pEx·ī'tasda
5 qaᶜs g·ē'g·alīłēs lāx k·adē'lasasa ts!ē'sLāla. Wä, lä tsē'x·ᶜid lā'xa ᶜwāpē qaᶜs g·ā'xē hăng·alīłas lāx g·aē'lasasa pEx·ī'tasdē. Wä, lä dā'x·ᶜīdxa ts!ē'sLāla qaᶜs k·îp!ī'dēs lāx nEgō'yâᶜyasa pEx·ī'tasdē g·a gwałēg·a (*fig.*).

Wä, lä k·!îpā'łasēs ts!ē'sLāla laqēxs la'ē pEx·ā'x q!E'mładzaᶜyas
10 qaxs hë'ᶜmaē g·îlē'ᶜlälē. Wä, g·î'lᶜmēsē k·Eẋŭmxsâwēda k·!ā'łEla lā'qēxs la'ē lēᶜx·ᶜīdEq qaᶜs pEx·ᶜī'dēx L!ē'sadzEᶜyas. Wä, laE'mła k!ŭ'mlēq. Wä, g·î'lᶜmēsē ᶜnā'ẋwa k!ŭ'mla L!ē'sasēxs la'ē gwał pEx·ā'q qaxs lEᶜmaē L!ō'pa. Wä, â'ᶜmēsē nEłEdzō'ts lā'xa haᶜmadzō'wē łē'ᶜwaᶜyaxs la'ē nā'xᶜēd lā'xa ᶜwā'pē. Wä, g·î'lᶜmēsē
15 gwał nā'qēxs la'ē hămx·ᶜī'dxa q!E'mlālē. Wä, laE'm â'Em ăxâ'łaxa q!E'mlālē lāx L!ē'sas qaᶜs ts!ō'q!ŭsēs lā'xēs sE'msē. Wä, laE'm k·!eâ's L!ē'ᶜna ts!Epa's qaxs tsE'nxwaē gwē'x·sdEmas.

Hë'xōłEn L!Elē'wēsōxs g·îlᶜmaē gwał pEx·a'xa k·!ā'yaẋwa pEx·ī'tasdExs la'e L!ō'pa. Wä, lä dā'xᶜīdxa k!waᶜsta' ᶜwā'bEts!âla qaᶜs
20 hă'msgEmdē lāq qaᶜs sEłbEẋŭ'mdēs lāx q!E'mładzaᶜyasēs haᶜmēx·sī'lasEᶜwē. Wä, hë'ᶜmis lā'g·iłas â'lak·!āla la tE'lqwē. Wä, hë'Em

old men are | fond of broiled half-dried kelp-fish, | because it is tender. As soon as the woman finishes eating, || she drinks water. When the dried kelp-fish is really dry, | it is soaked like dried salmon when it is soaked; | and it is cooked in the same way as the | half-dried kelp-fish is cooked when it is broiled and when it is boiled. | That is all about this. ||

Split Kelp-Fish.—Now I will talk again about the | kelp-fish split in two. When the man goes home who has (gone out) | with the fish-trap to catch kelp-fish, as soon as he has many, | the woman takes her fish-knife and sits down at the || edge of the old mat on which the fish has been put. Then she takes one of the kelp-fish with her left hand. | Its tail is towards the woman, | and its stomach is turned towards the left side, when she puts it down. | Then she cuts off the head; and when the head has been cut off, | she cuts into the back and cuts all the way down to the tail, || cutting through along the upper side of the backbone. When it is spread open, | she pulls out the intestines; and when all the intestines are out, she | cuts along the under side of the backbone and takes it out close | to the tail, and then she breaks it off. She | throws away the backbone. The tail is left on the || split kelp-fish. Then she cuts it down lengthwise,

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lā′g·iłasa łaE′lk!wanaᶜyē ḶEᶜwa nō′nEmasē bē′bEgwānEm hë′mEnā-łaEm ăxᶜē′xsdxa pE′nkwē k·!ā′yaẋwa pEx·ī′tasd qaᶜs hăᶜma′pēq, qaxs tE′lqwaē. Wä, g·î′lᶜmēsē g̣wāł haᶜmā′pa ts!Edā′qēxs la′ē nā′-xᶜīdxa ᶜwā′pē. Wä, g·î′lᶜmēsē â′lak·!āla la lE′mẋēda pEx·ī′tasdaxs la′ē â′Em t!ē′łasō hë g̣wē′g·ilasEᶜwēda xamā′saxs t!ē′łasEᶜwaē. Wä, la hë′Em g̣wē′g·ilasōxs la′ē hăᶜmē′x·sīlasEᶜwē hăᶜmēx·sīlaēnaᶜyaxa k·!ā′yaẋwa pēx·ī′tasda la′qēxs pE′nkwaē Ḷōxs hă′nx·Laakwaē. Wä, laE′mxaē g̣wāł lā′xēq.

Split Kelp-Fish.—Wä, laᶜmē′sEn ē′dzaqwał g̣wā′g̣wēx·sᶜālał lā′xa pEx·ī′taxs q!wā′g̣Ekwaē. Wä, hë′ᶜmēxs g·axaē nä′ᶜnakwēda LEqā′-däsēs LEg̣E′mē lā′xa pEx·ī′tē; wä, g·î′lᶜmēsē q!Eyō′LExs la′ē hë′x·ᶜ-idaᶜma ts!Edā′qē ăxᶜē′dxēs xwā′Ḷayowē qaᶜs k!ŭnxElīłēxa k·!ā′-g̣Edzowē k·!ā′k·!obana. Wä, lē dā′x·ᶜītsēs g̣E′mxōłts!ā′naᶜyē lā′xa ᶜnE′mē pEx·ī′ta. Wä, laE′mxaē g̣wā′saxsdāła lā′xa ts!Edā′qē. Wä, la g̣wē′k·!aēsāła lāx g̣E′mxōłts!ānaᶜyas la′xēs qE′lkwałaē′naᶜyē. Wä, lä qak·ō′dEx hë′x·t!aᶜyas. Wä, g·î′lᶜmēsē lā′wäyē hë′x·t!aᶜyasēxs la′ē xwā′łbEtEndEx ō′xḶaatâᶜyas. Wä, lä hä′xEla lax ts!ā′snaᶜyas; ë′k·!ōt!Endālax xā′k·!adzâs. Wä, g·î′lᶜmēsē la LEpā′łaxs la′ē g̣E′l-x·ᶜōdEx ya′x·yîg·īłas. Wä, g·î′lᶜmēsē ᶜwīᶜlâwē ya′x·yîg·īłasēxs la′ē xwałᶜē′dEx bEna′dzEᶜyasa xa′k·!adzowē qaᶜs lā′wēyōdēq g·ä′g·E-LEla lā′xa ma′k·ałäxa ts!ā′snaᶜyasēxs la′ē k·ō′qōdEq. Wä, lä ts!Exᶜē′dxa xā′k·!adzowē. Wä, laE′m ăxā′łē ts!ā′snaᶜyas lā′xa xwā′ḶEkwē pEx·ī′ta. Wä, lä q!ā′xsEndEq qa ma′łts!ēs hä′xEla g·ä′-

16 beginning at the neck, down | to the belly, until she comes to the | tail, in this manner: Now it is called "split | kelp-fish." As soon as this has been done, she hangs it up over the | fire of the house; and when it is half dried, it is
20 cooked. ‖ First she takes her small kettle, pours some | water into it, and, when it is half full, she puts it on the fire. | She takes down the split fish and cuts it into two parts, | and she cuts one side into three pieces; and she does | the same to
25 the other side, in this manner: Now it is in six pieces. ‖ She throws away the tail, and throws the pieces | of fish into the kettle in which the water is boiling. | I think the length of time that it is on the fire is more than half | an hour by the watch, and then it is done. She | takes the
30 kettle off the fire. She takes a small dish ‖ and puts it down by the side of the kettle. | She takes her tongs and with them she lifts the fish and puts it | into the small dish; and when it is all in, she drinks water; | and after drinking, she takes a piece of the | boiled
35 kelp-fish, pinches off the meat, and puts it into her ‖ mouth. Now she is eating the meat. She does not eat the | skin, on account of the scales: therefore she just puts it back into the | dish. After she has eaten, she takes the | small dish from which she has eaten,

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16 g·îLEla lāx ō′xawaᵉya hä′xEla lāx tEk·!ä′s lā′g·aa lāx ō′xLaᵉyas ts!ä′snaᵉya g·a gwälē g·a (*fig.*). Wä, laE′m Ḷē′gadEs q!wā′gEkᵘ pEx·ī′ta. Wä, g·î′lᵉmēsē gwā′łExs la′ē gē′xᵉwīts lāx nEqā′stâwasa lEgwī′łasēs g·ō′kwē. Wā, g·î′lᵉmēsē k·!ā′yaxᵉwīdExs la′ē haᵉmē′x·sī-
20 lasEᵉwa. Wä, hë′Em g·îl ăxᵉē′tsōᵉsēs haᵉnEmē. Wä, lä gŭxts!ō′tsa ᵉwā′pē lāq qa nEgō′yoxsdalēsēxs la′ē hă′nx·LEnts lā′xēs lEgwi′łē Wä, lä ăxaxō′dxa q!wā′gEkwē pEx·ī′ta qaᵉs hēx·sE′ndē t!ō′ts!EndEq. Wä, lä yū′duxᵘsEnd t!ō′t!Ets!ālaxa ăpsodē′łē. Wä, la′xaē hë′Em-xat! gwē′x·ᵉīdxa ăpsō′dīłē g·a gwä′łēg·a (*fig.*). Wä, laE′m q!EL!ā′-
25 xsᵉa. Wä, lā′Ḷa â′Em ts!Exᵉē′dxa ts!ā′snaᵉyas. Wä, lä ăxstE′ntsa t!Ewē′kwē pEx·ī′t ıā′xa hă′nx·Lāla hă′nx·Lanâxs la′ē maE′mdElqŭlēs ᵉwā′pē. Wä, k·ō′tat!EnLāq hăyā′qax nEsEg·ıLE′la lā′xa q!ā′q!a-lak·!aᵉyaxEns ᵉnā′läqē ᵉwā′ᵉwasLalasasēxs la′ē L!ō′pa. Wä, laE′m hă′nx·sanowēda hă′nx·Lanowe. Wä, hë′ᵉmis ăxᵉētsōᵉsēs łā′logŭmē
30 qaᵉs g·ā′xē k·ā′g·alīłas lāx ma′g·înwalīłasa hă′nx·Lanowē. Wä, lä ăxᵉē′dxēs ts!ē′sLāla qaᵉs k·!îp!ī′dēs lā′xa pEx·ī′tē qaᵉs lä k·!îpts!â′las lā′xa łā′logŭmē. Wä, g·î′lᵉmēsē ᵉwīᵉlts!âxs la′ē nā′xᵉīdxa ᵉwā′pē. Wä, g·î′lᵉmēsē gwāł nā′qaxs laē dā′x·ᵉīdxa ᵉnE′mē lā′xa t!Ewē′kwē hă′nx·Laakᵘ pExī′ta qaᵉs ēpâ′lēx q!E′mlāläs qaᵉs ts!ō′q!ŭsēs lā′xēs
35 sE′msē. Wä, laE′m hăᵉmā′pEx q!Emlaläs. Wä, lä k·!ēs hăᵉmā′pEx L!ē′sas qaxs ăxā′łaē gō′bEtas lā′g·ıłas â′Em xwē′laq ăxts!âlas lāxa ło′q!wē. Wä, g·î′lᵉmēsē gwāł haᵉmā′pExs la′ē dā′x·ᵉīdxēs hăᵉma′ts!ē

and pours into the kettle what is left in it. | She pours some water into the dish and washes her hands; and ‖ after doing so, she drinks 40 fresh water. This also is not | given at a feast to many tribes. It is only eaten by the | husband and wife, or by friends whom they invite, or by the numaym, for | the woman does not cure many in this way. | That is all about this. ‖

Boiled Kelp-Fish Gills and Stomachs.—Immediately[1] | (the) wife 1 goes to meet (her husband), carrying a small basket made of split | spruce-root. She puts it into the small canoe which has been used in fishing kelp-fish. | Then she puts the kelp-fish into the basket. When ‖ it is full, she takes it out of the canoe and carries it to her 5 house, | and pours the fish on the coarse plaited mat made of split cedar-bark | which she has spread out to pour the kelp-fish on. |

As soon as she has carried up all the kelp-fish, she sits down on the floor and | begins to take out the intestines. The woman takes hold of the ‖ kelp-fish with the left hand and squeezes at the back of its 10 head, | the belly being turned towards the woman. She puts the thumb of her | right hand into the gills, and puts the | forefinger of her left hand at the left side of the neck, while she puts her thumb into the gill at | the right side. Then she squeezes it and pulls at it; ‖ and as soon as the gills become loose, she puts her thumb | at the 15

łā'lōgŭma qa$^{\varepsilon}$s gŭxts!ō'dēsēs ănē'x·sâ$^{\varepsilon}$yē lā'xa hă'nx·Lanowē. Wä, 38 lä gŭxts!ō'tsa $^{\varepsilon}$wā'pē lā'qēxs la'ē ts!E'nts!Enx̣$^{\varepsilon}$wīda. Wä, g·î'l-$^{\varepsilon}$mēsē gwā'łExs la'ē nāx$^{\varepsilon}$īdxa ā'łta $^{\varepsilon}$wā'pa. Wä, laE'mxaē k·!ēs 40 k!wē'ladzem lā'xa q!ē'nEmē lē'lqwălaLa$^{\varepsilon}$ya. Â'Em łe'x·a$^{\varepsilon}$mēda hă$^{\varepsilon}$-yasEk·âla ḷōxs Lē$^{\varepsilon}$lālayâaxa $^{\varepsilon}$nē$^{\varepsilon}$nEmō'kwē ḷE$^{\varepsilon}$wa $^{\varepsilon}$nE$^{\varepsilon}$mē'motē qaxs k·!ē'saē q!ē'nEmē ăxā$^{\varepsilon}$yasa ts!Edā'qaxs ăxa'ax gwē'x·sdEmas. Wä, laE'm gwā'ł laxē'q.

Boiled Kelp-Fish Gills and Stomachs.—Wä,[1] hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsē gEnE'- 1 mas la lā'lalaq k·!ō'qŭlaxa la'laxamē dzEdE'x̣^{u}sEm L!ō'p!Ek·sa ălē'wasē qa$^{\varepsilon}$s lä hă'ng·aałExsas lā'xa pa'panayox̣^{u}sī$^{\varepsilon}$lats!ē x̣wā'-x̣wagŭma. Wä, lä k·!îxts!ōdalasa pEx·ī'tē lāq. Wä, g·î'l$^{\varepsilon}$mēsē qō't!axs la'ē k·!ō'x$^{\varepsilon}$ŭłtōdEq qa$^{\varepsilon}$s läs lā'xēs g·ō'kwē. Wä, lä 5 gŭgEdzō'ts lā'xa ăwâ'dzolēdkwas k·!îta'$^{\varepsilon}$yē łē'$^{\varepsilon}$wa$^{\varepsilon}$ya, yîx LEp!alē'-lEmas qa g·ē'dzâyaatsa pEx·ī'tē.

Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lōsdēsa pEx·ī'taxs la'ē k!wa'g·alīłēda ts!Edā'qē qa$^{\varepsilon}$s t!o'x̣$^{\varepsilon}$wīdēq. Wä, hë'$^{\varepsilon}$maaxs la'ē dā'x·$^{\varepsilon}$īdēda ts!Edā'qaxa pEx·ī'-tasēs gE'mxōłts!āna. Wä, laE'm q!wē'sałax ō'xḷaatâ$^{\varepsilon}$yasa pEx·ī'tē 10 qa gwa'sk·!aē'salēs lā'xa ts!Edā'qē. Wä, lä ăx$^{\varepsilon}$ā'LElōts qo'mäsēs hë'łk·!ōłts!āna$^{\varepsilon}$yē lāx q!ō'sna$^{\varepsilon}$yas. Wä, !a'xaē ts!E$^{\varepsilon}$mā'bōtsēs ts!E-mā'la lāx gE'mxōt!xawa$^{\varepsilon}$yas yîxs hä'aḷał läs qo'mēda hë'łk·!ōt!-xawa$^{\varepsilon}$yē q!ō'sna$^{\varepsilon}$yas. Wä, lä q!wē's$^{\varepsilon}$īdqēxs la'ē nē'x$^{\varepsilon}$ēdEq. Wä, g·î'l$^{\varepsilon}$mēsē k·!î'nx·$^{\varepsilon}$īdēda q!ō'sna$^{\varepsilon}$yaxs la'ē ē't!ēd ăx$^{\varepsilon}$ā'LElōtsēs qō'ma 15

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[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 488, line 21.

16 inside of the pectoral fin, and puts her forefinger on the outside. | Then she bends it outward and twists the skin off at that place. | Then she turns the fins back and pulls them off | with the intestines
20 and the gills. When she has finished, ‖ she throws the intestines into a small hand-basket. | She puts the clean kelp-fish back on the spread | mat, and she does not stop until all the kelp-fish have been cut. | Then the woman takes in one hand the small basket containing the intestines, and carries it | to the beach and pours the
25 contents of the small basket ‖ into the salt water. She puts the small basket into the water and | washes off the slime outside and inside. After she has done so, | she puts down the little basket on the beach, and then she takes some of the | intestines of the kelp-fish and pulls it off from the | stomach. She leaves the gill at one end
30 of it. ‖ Then she washes the intestines so that all the blood comes off; and she pulls it through | (between her thumb and fingers), so that all the food-contents come out. As soon as this is done, | she turns it inside out, so that the stomach is turned inside out; | and she washes it, and finally throws it into the | small basket. She does the same
35 to all the others; ‖ and as soon as all the stomachs have been washed, the woman | takes up the basket containing the gills and puts it | into the sea-water, and shakes it so that all the blood and the | slime

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16 lāx ō′ts!âwasa pēpEL!xawa$^{\varepsilon}$yē. Wä, lä L!ā′sadza$^{\varepsilon}$yē ts!Emā′lax·ts!ā-na$^{\varepsilon}$yasēxs la′ē L!ō′t!ēdEq. Wä, hë′$^{\varepsilon}$mis la qwa′p!ēdaats L!ē′sas. Wä, la$^{\varepsilon}$mē nELâ′wē pēpEL!xa′wa$^{\varepsilon}$yas. Wä, â′$^{\varepsilon}$mēs la nEXō′dEq $^{\varepsilon}$wī′$^{\varepsilon}$la ĻE$^{\varepsilon}$wa′ ts!Eyî′mē ĻE$^{\varepsilon}$wa q!ō′sna$^{\varepsilon}$yas. Wä, g·î′l$^{\varepsilon}$mēsē gwā′łExs
20 la′ē ts!Exts!ō′ts lā′xa k·!ō′gwats!ē lā′laxamēda yax·yEg·ilē. Wä, la′Ļa x̣wē′laqaEm ăx$^{\varepsilon}$adzō′!ałasa lā t!Eg·î′k^{u} pEX·ī′t lā′xa LEbē′łē łē′$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, lä ā′ł$^{\varepsilon}$Em gwā′łExs la′ē $^{\varepsilon}$wī$^{\varepsilon}$la la t!Eg·î′kwa pEX·ī′tē. Wä, lä′da ts!Edā′qē k·!ō′qŭlīłxa yax·yîg·īlats!ē lā′laxama qa$^{\varepsilon}$s lēs !ā′xa L!Emā$^{\varepsilon}$isē. Wä, lē gŭxstā′lisxa g·ī′ts!âx·däxa lā′laxamē
25 lā′xa dE′msx·ē $^{\varepsilon}$wā′pa. Wä, lä ăxstE′ndxa lā′laxamē qa$^{\varepsilon}$s ts!o-x̣â′lēxa k·!ē′lasgEma$^{\varepsilon}$yas ĻE$^{\varepsilon}$wēs ō′ts!âwē. Wä, g·î′l$^{\varepsilon}$mēsē gwā′-łExs la′ē hăng·a′lisaxa lā′laxamē. Wä, lä, dā′x·$^{\varepsilon}$īdxa g·ā′yołē lā′xa ya′x·yîg·īłasa pEX·ī′t. Wä, lä ăLâ′laxa ts!Eyî′me lā′xa hă$^{\varepsilon}$maa′-ts!ē pō′x̣ŭntsa pEX·ī′tē. Wä, lä ăxba′$^{\varepsilon}$ya q!ō′sna$^{\varepsilon}$yē la′qēxs la′ē
30 ts!ō′x̣$^{\varepsilon}$wīdEq qa $^{\varepsilon}$wi$^{\varepsilon}$lâ′wēsa E′lkwa. Wä, hë′$^{\varepsilon}$misēxs la′ē x·ix·$^{\varepsilon}$ē′dEq qa $^{\varepsilon}$wi$^{\varepsilon}$lâ′wēsē lâ′łts!âwē hămk·!aē′dza$^{\varepsilon}$yas. Wä, g·î′l$^{\varepsilon}$mēsē gwā′-łExs la′ē L!ēp!EXsEmdEq qa L!ēp!EXsEmā′łēsa hă$^{\varepsilon}$maa′ts!ē pō′x̣!ŭn-sa. Wä, la′xaē ts!ō′x̣$^{\varepsilon}$wīdEq. Wä, lawē′sĻē ts!Exts!ōts lā′xa lā′laxamē. Wä, lä $^{\varepsilon}$na′x̣waEm hë gwē′x·$^{\varepsilon}$īdxa waō′kwē. Wä,
35 g·î′l$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la la ts!ō′kwa hă$^{\varepsilon}$maats!äxs la′ēda ts!Eda′qē k·!ō′qŭlēsxa q!ō′sna$^{\varepsilon}$yaa′ts!ē lā′laxama qa$^{\varepsilon}$s lä k·!ō′xstEndEq lā′xa dE′msx·ē $^{\varepsilon}$wā′pa qa$^{\varepsilon}$s nałEłtā′lēq qa $^{\varepsilon}$wi$^{\varepsilon}$lâwēsa E′lkwa ĻE$^{\varepsilon}$wa

come off. As soon as she has finished this, she takes the | basket containing the gills out of the water and carries it ‖ to the house. She puts it down by the side of the fire of her house. | She takes a kettle and pours some water into it, and | when it is half full she puts it over the fire. When | the water begins to boil, she takes the *k!ŭmēs* (for that | is the name of the gills when they are cooked) out of the little basket ‖ and throws them into the boiling water. When they are all | in, she takes her fire-tongs and stirs (what is in the kettle). The kettle is not | kept long on the fire, perhaps for | half an hour or a little longer. Then it is taken off. | Now it is done and she invites all those who like to eat gills with her. ‖ As soon as those come who are going to eat gills with spoons, she takes | the spoons, gives one to each of those who are going to eat with it, then | the woman takes the water and gives a drink to those who are going to eat with spoons. | After they have drunk, they eat with spoons. | The guests eat with spoons the liquid and the stomachs of the kelp-fish ‖ and its gills. They just blow out of their mouths the bones, for there are bones | in the gills of the various kinds of fish. After they have eaten, | the woman takes water and gives it to those who eat with spoons with her. | Then she cools with cold water those who had eaten the gills with spoons, | for those who eat gill-soup perspire. ‖

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k·!ē′la. Wä, g î′lᵉmēsē gwā′łEXS la′e k·!ō′xᵉwEstEndxa q!ō′snaᵉyaats!ē lā′laxama qaᵉs lä k·!ō′xᵉwEsdēsElaq qaᵉs lä k·!ō′g̣wēLElaq ḷā′xēs g·ō′kwē. Wä, lä k·!ō′g̣ŭnōlisaq lax lEg̣wī′łasēs g·ō′kwē. Wä, lä ăxᵉē′dxa hă′nx·Lanowē qaᵉs gŭxts!ō′dēsa ᵉwā′pē lāq qa ᵉnEg̣ō′yoxsdalesēxs la′ē hă′nx·LEnts la′xēs lEg̣wī′łē. Wä, g·î′lᵉmēsē mEdElxᵉwī′dExs la′ē ᵉnā′łᵉnEmEmk·a dâ′łts!âlaxa k!ŭ′mēsē (qaxs hë′ᵉmaē la Ḷē′g̣Emsa q!ō′snaᵉyas la′ē hēmēx·sī′lasEᵉwa), lā′xa lā′laxamē qaᵉs lä ăxstā′las lā′xa maE′mdElqŭla ᵉwā′pa. Wä, g·î′lᵉmēsē ᵉwi′ᵉlaᵉstaxs la′ē ăxᵉē′dxēs ts!ē′sLāla qaᵉs xwē′tElg̣aᵉēs lāq. Wä, k·!ē′st!a â′laEm g̣ē′x·Lāla hă′nx·Lala lā′xa lEg̣wīłē, wälaanawisē Ḷōᵉ ᵉnExsEg·îLE′la la′xa q!ā′q!alak·!aᵉyē Ḷōᵉ hăyā′qaxs la′ē hă′nx·sEndEq. Wä; laᵉmē L!ō′pa. Wä, lä Lē′ᵉlālaxēs k·!ō′k·!ōmîsg·otLē. Wä, g·î′lᵉmēsē ᵉwīᵉla g·ā′xēda yō′sᵉwŭtLasēxa k!ŭmēsaxs la′ē ăxᵉē′dxa k·ā′k·ats!Enaqē qaᵉs k·ā′sᵉidēs lā′xēs yō′sᵉwŭtLē. Wä, laᵉmē ăxᵉē′dēda ts!Edā′qaxa ᵉwā′pē qaᵉs tsē′x·ᵉidēs lā′xēs yō′sᵉwŭtLē. Wä, g·îlᵉmēsē ᵉwīᵉla la g̣wāł nā′qaxs la′ē yō′sᵉida. Wä, laE′m ᵉwiᵉlaEm yō′sēda k!wē′łax ᵉwā′pas Ḷeᵉwa hăᵉmaats!äsa pEx·ī′tē Ḷoᵉmēs q!ō′snaᵉyē. Wä, â′ᵉmēsē pox·â′laxa xa′qē qaxs xag̣adaē′da q!ō′snaᵉyasa ᵉna′x̣wa mamaō′masa. Wä, g·î′lᵉmēsē g̣wāł yō′saxs la′ēda ts!Eda′qē ăxᵉē′dxa ᵉwa′pē qaᵉs tsē′x·ᵉīdēs lā′xēs yō′sᵉwŭtdä. Wä, laᵉmē k·ox̣waxalisēda yō′sax·däxa k!ŭmēsē yîsa wŭdaᵉsta′ᵉwā′pa, qaxs â′laᵉmaē g̣eg̣osEmalē′da yō′säxa k·!omstag·iᵉlakwē.

Therefore they always say, "Let us | now cool ourselves with cold water!" and therefore the host | gives his guests fresh water to cool themselves. | Then those who have eaten the gills go out of the house. | This is not given at a great feast to many tribes, for ‖ they never catch enough of these fish. Therefore those who catch them just | eat them with their wives, children, and relatives. | That is the end. |

Roasted Kelp-Fish.—If (the woman) is really hungry, | she takes one of the kelp-fish, puts it down on its stomach at the right-hand side | of the fire, close to it, the woman facing towards the rear of the | house. The roasting fish also faces the rear ‖ of the house. As soon as the steam puffs out from the body | of the fish, she turns it around so that it faces the | door of the house; but it is still lying on its stomach. It does not take long | before it is cooked. Then the woman takes a long | eating-mat, spreads it out outside of the place where ‖ she is sitting (that is, away from the fire), and she takes the roasted kelp-fish and places it on its stomach on the | mat. Then she eats it. She does not | take out the intestines and the gills before she puts it down to be roasted | by the fire, for she takes them off when she begins to eat it. | Just before she begins to eat she takes a piece of cedar-wood ‖ about a span long. With it she | scrapes off

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Wä, hë′ᵉmis lā′g·iłas ᵉnē′k·ēda yō′säx gwē′x·sdEmas: "Wëg·ax·îns k·ōxwaxalisas wŭdaᵉstä′ ᵉwā′pa." Lā′g·iłasa k!wēlasē hë′x·ᵉidaEm la tsäx a′łtä wŭdaᵉsta′ ᵉwā′pa qa k·oxᵉwaxalēdzEmsēs k!wēlē′kwē. Wä, laE′m â′Em hō′qŭwElsēda k!wo′k!ŭmēsg·îx·däxa k!ŭmē′sē. Wä, k·!ē′saē k!wē′ladzEma k!ŭmē′sē lā′xa q!ē′nEmē lē·!lqwălaLaᵉyē qaxs k·!ē′saē q!Eyō′ḷanEmēnoxwa, lā′g·iłas lē′x·aᵉmēda ăxa′nEmäq hăᵉmā′pEq ḷEᵉwis ḡEnE′mē ḷEᵉwi′s sā′sEmē ḷoᵉmis ḷēḷEḷâ′la. Wä, laE′m gwā′ła.

Roasted Kelp-Fish.—Wä, g·î′lᵉmēsē â′lak·!āla pō′sq!axs la′ē dā′x·ᵉīdxa ᵉnE′mē pEx·ī′ta qaᵉs manō′lisēs lāx hëłk·!ōdEnwa′lisasēs lEgwī′łē yîxs gwē′gEmlīłaēda ts!Edā′qē lā′xa ō′gwiwalīłasēs g·ō′kwē. Wä, la gwē′gEmlīłᵉEmxaēda pEx·ī′tē lā′xa ō′gwiwalīłasa g·ō′kwē. Wä, g·î′lᵉmēsē k·îxŭ′mx·sâwēda k·!î′łEla lāx ō′k!winaᵉyasa pEx·ītaxs la′ē xwē′łElīłaq qa gwē′gEmx·ᵉīdēs lā′xa t!êx·î′läsa g·ō′kwē. Wä, laE′m manō′litsä′ma. Wä, k·!ē′st!a gaē′łExs la′ē L!ō′pa. Wä, hë′x·ᵉidaᵉmēsa ts!Edā′qē ăxᵉē′dxa g·îldEdzowē hăᵉmadzō′ łē′ᵉwaᵉya qaᵉs LEp!alī′łēs lāx L!ā′saᵉyasēs k!waē′lasē. Wä, lä ăxᵉē′dxa maē′dzEkwē pEx·īt qaᵉs madzō′dēs lā′xa łē′ᵉwaᵉyē. Wä, hë′x·ᵉidaᵉmēsē L!E′xwaq. Wä, laᵉmē hewä′xa lā′wEyōdx ts!Eyî′mas ḷEᵉwîs q!ō′snaᵉyaxs k·!ē′sᵉmēx·dē manō′lisaq lā′xēs lEgwī′łē qaxs a′łᵉmaē lā′wiyodqēxs la′ē hăᵉmā′pEq. Wä, hë′ᵉmisēxs g·î′lᵉmaē ha′ᵉmaāqēxs la′ē â′Em ăxᵉē′dxa k!waᵉxLā′wē wä′laanawisē ḷōᵉ ᵉnE′mp!Enk· lā′xEns q!wā′q!wax·ts!ānaᵉyēx qaᵉs

the scales and the skin; and when it is all off, | she eats it. She does not 17
dip it into grease, because it is very fat. | I have forgotten this, that
the woman also beats | the body of the kelp-fish before she puts it
down on its stomach to roast by the fire, ‖ so as to loosen the bones 20
from the meat. |

After she has eaten the kelp-fish, she drinks | water, but not much,
for it tastes salt. That is the reason why she does not drink much |
water, for she knows that she has to keep on drinking water. | Only
the one who has caught the fish eats it roasted by the fire while lying
on its stomach; ‖ for she only does this with the kelp-fish when she 25
is very hungry | when she comes home, after having been fishing
with her fish-trap. | That is the reason why she puts one kelp-fish
down on its belly by the fire, | for it takes a very short time to be
done. Old women | eat kelp-fish roasted by the fire while lying on
its belly; for it is ‖ too dirty for young women, because the | intes- 30
tines and the gills are in it, and the scales are also on it; for | they
are afraid to eat the scales of the fish, because it often kills | those
who eat them with the meat, because they stick in the throat and
they can not get out | the scales when they eat the kelp-fish. There
is no way of getting them out when they are ‖ stuck in the throat, 35
and our throat gets sore when we | swallow them. Now I have
finished talking about this. |

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k·ēxâ'lēx gō'bEtas ḷEᵉwis L!ē'sē. Wä, g·î'lᵉmēsē ᵉwīᵉlâxs la'ē 16
hămx·ᵉī'dEq. Wä laE'm k·!ēs ts!Epa's lā'xa L!ēᵉna qāxs tsE'n-
xwaē. Wä, hë'xōḷEn L!Elē'ᵉwēsōxs t!E'lxᵉwīdamaēda ts!Edā'-
qax ō'k!winaᵉyasa pEx·ī'taxs k·!ē's ᵉmaē manō'lisas lā'xēs lEgwī'łē
qa k·!E'nx·ᵉīdēs xā'qas lā'xēs q!Emlālē. 20

Wä, g·î'lᵉmēsē gwāł haᵉmā'pxa pExī'taxs la'ē nagē'k·îlaxa
ᵉwā'pēxa k·!ē'sē q!ē'nEma qaxs dE'mp!aē, lā'g·iła k·!ēs q!ē'k·!Esxa
ᵉwā'pē qaxs q!ō'LElaᵉmaaxs hë'mEnēłᵉmēLē nā'qałxa ᵉwā'pē. Wä,
laE'mxaa lēx·aEm hăᵉmā'pxa manō'lidzEkwē pEx·ītēda ăxā'nEmäq
qaxs lē'x·aᵉmaē hë gwē'x·ᵉidaatsēxa pEx·ī'tēxs â'lak·!ālaē pō'sq!axs 25
g·ā'xaē nä'ᵉnakŭxs LEqēx·däsēs LEgE'mē lā'xa pEx·ī'tē. Wä,
hë'ᵉmis lā'g·iła hā'labala manō'lisasa ᵉnE'mē pEx·ī't lā'xēs lEgwī'-
łaxs Lō'max·ᵉīdaē ᵉnEmā'łᵉīdExs la'ē L!ō'pa. Hë'ᵉmēda łaE'lk!wa-
naᵉyē hăᵉmā'pxa manō'lidzEkwē lā'xa lEgwī'łē pEx·ī'ta qaxs k·!El-
ta'maasēda ealostâ'gasē hăᵉmā'pEq qaxs ᵉwīᵉlaᵉmaē ăxā'łēs yax·- 30
yîg·iłē ḷEᵉwis q!ō'snaᵉyē, wä, hë'mîsḷaḷēda gō'bEt!Enaᵉyas, yîxs
k·îlE'maē hă'ᵉmaᵉyēda gō'bEtasa pEx·ī'tē qaxs q!ŭnā'laē g·āᵉyala-
tsa hă'mgâkᵘ ḷEᵉwis q!Emlālē, yîxs paq!Exâ'ēda k·!ē'sē kwē'sōdxa
gō'bEtaxs haᵉmā'paaxa pEx·ī'tē. Wä, la k·!eâ's gŭyō'ḷasqēxs la'ē
k!ŭdē'ł lā'xEns q!oq!ō'nēx. Wä, âᵉmes la xasᵉē'dē q!ō'q!onäsa 35
hămk·iᵉna'läq. Wä, laᵉmEn gwāł gwa'gwēx·sᵉāla lāq.

Perch (1).—The[1] wife cuts open the perch, so that | the gills come off, and the intestines; and as soon as all the intestines | and the gills have been taken out, she throws them out of the house. | She cuts (the perch) open with her fish-knife, and she scrapes the body so that the ‖ scales come off. When they are all off, she cuts across the body, in this manner: | As soon as she has finished, she takes her kettle and | pours some water into it; and when it is half full, she puts it on the | fire. When it boils, she takes the opened | perch and puts them into it. When they are all in, the man ‖ takes his tongs and stirs them. They stay | for about half an hour according to the watch | boiling over the fire. Then they are taken off of the fire. Now | the boiled perch is done. Then the woman | takes her spoons and gives one to each of those who are to eat the ‖ boiled perch. When each has one spoon, | they put the kettle of boiled perch in front of those who are to eat the boiled perch, | and they begin to eat it with spoons. | First they take out the backbone and the ribs; | and when they have all been taken out, they take out the heads and suck them, for ‖ they are very fat; and when the fat is all off, they | suck out the eyes; and when these are off, they break them | to pieces and suck out the brains; and when these are out, |

Perch (1).—Wä,[1] laᶜmē gᴇnᴇmas t!ᴇxᶜwīdxa ʟamawē qa lawäyēs q!ōsnaᶜyas ḷᴇᶜwēs yāx·yîg·īłē. Wä, g·îlᶜmēsē ᶜwīᶜlâwa yax·yîg·īłē ḷᴇᶜwa q!ōsnaᶜyaxs la'ē k·!âdᴇq lāx ʟ!āsanâᶜyasēs g·ōkwē. Wä, laᴇm hëᴇm t!ᴇkŭlasēs xwaḷayowē. Wä, la k·osēt!ēdᴇq qa lawälēs gōbᴇt!ᴇnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē qatēt!ēdᴇq g·a gwälēg·a (*fig.*). Wä, g·îlᶜmēsē gwāłᴇxs laē ăxᶜēdxēs hănx·ʟanowē qaᶜs gŭxts!ōdēsa ᶜwāpē lāq qa nᴇgoyōxsdalēsēxs laē hănx·ʟᴇnts lāxēs lᴇgwīłē. Wä, g·îlᶜmēsē mᴇdᴇlxᶜwīdᴇxs laē ăxᶜēdxa t!ᴇg·îkwē ʟamawa qaᶜs ăxstᴇndēs lāq. Wä, g·îlᶜmēsē ᶜwīᶜlaᶜstaxs laē dāx·ᶜidēda bᴇgwānᴇmaxēs ts!ēsʟāla qaᶜs xwēt!ēdēq. Wä, lāxᴇnt!a nᴇxsᴇg îʟᴇlag·ila lāx q!āq!alak·!aᶜyaxᴇns ᶜnāläx yîx ᶜwāᶜwasʟalasas lāxa lᴇgwīłē maᴇmdᴇlqŭlaxs laē hănx·sano lāxa lᴇgwīłē. Wä, laᴇm ʟ!ōpa ʟᴇmxᵘstag·iᶜlakwē lāxēq. Wä, hëx·ᶜidaᶜmēsa ts!ᴇdāqē ăxᶜēdxēs k·āk·ᴇts!ᴇnaqē qaᶜs lä ts!ᴇwānaēsas lāxa yōsaʟaxa ʟᴇmxᵘstag·iᶜlakwē. Wä, g·îlᶜmēsē ᶜwīlxtoxa k·āk·ᴇts!ᴇnaqaxs laē hănx·dzamōlīlᴇma ʟᴇmxᵘstag·iᶜlats!ē hănx·ʟanōlaxa ʟᴇʟᴇmxᵘstaagŭʟaxa ʟᴇmxᵘstag·iᶜlakwē. Wä, lax·daᶜxwē ᶜyōsᶜīda. Wä, laᴇm hë g îl xᴇlostayosēda xᴇmōmowēg·aᶜyas ḷᴇᶜwa xaqē. Wä, g·îlᶜmēsē ᶜwīᶜlōstaxs laē xᴇlōstalax hëx·t!aᶜyas qaᶜs k·!ᴇxwēq qaxs ʟōmaē tsᴇnxwa. Wä, g·îlᶜmēsē ᶜwīᶜlâwē tsᴇnxwaᶜyasēxs laē k!ŭmt!ŭłts!âlax gēgᴇbᴇlōxstâᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâx laē wᴇwᴇx·sᴇnd qaᶜs k!ŭmt!ŭłts!ōdēxa lᴇqwäs. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laē

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[1] Continued from p. 184, line 21.

they throw the sucked head-bones into the fire. | When this is done, they eat the liquid with the meat; ‖ and when they have had enough, they stop eating with spoons and they drink a little water. | That is what the Indians refer to as "cooling off;" and when they finish, | they go out. That is all about one way | of the Kwakiutl of cooking perch. There is only one way of cooking it. |

(2) This is the manner in which the perch is cooked by the Koskimo. It ‖ is cut open in the same way as I said first, and the scales are scraped off. | When the intestines and the gills and the | scales are off, the woman squeezes out the stomach and the guts, and | she squeezes out the slime of the gills. After she has done so, she | throws (the perch) into a dish, and she does this with all the others. ‖ When this is done, she takes her kettle and pours some | water into it, a little less than half full. Then she puts it on the fire. | When it begins to boil, she takes the whole perch | and puts them into the kettle; and when they are all in, | she takes the intestines that had been squeezed out, the stomach, and the ‖ gills, and puts them in. She lets this boil for maybe more than | half an hour according to the watch. | Then the kettle is taken off the fire. Now it is done. | They never stir it, for it is called "whole perch." | The woman

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ts!EXLEndxēs k!wâẋ^u^mōtē xāqsa hēx·t!a^ɛ^yē lāxa lEgwīłē. Wä, 23
g·îl^ɛ^mēsē gwāłEXs laē ^ɛ^yōs^ɛ^īdxa ^ɛ^wāpala ḷE^ɛ^wa q!Emlalē. Wä,
g·îl^ɛ^mēsē pōl^ɛ^īdEXs laē gwāł ^ɛ^yōsa. Wä,l ä xāLEX·^ɛ^īd naxɛīdxa ^ɛ^wāpē. 25
HëEm gwE^ɛ^yōsa bāk!ŭmē k·ōẋwaxōda. Wā, g·îl^ɛ^mēsē gwāłEXs laē
hōqŭwElsa. Wä, laEm gwāła ^ɛ^nEmx·^ɛ^idāła hă^ɛ^mēx·sīlaēnēxa LamawE
yîsa Kwāg·ulē, yîxs ^ɛ^nEmx·^ɛ^idāła^ɛ^maē hă^ɛ^mēx·silaēna^ɛ^yaq.

(2) Wä, g·a^ɛ^mēs hă^ɛ^mēx·sīlaēnēsa Ḡōsg·imoẋwaxa Lamawē, yîxs hë^ɛ^-
maē gwēg·ilaxs laē t!Ekwaq lāxEn g·ālē wałdEma ḷōxs laē k·ōsâlayîwēs 30
gōbEtē. Wä, g·îl^ɛ^mēsē ^ɛ^wī^ɛ^lâwē yāx·yîg·iłas ḷE^ɛ^wa q!ōsna^ɛ^yē ḷE^ɛ^wa
gōbEtasēxs laēda ts!Edāqē x·īx·^ɛ^īdEx mōqŭläs ḷE^ɛ^wis ts!Enēxē. Wä,
lä q!wēsâlax k·!ēläsa q!ōsna^ɛ^yē. Wä, g·îl^ɛ^mēsē gwāłEXs laē ts!EX-
ts!ōts lāxa łōq!wē. Wä, lä ^ɛ^nāẋwaEm hë gwēx·^ɛ^īdxa waōkwē. Wä,
g·îl^ɛ^mēsē ^ɛ^wī^ɛ^la gwāłEXs laē ăx^ɛ^ēdxēs hănx·Lanowē qa^ɛ^s gŭxts!ōdēsa 35
^ɛ^wapē lāq. Wä, la bEnk·!ōłdza^ɛ^yaxs laē hănx·LEnts lăxēs lEgwīłē.
Wä, g·îl^ɛ^mēsē mEdElx^ɛ^wīdEXs laē ăx^ɛ^ēdxa ămEmk·!īnāla Lamawa
qa^ɛ^s ăxstEndēs lāxa hănx·Lanowē. Wä, g·îl^ɛ^mēsē ^ɛ^wī^ɛ^lastaxs laē
ăx^ɛ^ēdxa x·īg·îkwē ts!Enēxa qa^ɛ^s ăxstEndēs ḷE^ɛ^wa mōqŭla ḷE^ɛ^wa
q!ōsna^ɛ^yē. Wä, lä mEdElx^ɛ^wīda. Wä, laxEnt!a hăyāqax nEXSE- 40
g·ÎLElag·ila lāxEns q!aq!alak·!ayaxsEns ^ɛ^nāläqē ^ɛ^wā^ɛ^wasLalasas ma-
EmdElqŭlaxs laē hănx·sanowa lāxa lEgwīłē. Wä, laEm L!ōpa. Wä,
laEm hewäxa xwēt!ētsE^ɛ^wa qaxs hë^ɛ^maē ḷēgadEs ămstaēkwē Lama^ɛ^ya.
Wä, läda ts!Edāqē ăx^ɛ^ēdxēs łōq!wē ḷE^ɛ^wis gElEmx·ä xElyowa qa^ɛ^s

takes her dish and her rib-strainer, and ‖ she puts down the dish by the side of the kettle with whole perch; | and she takes the rib-strainer and lifts out the whole boiled perch | and puts them into the dish. She puts | all the perch crosswise into the dish. | When they are all in the dish, she goes and puts (the dish) down in front of those ‖ who are going to eat the whole perch. The men immediately | pick off (the meat) and put it into the | mouth. When they have nearly eaten everything, the host takes | spoons and gives one to each of his guests; and as soon as | each has one, he takes up the kettle in which the perch had been boiled and ‖ pours the liquid of the boiled perch into the dish. | He pours it on what is left over of the boiled perch. | As soon as the dishes are nearly full, he goes back, carrying the kettle; | and he puts it down at the end of the fire, towards the door. Then | the men eat with spoons the liquid and the gills and the stomach, ‖ as it has been boiled, and the intestines; and when they have eaten enough, they stop. | That is what the ancient Indians call "washing down the food." Then | they go out. They never drink water, for they know that they | will drink water when they notice a salty taste of what they have eaten, | and it is not very long before they wish to drink water. Then ‖ they drink. That is all. |

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hănōlilēsa łōq!wē lāxa ămstaakwilats!äxa LAMAWĒ hănx·LANOWA. Wä, lä ăxᶜēdxa gEIEMX·ä XEIYOWA qaᶜs XELŌSTĀLĒXA ĂMEMK·!ÎNĀLA hănx·LAAKᵘ LAMAWA qaᶜs lä XELTS!âLAS LĀXA łōq!wē. Wä, LAEM ᶜnāẋWAEM ġēyałēda LAMAWAXS laē yēyaxᵘts!â lāxa łōq!wē. Wä, g·îlᶜmēsē ᶜwīᶜla la yaxᵘts!â laxa łōq!wäxs laē k·ax·dzamōlīlas lāxa ĂMEMK·!ÎNALAG·ÎLAXA LAMAWĒ. Wä, hëx·ᶜidaᶜmēsē xāmax·ts!anālēda ᶜnāẋwa bēbEGWĀNEMXS laē ēpaq qaᶜs ts!ōq!ŭSELĒS LĀXĒS SEMSĒ. Wä, g·îlᶜmēsē ELĀQ ᶜwīᶜlaqēxs laēda LĒᶜLĀNEMAQ ăxᶜēdxa k·āk·ETS!ENAQĒ qaᶜs lä ts!EWANAĒSAS LĀXĒS LĒᶜLANEMĒ. Wä, g·îlᶜmēsē ᶜwīlxtōxs laē k·!ōqŭlīłxa ĂMEMK·!ÎNĀLAG·īᶜlats!ē hănx·LANOWA qaᶜs lä gŭqōsas ᶜwāpalāsa LEMẋᵘstag·iᶜlakwē LĀXA łōq!wa. Wä, LAEM âEM gŭgēg·ints LĀXA haᶜmōtasa LEMẋᵘLAẋWAXA LAMAWĒ. Wä, g·îlᶜmēsē ELĀQ qōt!axs laē ẋwēlaqa k·!ōxstōlīłELAXA hănx·LANOWĒ qaᶜs lä hăngalīłas LĀXA obēx·LALALĪLASĒS LEGWĪLĒ. Wä, lāx·daᶜxwē ᶜyōsᶜidēda bēbEGWĀNEMAXA ᶜwāpalās ĻEᶜwa q!ōsnaᶜyē ĻEᶜwa mōqŭlāxs laē L!ōpa ĻEᶜwa ts!ENĒXĒ. Wä, g·îlᶜmēsē pōłᶜīDEXS laē gwāła. Wä, hëEM gWEᶜyōsa g·ālē bāk!ŭm MEKWĀXALISĒ. Wä, LAEM hōqŭWELSA. Wä, LAEM hēwäxa nāgēk·îlax ᶜwāpa qaxs q!âLELaᶜmaaxs nāxᶜidaᶜmēLAXA ᶜwāpē qō łāł q!äk·ałqēxs DEMP!AĒS haᶜmäx·dē. Wä, k·!ēst!a âLAEM ġałaxs laē nanaq!ēsdg·ilaxa ᶜwāpe. Wä, hëᶜmis la nāgatsē. Wä, LAEM ġwāła.

Roasted Perch.—Perch is roasted by the side of the fire; and | they 66
take the perch just out of the basket and put it down | under the
side-pieces of the fire of the house. They never | take out the
intestines and gills and scales. When ‖ the scales are scorched, (the 70
woman) turns it over so that what was the outer side is inside. |
Then the woman watches it until the steam comes through | on the
inner side all along the body. She does not | let the steam come
through for a long time, before it is done. | Then she takes her food-
mat and spreads it out outside ‖ of her seat. She takes her tongs 75
and with them lifts the | roasted perch and puts it on the food-
mat, | and she takes a piece of broken cedar-stick and with it she
scrapes off the scorched | scales. When they are all off, she picks
off the | meat with her fingers and puts it into her mouth. After
she has finished, she ‖ takes water, takes a mouthful and squirts it 80
into her | hands and washes them; and as soon as she has done so,
she | rinses her mouth; and after that she drinks a little | water.
That is all about this. |

Flounder.—When it is calm weather and the tide is coming in, | 1
the flounder-fisherman launches his small flounder-fishing canoe, |
and he puts the flounder-spear on the left-hand side of his | flounder-

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Roasted Perch.—Maēdzekᵘ lamawa lāxa lęgwīłē, yîxs âᶜmaē 66
dōłts!oyewēda lamawē lāxa lexaᶜyē qaᶜs lä manōlidzem lāx ăwa-
bâᶜyasa k·āk·edenwaᶜyasa lęgwīłasa g·ōkwē. Wä, laem hëwäxa
lāwoyîwē yāx·yîg·iłas ęᶜwēs q!ōsnaᶜyē ęᶜwis gōbetē. Wä, gîlᶜmēsē
k!ŭmelx·ᶜidē gōbetasēxs laē x̣wēłelīsaq qa l!āsot!endēsa ālot!e- 70
nēx·dē. Wä, läda ts!edāqē dōqwałaq qa k·îx̣ŭmx·sâwēsa k·!āłela
lāx ālōt!enaᶜyas ęōᶜmē ᶜwāsgemasas ōgwidaᶜyas. Wä, k·!ēsᶜmēsē
âlaem gēg·îlił k·ex̣ŭmx·sâlēda k·!āłela lāx ōgwīdaᶜyasēxs laē l!ōpa.
Wä, lä ăxᶜēdxēs hăᶜmādzowē łēᶜwaᶜya qaᶜs lep!ālīłēq lāx l!āsalīła-
sēs k!waēlasē. Wä, lä ăxᶜēdxēs ts!ēslāla qaᶜs k·!îp!ēdēs lāxa maē- 75
dzekwē lamawa qaᶜs lä k·!îbedzōts lāxa hăᶜmādzowē łēᶜwaᶜya. Wä,
âᶜmēsē axᶜēdxa k·ōq!âᶜyē k!waᶜxlāwa qaᶜs k·exâlēs lāxa k!ŭmᶜla
gōbeta. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē xamax·ts!ānaxs laē ēpaxa
q!emlalē qaᶜs ts!ōq!ŭselēs lāxēs semsē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē
ăxᶜēdxa ᶜwāpē qaᶜs hămsgemdēqēxs laē hămx·ts!ānents lāxēs 80
eᶜeyasōwaxs laē ts!ents!enx̣ᶜwīda. Wä, g·îlᶜmēsē gwāłexs laē
ts!ewēl!exōda. Wä, g·îlᶜmēsē gwāłexs laē xāl!ex·ᶜīd nāxᶜīdxa
ᶜwāpē. Wä laem gwāł lāxēq.

Flounder.—Wä, g·îlᶜmēsē k·!îmāqelaxa yōᶜnakŭläxs laē wīᶜxᵘsten- 1
dēda hănxᶜēnoxwaxa paēsaxēs pāpayaats!ēlē x̣wāx̣wagŭma. Wä,
lä k·at!ałexsaxēs pāpayayowē saents!ō lax gęmxägaᶜyasa pāpa-

fishing canoe, the prongs pointing to the place ‖ where the fisherman is sitting in the stern of the flounder-fishing canoe. | He paddles seaward with his flounder-fishing paddle. As soon | as he comes to a place where the water is two fathoms deep, he | looks down, resting on his left hand, looking for | flounders. He backs-water with his flounder-fishing paddle, and is ‖ going astern. As soon as he discovers a flounder, he paddles ahead | to stop his flounder-fishing canoe; and when | the canoe stops, he puts the flounder-fishing paddle into the canoe, and | he takes his flounder-spear and puts it into the water, and he spears | the flounder in the middle, pulls it up, and shakes it off in the bow ‖ of his flounder-fishing canoe; and he just goes on in the same way with the | others. As soon as he has caught many flounders, he goes home to his | house. |

When he arrives at the beach of his house, his wife | comes and picks up a small basket, and she goes down to the beach carrying ‖ the small basket. Then she puts it down in the middle of the flounder-fishing | canoe. She takes the flounders and puts them into the small basket; | and when the flounder-basket is full, she lifts it out of the canoe | and carries it up the beach into her house, and | she puts it down in the corner of her house. ‖

Then she takes her small kettle and pours some water into it, and | she washes it out until it is clean; and as soon as all the dirt is out, |

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yaats!ē x̣wāx̣wagŭma laEm g̣wāsbałē dzēdzēg̣ŭmas lāx k!wax-dzasasa papayaēnoxwē lāx ōxḶᶜyasēs pāpayaats!ē x̣wāx̣wagŭma. Wä, lä sēx̣ᶜwŭt!asēs pāpayax·saᶜyasē sēwayowa. Wä, g·îlᶜmēsē lāg·aa lāxa małp!Enk·as ᶜwālaēdzas lāxEns bāLäxs laē hEXᵘdzE-g̣Emx·ᶜīda qaᶜs qElkwałēxēs g̣Emxōt!Enaᶜyaxs laē hănxEnsEla äläx paēsa. Wä, laē pElk·iᶜläläᶜṃasxēs pāpayax·saᶜyasē sēwayōxs laē k·!îk·!Eᶜnakŭla. Wä, g·îlᶜmēsē dōxᶜwaLElaxa paēsaxs laē sāsēwala qa wŭlg·aaLaᶜyēsēs pāpayaats!ē x̣wāx̣wagŭma. Wä, g·îlᶜmēsē ᶜwElg·aaLExs laē k·āt!ałExsaxēs pēpayax·saᶜyasē sēwayowa qaᶜs dāx·ᶜidēxēs pāpayayowē saEnts!âxs laē mEdEnsas qaᶜs sEx·ᶜīdēxa nEg̣Edzâᶜyasa paēsaxs laē nēxōstōdEq qaᶜs k·!îłᶜāłExsēs lāx âg·iwa-ᶜyasēs pāpayaats!ē x̣wāx̣wagŭma. Wä, âᶜmēsē la hëx·sä g̣wēg·ilaxa waōkwē. Wä, g·îlᶜmēsē q!EyōLxa paēsaxs laē näᶜnakwa lāxēs g·ōkwē.

Wä, g·îlᶜmēsē lāg·alis lāx L!Emaᶜisasēs g·ōkwaxs laē g̣EnEmas k·!ōqŭlīłxa lālaxamē qaᶜs lä lEnts!ēsEla lāxa L!Emaᶜisē k·!ōqŭlaxa lālaxamē qaᶜs lä hăng·aałExsas lāx nEg̣oyâᶜyasa pāpayaats!ē x̣wā-x̣wagŭma. Wä, lä ăxᶜēdxa paēsē qaᶜs lä k·!îxts!âlas lāxa lālaxamē. Wä, gîlᶜmēsē qōt!ēda pāyats!ē lālaxamäxa paēsaxs laē k·!ōg̣ŭłExsaq qaᶜs lä k·!ōxᶜwŭsdēsElaq qaᶜs lä k·!ōg̣wīLElaq lāxēs g·ōkwē qaᶜs lä k·!ōxᶜwalīłaq lāx onēg̣wiłasēs g·ōkwē.

Wä, lä ăxᶜēdxēs haᶜnEmē qaᶜs g̣ŭxts!ōdēsa ᶜwäpē lāqēxs laē ts!ōx̣ŭg·îndEq qa ëx·ts!owēs. Wä, g·îlᶜmēsē ᶜwiᶜlâwē ᶜyāg·îg·aᶜyasēxs

she pours away the dirty water with which she washed it out; and 27
she pours in some more water, | until it is half full, and she puts it on the fire. After | she has done so, she takes her fish-knife and sits down alongside of the ‖ flounder basket; and she takes out one of the 30
flounders and cuts open | the belly, which contains the intestines, in this manner at ×: | As soon as she turns over the white side, she pulls out the intestines. | She cuts off the intestines close to their end, at the gills. | She does not take off the gills from the head. ‖ As soon as she has taken 35
out the intestines, it is in this way: | Then she cuts down to the bone on each side crosswise, in this manner: | When this has been done, she puts it on an old mat that has been spread out, | and she does the same with the others; and when that has been done, she | cuts off the tails; and when they have been cut off, the water in the flounder-kettle begins to boil. ‖ She takes it off and puts it down by the 40
side | of her fire, and she takes split cedar-sticks and measures them off | so that they are the size of the flounder-cooking kettle crosswise. | Then she breaks off eight of them. When she has done so, she puts | four on the water of the flounder-cooking kettle, ‖ and 45
she takes the four others and puts them crosswise over the four that are

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laē gŭqōdxa nēqwa ts!ōxŭg·îndmōt ᶜwāpEXs laē gŭxts!ōtsa ᶜwāpē 27
lāq qa nEgoyoxsdālisēxs laē hănx·LEnts lāxēs lEgwīłē. Wä, g·îlᶜmēsē gwāłEXs laē ăxᶜēdxēs xwāḷayowē qaᶜs lä k!wag·ägîlīłxa pāyats!ē lālaxama qaᶜs dāx·ᶜīdēxa ᶜnEmē lāxa paēsē qaᶜs xwāłtsē- 30
ᶜstalēx yax·yîg·iᶜlats!äs tEk·!äsa paēsēxa g·a gwālēg·a (*fig.*) yîx ×. Wä, g·îlᶜmēsē nELâwa ᶜmELadzaᶜyaxs laē gElxᶜŭłts!ōdxa yax·yîg·iłē. Wä, la t!ōsōdEX mag·aanâᶜyasa ăwanâᶜyasa yāx·yîg·īlē lāxa q!ōsnaᶜyē. Wä, laEm k·!ēs ăxōdxa q!ōsnaᶜyē lāxa hëx·t!aᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwa yax·yîg·īłaxs laē g·a gwālēg·a (*fig.*). 35

Wä, lä qaqEdEdzōdEX wāx·sadzaᶜyas g·a gwālēg·a (*fig.*). Wä, g·îlᶜmēsē gwāłEXs lä k·!îgEdzōts lāxa k·!āk·!obanē LEbēła. Wä, lä hëEmxat! gwēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜla gwāłEXs laē t!ōsâlax ts!āsnaᶜyas. Wä, g·îlᶜEmxaāwisē ᶜwīᶜlaxs laē maEmdElqŭlē pastag·iᶜlats!äs hănx·Lanowa. Wä, lä hănx·sᶜEndEq qaᶜs hăᶜnōlisēs 40
lāxēs lEgwīłē. Wä, lä ăxᶜēdxa xōkwē k!waᶜxLāwa qaᶜs mEnsᶜīdēs lāx wādzEq!Exsdaasasa pāstag·iᶜlats!ē hănx·Lanowaxs laē k·ōk·oxsEndEq qa małgŭnāłts!aqēs. Wä, g·îlᶜmēsē gwāłEXs laē LEXᵘstEntsa mōts!aqē lāxa ᶜwābEts!âwasa pāstag·iᶜlakwē hănx·Lanowa. Wä, laxaē ăxᶜēdxa mōts!aqē qaᶜs gēk·îyîndēs lāxa lā LEXᵘstāla mōts!aqa (*fig.*[1]). 45

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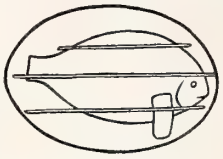
[1] See figure on p. 416.

46 in it. (Then it is this way:) | Now the broken cedar-sticks are floating on the hot | water; and she takes the clean flounders and lays them on top of the | cedar-sticks; and she takes three more pieces of broken | cedar-sticks and lays

50 them on the flounder lengthwise; and ‖ she takes another flounder and lays it on top of it, so that it is crosswise | on the first one; and she takes three pieces of broken | cedar-sticks and lays them on top of it, in this way: and she does this to every one, | so that the hot water enters between them. This is called | "cedar-sticks laid between boiled



55 flounders;" and ‖ the broken cedar-sticks in the bottom of the kettle are called | "cross-cedar-sticks of the whole boiled flounders." When all | this has been done, she puts her flounder-cooking kettle on the fire; and | the flounders stay on the fire boiling for about half an hour according 60 to the watch. | Then she takes them off the fire and puts ‖ them down outside of the place where she is sitting. Then she takes a dish and | the bone strainer, and she puts (the dish) down by the side of the kettle in which the whole flounders have been cooked. | She puts the bone strainer under the topmost one of the | flounders, so that it does not break to pieces when she lifts it out, and she puts it into the | dish of the one who is to eat the flounder; and 65 she does the same with the others. ‖ As soon as she has taken the boiled flounders out of the kettle, she puts them into a dish | in front

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46 Wä, laEm pEX·âlēda k·ōk·oxsaakwē k!wa$^{\varepsilon}$xLawa lāxa ts!Elx^{u}sta $^{\varepsilon}$wāpa. Wä, lä ăx$^{\varepsilon}$ēdxa ts!ēwalagEkwē paēs qa$^{\varepsilon}$s pāqEyîndēs lāxa k!wa$^{\varepsilon}$xLāwē. Wä, lāxaē ăx$^{\varepsilon}$ēdxa yūduẋ^{u}ts!aqē k·ōk·oxsaakwē k!wa$^{\varepsilon}$xLāwa qa$^{\varepsilon}$s k·ak·EdEdzōdalēs lāxa paēsē lāxēs g·îldōlasē. Wä, 50 laxaē ăx$^{\varepsilon}$ēdxa $^{\varepsilon}$nEmē paēsa qa$^{\varepsilon}$s pāqEyîndēs lāq qa gEyāłēs lāxa g·îlx·dē ăxts!ōyōs. Wä, laxaē ăx$^{\varepsilon}$ēdxa yūduẋ^{u}ts!aqē k·ōgEk^{u} k!wa$^{\varepsilon}$xLāwa qa$^{\varepsilon}$s k·āk·EdEdzōdēs lāq, g·a gwāłēg·a (*fig.*). Wä, lä $^{\varepsilon}$nāẋwaEm hë gwēx·$^{\varepsilon}$īdEq qa lālak·ēsa ts!Elx^{u}sta $^{\varepsilon}$wāpē lāq. Wä, hëEm ḷēgadEs k·āk·Etawa$^{\varepsilon}$yasa pāstag·i$^{\varepsilon}$lakwē k!wa$^{\varepsilon}$xLāwa. Wä, hë$^{\varepsilon}$mis ḷēgadēda 55 banāxḷa$^{\varepsilon}$yē k·ōk·oxsaak^{u} k!wa$^{\varepsilon}$xLāwa lāx banaxḷa$^{\varepsilon}$yasa hănx·Lanowē gayaxḷē k!wa$^{\varepsilon}$xLâsa ămstaēkwē pāstag·i$^{\varepsilon}$lakwa. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$la gwāłExs laē hănx·LEnts lāxēs paēsēlax·dEma lEgwīła. Wä, lāxEnt!a nExsEg·îLElag·ila lāxEns q!ālak·!ayaxEns $^{\varepsilon}$nāläqē $^{\varepsilon}$wā$^{\varepsilon}$wasLalasas lāxa paēsēlax·dEma lEgwīłExs laē hănx·sEndEq lāxēs lEgwīłē qa$^{\varepsilon}$s hăng·a-60 lilēs lāx L!āsalīłāsēs k!waēlasē. Wä, lä ăx$^{\varepsilon}$ēdxa łōq!wē ḷE$^{\varepsilon}$wa xElyowē xaxx·ä qa$^{\varepsilon}$s lä hă$^{\varepsilon}$nōlīłas lāxēs ămstaēkwē pāstag·i$^{\varepsilon}$lakwa. Wä, lä aëk·ilaxs laē xElabōtsēs xaxx·ä xElyo lāxa Ek·!Ek·Eya$^{\varepsilon}$yē paēsa qa k·!ēsēs q!wēł$^{\varepsilon}$īdaxs laē xElōstEndEq qa$^{\varepsilon}$s lä xElts!ōts lāxa pāspEts!ats!ēLē łōq!wa. Wä, lä $^{\varepsilon}$nāẋwaEm hë gwēx·$^{\varepsilon}$īdxa waōkwē. 65 Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wēg·iłtēda pāstag·i$^{\varepsilon}$lats!ē hănx·Lanōxs laē k·agEmlī-

of those who are to eat the boiled whole flounders; and | immedi- 67
ately those who are to eat the flounders begin to eat, taking them up in the hands. | Some Indians call this "flounder-eating." They suck | the bones and the head and the gills while they are eating the ‖ meat. When they have eaten it all, then water is given to them to | 70
rinse their mouth, and they drink. This is all about | one manner (of cooking flounder). |

Flounder eaten with Spoons.—The | cutting of the flounder is the same as the cutting of the whole boiled flounder, ‖ the only difference 75
being that there are no broken cedar-sticks, for | it is just put into the water when it begins to boil. When it has been | boiling a little while, it is stirred so that it breaks; and when | the meat comes off from the bones, it is done. Then | the flounder-cooking kettle is taken off the fire, and ‖ a little oil is taken and poured into it. Then | 80
the woman takes the spoons and distributes them among those who are to eat | the boiled flounder. The woman takes dishes and a | large spoon, and puts the dishes down by the side of the | flounder-cooking kettle; and she takes the large spoon and ‖ dips the boiled floun- 85
der out of the kettle, | and puts into the flounder-dish all the liquid and the meat. The dishes are half full of it. | Then it is placed in front of the flounder-eaters, who immediately | eat the flounder.

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lEm lāxa pāspEsLaxa ămstaēkᵘ hănx·Laakwē paēsa. Wä, hëx·ᶜidaᶜmēsē pāspEsLaq xāmax·ts!ānasēs eᶜeyasōwaxs laē hămx·ᶜīdEq. 66
Wä, la ᶜnēk·ēda waōkwē bāk!ŭma pāspEsᶜēda. Wä, laEm k·!ĩxwax xāqas LEᶜwa hëx·t!aᶜyas Lōᶜ q!ōsnaᶜyas, yîxs laaLał q!EmIq!ałEx q!EmlaIäs. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē tsēx·ᶜītsa ᶜwāpē lāq qa ts!EwēL!Exoyos. Wä, lä nāxᶜīdexs laē gwāła. Wä, laEm gwāł lāxa 70
ᶜnEmx·ᶜidāła.

Flounder eaten with Spoons (ᶜyEwēkᵘ paēs).—Wä, hëEm gwälē xwāLaᶜyasa paēsē xwāLaᶜyasa ămstaēkwē hănx·Laakwē paēsa. Wä, lēx·aᶜmēs ōgŭqałayōsēxs k·!eōsaē k·ōk·oxsaakᵘ k!waᶜxLāwa yîxs âᶜmaē ăxstEndayo lāxa ᶜwāpaxs laē maEmdElqŭla. Wä, lä gag·ała 75
maEmdElqŭlaxs laē xwēt!ētsEᶜwa qa q!wēq!ŭłts!ēs. Wä, g·îlᶜmēsē k·!ĩnEmg·îLElēda q!EmlalE lāxa xāqaxs laē L!ōpa. Wä, laEm hănx·sanowēda pāstag·iᶜlats!ē lāxa pāstag·ilax·dEm lEgwīła. Wä, lä ăxᶜētsEᶜwa hōlałē L!eᶜna qaᶜs k!ŭnq!EgEmē lāq. Wä, laᶜmē ăxᶜēdēda ts!Edāqaxa k·āk·Ets!Enaqē qaᶜs ts!Ewanaēsēs lāxa pEpastagŭLaxa 80
pāstag·iᶜlakwē. Wä, lä ăxᶜēdēda ts!Edāqaxa łōElq!wē LEᶜwa ᶜwālasē k·āts!Enaqa. Wä, lä mExEnōliłElasa łōElq!wē lāxa pāstag·iᶜlats!ē hănx·Lanowa. Wä, lä ăxᶜēdxa ᶜwālasē k·ats!Enaqa qaᶜs tsayōłts!âlēs lāxa pāstag·iᶜlakwē qaᶜs lä tsēts!âlas lāxa pāspEyats!ēLē łōq!wa ᶜwīᶜlēda ᶜwāpala LEᶜwa q!EmlalE. Wä, lä naEngōyōxsdalēda 85
łoElq!waqēxs laē k·āgEmlēlEm lāxa pāspEsLaq. Wä, hëx·ᶜidaᶜmēsē

They eat it with spoons; and | when they have eaten, they drink a
90 little water to cool themselves; || and after drinking, they go out.
That is all | about it. |

1 **Steamed Flounder** (Flounders steamed standing on edge on stones).—(The man gathers driftwood, and when he thinks he has enough to steam on stones the flounders put on edge, he goes home to his house. When it is high water, he throws out the driftwood on the beach of his house;) and[1] when all the driftwood is out, | he takes two medium-sized pieces of | driftwood not quite one fathom in length, |
5 and puts them down above high-water mark. They are four || spans apart. He takes | easily-splitting cedar-wood and splits it into | thin pieces to start the fire, and he puts them down between the | two side-pieces of the fire. Then he takes medium-sized dry | driftwood and puts it down on top, so that the top is on the same level as the ||
10 two side-pieces. Then he puts driftwood crosswise over them. | As soon as it reaches from one end to the other the whole length of the two side-pieces, he | takes a medium-sized basket and goes to pick up medium-sized fresh stones, | and puts them into his stone carrying-basket. When it is full, | he carries it up and pours the stones on top
15 of the cross-pieces on which the flounders are to be steamed. || He continues doing this, and does not stop until the stones are thick | over the top of it. Then he lights a fire under | them at each end.

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88 pāspEsᵉēdEx·daᵉxwa. Wä, laEm ᵉyōsᵉītsēs k·āk·Ets!Enaqē lāq. Wä, g·îlᵉmēsē ᵉwīᵉlaqēxs laē xāL!Ex·ᵉīd nāxᵉīdxa ᵉwāpē qaᵉs k·ōẓwaxōdēs
90 lāq. Wä, g·îlᵉmēsē ẓwāł nāqaxs laē hōqŭwElsa. Wä, laEm ẓwāł lāxēq.

1 **Steamed Flounder** (ᵉnEg·Ekᵘ k·!ōt!aakᵘ paēs). Wä, g·îlᵉmēsē ᵉwīᵉ!ōltâwa q!ēxałaxs laē hëx·ᵉidaEm ăxᵉēdxa ᵉmałts!aqē hăᵉyāłᵉag·it q!ēxałaxa hălsElaᵉmē k·!ēs ᵉnEmp!Enk·ēs ăwâsgEmasē lāxEns bāLax qaᵉs k·ātEmg·alisēs lāx āLaᵉyasa ᵉyaẓᵘmutē. Wä, lä mōp!Enk·ē
5 ăwâlagâłaasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, lä ăxᵉēdxa ëg·aqwa lāx xâsEwē k!waᵉxLāwä qaᵉs xōxoẓᵘsEndēq qa ămᵉămāyastowēs qaᵉs g·ālastoyâ. Wä, lä LōLāxōts lāx ăwāgawaᵉyasa ᵉmałts!aqē k·āk·EdEnwaᵉya. Wä, lä ăxᵉēdxa hăᵉyałaᵉstōwē lEmẓwa q!ēxała qaᵉs Lōxŭyîndālēs lāq. Wä, g·îlᵉmēsē ᵉnEmāk·îya ẓEᵉwa
10 ᵉmałts!aqē k·āk·EdEnwēxs laē ẓēk·îyîndālasa q!ēxałē lāq. Wä, g·îlᵉmēsē lElbEnd lāx ᵉwāsgEmasasa ᵉmałts!aqē k·āk·EdEnwaᵉye, laē ăxᵉēdxa hëła lExaᵉya qaᵉs lä mEnaxa hăᵉyāłᵉa āłExsEm t!ēsEma qaᵉs lä t!äxts!âlas lāxēs t!ägats!ē lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē k·!oxᵉŭsdēsaq qaᵉs lä qEpEyînts lāxēs t!ēqwapdEmaLaxa paēsē.
15 Wä, lā hēx·säEm ẓwēg·ilē. Wä, āłᵉmēsē gwāłExs laē wâkwa t!ēsEmē la hamElqEyē lāx ōkŭᵉyaᵉyas. Wä, hëx·ᵉidaᵉmēsē tsēnabōtsa gŭlta lāx ᵉwāx·sbaᵉyas. Wä, g·îlᵉmēsē x·īqōstâxs laē ăxᵉēdxa

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[1] Continued from p. 181, line 62.

As soon as it flames up, he takes the | basket in which he carried up 18
the stones, and | carries it down to his fishing-canoe. Then he takes
the flounders ‖ and places them in the basket. When it is full, he | 20
takes up the flounder-basket and carries it to the wood-pile. | He takes
an old mat and spreads it out on the beach. Then | he takes the
flounder-basket and pours the flounders on to the old | mat, so that
they lie on it. Then he goes back to the beach and ‖ brings up the 25
rest of the flounders. As soon as he reaches his fishing-canoe, | he
takes the flounders and puts them into the flounder-basket; | and
when they are all in, he picks up (the basket) and | carries it up the
beach, and puts it down by the side of | the old mat on which the
flounders have been placed; and he goes up the beach, and takes the
tongs out of his house, ‖ and a bucket, and also old mats for covering, | 30
and also-cedar wood; and he takes these and puts them down by the
wood-pile. | Then he takes the long tongs, picks out the red-hot
stones, and | puts them down on the beach not far from | where he
stands, for he never moves his feet when he puts down the ‖ red-hot 35
stones. He puts them down on a level place on the beach. | When all
the stones have been taken out of the fire, he levels the | hot stones
with his tongs; and when they have all been levelled down, | he takes
his bucket with fresh water in it and | sprinkles a little on the red-hot

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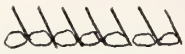
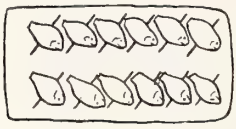
lEXaᶜyē yîx t!ägats!ēx·däsēxa t!ēsEmē qaᶜs lä dālaq qaᶜs lä k·!ōx- 18
ᶜwałEXsas lāxēs L!āgēdzats!ē ẋwāẋwagŭma. Wä, lä ăxᶜēdxa paēsē
qaᶜs lä k·!EXts!âlas lāxa lEXaᶜyē. Wä, g·îlᶜmēsē qōt!axs laē 20
k·!ōgŭłtsaxa pāyats!ē lEXaᶜya qaᶜs lä k·!ōgŭnōlisas lāxa t!ēqwabE-
gwēsē. Wä, lä ăxᶜēdxa k·!āk·!ōbanē qaᶜs LEp!ālisēs. Wä, lä
ăxᶜēdxa pāyats!ē lEXaᶜya qaᶜs lä gŭgEdzōtsa paēsē lāxa k·!îgEdzowe
k·!āk·!obanä. Wä, lä ẋwēlaqants!ēs laxa L!EmaᶜisE qaᶜs lä ēt!ēd
laxēs ănēx·sâᶜyē lāxa paēsē. Wä, g·îlᶜmēsē lāg·aa lāxēs L!āgēdzats!ē 25
ẋwāẋwagŭmxs laē ăxᶜēdxa paēsē qaᶜs lä k·!îxts!âlas lāxa pāyats!ē
lEXaᶜya. Wä, g·îlᶜmēsē ᶜwīᶜlts!âxs laē k·!ōgŭłEXsaq qaᶜs lä k·!ōx-
ᶜwŭsdēsElaq qaᶜs lä hănEnXElīsas lāxa k·!EgEdzâyaasasa paēsa
k·!āk·!obana. Wä, lä lâsdēsa qaᶜs lä ăxᶜēdxa k·!îpLālaa lāxēs g·ōkwē
ḷEᶜwa tsāyats!ē nagats!ä. Wä, hëᶜmisa nēnayîmē k·!āk·!Ek·!obana. 30
Wä, hëᶜmisa k!waᶜxLāwaxs laē dālaq qaᶜs lä ăxᶜālisas lāxēs t!ēqwa-
bEkwē. Wä, hëx·ᶜidaᶜmēsē ăxᶜēdxa g·îlt!a k·!îpLālaa qaᶜs k·!îp!īdēs
lāxa x·īx·îxsEmāla t!ēsEma qaᶜs k·!îp!ālēsElēs lāxa k·!ēsē qwēsāła
lāxēs ḷāwēdzasē qaxs hëwäxaē Lēqŭlīsē g·ōgŭyâsēxs laē k·!îp!ēdxa
x·īx·îxsEmāla t!ēsEma qaᶜs k·!îp!ālisēs lāxa ᶜnEmaᶜisē. Wä, g·il- 35
ᶜmēsē ᶜwīlg·îlqēda gŭltäxa t!ēsEmaxs laē gōłg·îlqasēs k·!îpLālaa lāxa
x·īx·îxsEmāla t!ēsEma qa ᶜnEmāk·îyax·ᶜīdēs. Wä, g·îlᶜmēsē ᶜnEmā-
k·îyaxs laē ăxᶜēdxa nāgats!äxs laē ᶜwābEts!âlaxa ᶜwEᶜwāp!Emē qaᶜs
xaL!EX·ᶜīdē xōdzELEyînts lāxa x·īx·îxsEmāla t!ēsEma qa ᶜwīᶜlâwēsa

40 stones, so that the ‖ ashes that stick on them come off. When he has sprinkled water | over the whole surface, he takes split cedar-sticks not | really thick, and measures off one span | and four finger-widths, and breaks it off; and | this is the measure for the other 45 cedar-sticks, when he keeps on breaking off ‖ many of them,—all cedar-sticks of the same length. When he thinks | that he has enough, he puts them end down between the red-hot stones, | in this manner:  They are one span apart | lengthwise and crosswise; and | the cedar-sticks standing on end among the red-hot stones are called "holders of the 50 steamed flounders standing on edge on stones." ‖ The name of the red-hot | stones is "steaming-place for flounders standing on edge on stones." When all | the cedar-sticks stand on edge on stones, the man takes the flounder- | basket and puts it down by the side of the steaming-place. He never | cuts the flounders to take out the 55 intestines. He takes out one ‖ flounder, and lays it flat on the cedar-sticks, so that it stands on its edge on the | hot stones. Each flounder leans against one of the | cedar- sticks. When he has finished, it is in this way:  | When he has put them all on, he takes the old mats and | lays them down 60 close to his steaming-place. When this has been done, ‖ he

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40 gŭnaᶜyē k!wēk!ŭtsEmēq. Wä, g·îlᶜmēsē ᶜwīᶜla xōsElg·întsa ᶜwāpē !āx ᶜwādzEqayayaasasasēxs laē ăxᶜēdxa xōkwē k!waᶜxLāwa k·!ēs âlaEm ḷEsḷEkwa qaᶜs ᶜmEnsᶜīdēsa ᶜnEmp!Enk·ē lāxEns q!wāq!wax·-ts!ānaᶜyē, hëᶜmisa mōdEnē ēsEg·iwaᶜyasēxs laē k·oqōdEq. Wä, hëᶜmis la ᶜmEnyayosēxa waōkwē k!waᶜxLāwaxs laē hanał k·ōk·oxsᶜā-
45 laxa q!ēnEmē hēsta ăwâsgEm xōkᵘ k!waᶜxLāwa. Wä, g·îlᶜmēsē k·ōtaq laEm hēłᶜālaxs laē q!wāg·aalōdalas lāxa x·īx·îxsEmāla t!ēsEma g·a gwałēg·a (*fig.*), yîxs ᶜnałᶜnEmp!Enk·aē lāxEns q!wāq!wax·ts!ā-naᶜyaqē ăwâlagâłaasas lāxēs g·îldōlasē ḷEᶜwis ts!ēg·olasē. Wä, hëEm ḷēgadEs k·!ōt!aasdEmasa ᶜnEg·îkwē paēsa k!wāᶜxLāwē q!waaakᵘ
50 lāxa x·īx·îxsEmāla t!ēsEma. Wä, hëᶜmis ḷēgadēda x·īx·îxsEmāla t!ēsEmas ᶜnEx·dEmaxa k·!ōt!aakwē paēsa. Wä, g·îlᶜmēsē ᶜwīᶜla la q!waaakwa k!waxLāwaxs laēda bEgwānEmē ăxᶜēdxa pāyats!ē lExaᶜya qaᶜs lä k·!ōgŭnōlisas lāxēs ᶜnEg·asLaq. Wä, laEm hëwäxa t!oxᵘwīdxa paēsē qa lawäyēs ts!Enēxas. Wä, lä dōłts!ōdxa ᶜnEmē
55 paēs qaᶜs paxEndēs laxa k!waᶜxLāwē qa k·!ōtałēsēxs laē ăxa lāxa ts!Elqwa t!ēsEma. Wä, lä ᶜnāłᶜnEma paēsē lāxa ᶜnāłᶜnEmts!aqē k!waᶜxLāwa. Wä, g·îlᶜmēsē gwāłExs laē g·a gwałēg·a (*fig.*). Wä, g·îlᶜmēsē ᶜwīlg·aalaxs laē ăxᶜēdxa k·!āk!Ek·!obana qaᶜs lä LEp!ElsElas lāx māg·înwalisasēs ᶜnEk·asōLē. Wä, g·îlᶜmēsē gwā-
60 łExs laē ăxᶜēdxa wEwāp!Emts!âla nagats!ä qaᶜs tsādzELEyîndēs

takes the bucket with fresh water and pours it | over the flounders 61
standing on edge on the stones. When the water has been poured
out, | he quickly takes up the old mats and throws them over them; |
and it does not take long before he takes off the covering, for
(the flounders) are now done. | As soon as he has taken off the
whole covering of old mats, the man ‖ calls his numaym to sit 65
around the place where the flounders were steamed, | to eat the
steamed flounders. The men all come and sit around | what they
are going to eat. When they are all there, | each man takes one |
flounder, and they pinch off (the meat) and put it into their mouths;
and ‖ after each has eaten one flounder, they take another one and 70
eat it; | and when there are many flounders, then all the men try to
eat many | flounders; and sometimes each man will eat four |
flounders when there are many. And when the flounder-eaters
finish, | they go home to their houses, and they wash their hands;
and ‖ after they have done so, they drink a little water, after | rinsing 75
their mouths for the salty taste to come out. The reason why they
do not | drink much water is because they are afraid to drink much
when they first | taste the flounders steamed standing on edge on
stones, for then they would | always want to drink water. There-
fore they only ‖ drink a little water to wash down what they have 80
eaten. | This also is not given at a feast to many tribes. That is |
all about this. |

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lāxa k·!ōt!aakwē paēsa. Wä, g·îlᵉmēsē ᵉwīlg·îłts!âwa ᵉwāpaxs laē 61
hanakwila dāx·ᵉīdxa k·!āk·!ek·!obana qaᵉs nāsEyîndēs lāq. Wä,
k·!ēst!a âlaEm gäłaxs laē nāsōdExa nayî'mē qaxs lEᵉmaē L!ōpa.
Wä, g·îlᵉmēsē ᵉwīᵉlâweda k·!āk·!ek·!obana nāyîmxs laēda bEgwā-
nEmē LēᵉlālaxēS ᵉnEᵉmēmotē qa läs k!ŭtsēᵉstālaxa ᵉnEg·asaxa paēsē 65
qaᵉs pāspEsēxa ᵉnEg·Ek̇ᵘ paēsa. Wä, lä ᵉwīᵉlaEm lā k!ŭtsēᵉstalīsE-
lēda bēbEgwānEmaxēS haᵉmāLē. Wä, g·îlᵉmēsē ᵉwīlg·alisExs laē
hëx·ᵉidaEm dāx·ᵉīdēda ᵉnāłᵉnEmōkwē bēbEgwānEmxa ᵉnāłᵉnEmē lāxa
paēsaxs laē ēpaxElaq qaᵉs ts!ōq!ŭsElēs lāxēS sEmsē. Wä, g·îlᵉmēsē
ᵉwīᵉlaxa ᵉnEmē paēsExs laē ēt!ēd ăxᵉēdxa ᵉnEmē qaᵉs hămx·ᵉīdēq. 70
Wä, g·îlᵉmēsē q!ēnEma paēsaxs laēda ᵉnāxwa bēbEgwānEm q!āq!ē-
k·!Esap!axa paēsē, yîxs ᵉnāłᵉnEmp!enaē mōk!ŭsa ᵉnEmōkwē bEgwā-
nEmxa paēsaxs q!ēnEmaē. Wä, g·îlᵉmēsē gwāła pāspEsaxs laē
näᵉnakᵘ lāxēS g·ig·ōkwē qaᵉs lä ts!Ents!Enkwa lāq. Wä, g·îlᵉmēsē
gwāłExs laē xāL!Ex·ᵉīd nāxᵉīdxa ᵉwEᵉwāp!Emē yîxs laē gwāł ts!E- 75
wēL!Exōda qa lāwäyēsēs dEmp!aēL!Exawaᵉyē. Wä, hëEm k·!ēsēłts
q!ēk·!Esxa ᵉwāpē qaxs k·îłElaē gEyōł q!ēk·!EsEq qaēxs g·îlᵉmaē
p!Exᵉ aLElēda haᵉmaag·ōłaxa k·!ōt!aakwē ᵉnEg·îkᵘ paēsExs laē âEm
lā hēmEnāłāEm la naq!ēxsdxa ᵉwāpē. Wä, hëᵉmis lāg·iłas âEm
xāL!Ex·ᵉīd nāxᵉīdxa ᵉwāpē qaᵉs ts!EwEndzEmxēS hamäx·dē. Wä, 80
lāxaē k·!ēs k!wēladzEm lāxa q!ēnEmē lēlqwälaLaᵉya. Wä, laEm
gwāł lāxēq.

1 **Fresh Herring-Spawn on Cedar-Branches.**—Now I will talk about | (herring-spawn on) cedar-branches, for that is also done in the same manner as with the hemlock-branches, | when they are put into the sea; and the only difference is, that they are | not often dried, for 5 they are only put ‖ into the spawning-place; and as soon as herrings stop spawning, then | the cedar-branches with the spawn on them are given | to the tribe to eat. The raw spawn is eaten fresh. | It is bad when it is dried, for it quickly gets a strong taste, | and it quickly 10 gets red; and it also ‖ tastes of cedar-branches when it gets dry; and the only | reason why it is put into the sea is, that it is easy to wipe off | the herring-spawn; and it is not cooked in kettles. |

Soaked Herring-Spawn.—A | large steaming-box is taken, and the 15 box with herring-spawn is taken, ‖ and it is put down on the left-hand side of the house. | Then they untie the rope of the cover, and they pour (the herring-spawn) into the steaming-box; | and as soon as it is nearly full, they pour fresh water | into it; and they only stop pouring water into it when it covers the | spawn. This is done in 20 the morning, and it is just ‖ left that way until noon. Then the old women are asked | to come and rub the herring-spawn; and when the old women | come, they sit down in the house, one on each side |

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1 **Fresh Herring-Spawn on Cedar-Branches.**—Wä, la^{c}me'sEn ē'dzaqwałtsa ts!ap!axē yîxs hë'^{c}maaxat! gwałē gwä'łaasasa q!wā'xē, yîxs laē g·īwä'la lā'xa dE'msx·ē. Wä, lē'x·a^{c}mē ō'gŭqałayosēxs k·!ē'saē q!ŭnā'la lE'mxwasE^{c}wa, yîxs lē'x·a^{c}maē lā'g·iłas ăxstā'nō 5 lāxa wa'yadē qaxs g·î'l^{c}maē gwāł wa'sēda wa'na^{c}yaxs la'ē hë'x·^{c}īdaEm ăxwŭstā'nowēda EnEndExLâ'la ts!a'p!axa qa^{c}s lä hămg·i'layo lā'xa g·ō'kŭlōtē. Wä, laE'm halaxwa k·!E'lx·k·!ax·xa aE'ntē. Wä, la ^{c}ya'x·sEmxs lE'mxwasE^{c}waē. Hē'Em hā'labala la k·!Ex·p!ax·^{c}ī'dē; hë'^{c}mēsēxs ha'labalaē la L!ax^{c}wī'da. Wä, la'xaa lâ'sē 10 gwē'p!aasasa ts!a'p!axē la'qēxs la'ē lEmx^{c}wīda. Wä, lē'x·a^{c}mēs lā'g·iłas ăxsta'no lā'xa dE'msx·äxs ho'łEmła'axs la'ē qŭsâ'layâ ăn^{c}E'ntē lāq. Wä, lā'xaē k·!ēs hă'nx·LEntsE^{c}wa.

Soaked Herring-Spawn (Wŭsē'laxa aE'ntē).—Wä, hë'^{c}maaxs la'ē ăx^{c}ē'tsE^{c}wa ^{c}wā'lasē q!ō'lats!ē. Wä, la^{c}mē'sē ăx^{c}ē'tsE^{c}wa ănda'ts!ē 15 xEtsE'ma qa^{c}s g·ā'xē hă'ng·alīłas lax gEmxotsâlīłasa g·ō'kwē. Wä, la, qwēłEyî'ndEx t!Emā'k·Eya^{c}yas. Wä, la gŭxts!â'las lā'xa q!ēq!o-^{c}lats!ē. Wä, g·î'l^{c}mēsē Elā'q qō'qŭt!axs la'ē qEp!Eqa'sa a'łta ^{c}wap lāq. Wä, a'l^{c}mēsē gwał qEpa'sa ^{c}wa'paxs la'ē nēłk·Eya'x·^{c}īd lā'xa aE'ntē. Wä, hë'Em hë'x·dEms gwē'x·^{c}īdēda gaā'la. Wä, â'^{c}mēsē 20 la bawa'p!Es. Wä, g·î'l^{c}mēsē nEqä'laxs la'ē hē'lasE^{c}wa łaE'lk!wana^{c}yē qa g·ā'xēs wŭsa'xa aE'ntē. Wä, g·î'l^{c}mēsē g·ā'xēda łaE'lk!wana^{c}yaxs la'ē k!ŭs^{c}ā'lilēda ^{c}nał^{c}nEmō'kwē lāx ^{c}wā'x·sanâlīłasa ^{c}nāł-

of each steaming-box; and as soon as they have sat down, they rub the | herring-spawn. After they have continued rubbing it for a a long time, they shake out with the back ‖ of the hand the hemlock- 25 leaves, and they draw the spawn towards themselves; and | when all the spawn is on the near side of the steaming-box, | then all the hemlock-leaves are on the far side; and the old woman | skims them off with her right hand, and puts them into a | small dish that stands on the floor; and when all the hemlock-leaves are out, she ‖ rubs the 30 spawn again; and she rubs (among) it for a long time, | doing in the same way as she had done before, when she first worked at the | spawn, shaking her hands so as to remove the hemlock-leaves to the outer side | of the steaming-box; and she also does the same, skimming off the | hemlock-leaves and throwing them into the small dish. She keeps on ‖ doing this, and only stops when all the hemlock-leaves 35 are out. | As soon as this has been done, a large kettle is taken, and | the spawn is poured into it. When the kettle is full, | the man calls his tribe; and | when all the guests are in, they first eat ‖ scorched 40 dried salmon. After they have eaten it, they put the | kettle with herring-spawn on the fire, and | the young men at once stir it; and when it begins to boil, | it is taken off the fire. Then it is | done. Then dishes are taken, and ‖ long-handled ladles, and with the 45

ᵉnEmsgEmē q!ō'lats!ä. Wä, g·î'lᵉmēsē k!ŭsᵉā'lītEXs la'ē wŭsᵉē'dxa 23
aE'ntē. Wä, g·î'lᵉmēsē ǫē'g·îlīł wŭsE'lǫēqēxs la'ē nEłᵉī'ts ăwē'g·aᵉya-
sēs eᵉeyasō' lā'xa k·!a'ᵉmoᵉmo. Wä, la go'laxa aE'ntē. Wä, g·î'l- 25
ᵉmēsē ᵉwī'ᵉla g·ā'xēda aE'ntē !ā'xa gwā'sanēqwasa q!ō'lats!äxs la'ē
ᵉwī'ᵉlēda k·!ā'ᵉmoᵉmo lā'xa qwē'sanēqwē. Wä, lē'da łE'k!wana'ᵉyē
ǫō'lx·ᵉītsēs hë'łk·!ōłts!āna !ā'xa k·!āᵉmoᵉmō qaᵉs ǫŭxts!ō'dēs lā'xa
łā'logŭmē haᵉnē'ła. Wä, g·î'lᵉmēsē ᵉwī'ᵉlēda k·!ā'ᵉmoᵉmōxs la'ē ē't!ēd
wŭsgE'ndxa aE'ntē. Wä, g·î'lᵉmēsē la ǫē'g·îlīł wŭsE'lǫēqēxs la'ē 30
ē't!ēd hë ǫwē'x·ᵉīdEq lā'xes g·î'lx·dē ǫwē'g·ilasEXs la'ē g·ā'laqaxa
aE'ntē qaᵉs ᵉnE'łēxēs eᵉeyasō' qa lä'sa k·!ā'ᵉmoᵉmo lā'xa L!ā'sanē-
qwasa q!ōᵉlats!ē. Wä, lā'xaa hë'Em gwē'x·ᵉīdEXs la'ē gō'xᵉwīdxa
k·!ā'ᵉmoᵉmo qaᵉs lä gŭxts!ō'ts lā'xa ła'logŭmē. Wä, la hë'x·säEm
gwē'g·īlaq. Wä, a'łmēsē gwā'łEXs la'ē ᵉwī'ᵉlâwēda k·!ā'ᵉmoᵉmo. 35
Wä, g·î'lᵉmēsē ǫwā'ła la'ē ăxᵉē'tsEᵉwēda ăᵉwā'wē hă'nEnx·Lano qaᵉs
ǫŭxts!â'yâēsa aE'ntē lāq. Wä, g·î'lᵉmēsē la ᵉwī'ᵉla qō'qŭt!ēda
hă'nx·Lanâxs la'ē LE'ᵉlalēda bEgwā'nEmaxēs g·ō'kŭlōtē. Wä,
g·î'lᵉmēsē ᵉwī'ᵉlaēLēda LE'ᵉlānEmaxs la'ē g·ā'g·alasīla hă'mx ᵉī'dxa
ts!E'nkwē xamā'sa. Wä, g·î'lᵉmēsē gwāł hăᵉmā'pqēxs la'ē hănx·- 40
Lā'nowēda ēEntts!âla hănx·Lā'no lā'xa lEgwī'łē. Wä, laᵉmē'sē
hë'x·ᵉidaᵉmēda hăᵉyā'łᵉä xwē'taq. Wä, g·î'lᵉmēsē mEdElxᵉwī'dEXs
la'ē hă'nx·sanowēda hănE'nx·Lanowē lā'xa lEgwī'łē. Wä, laE'm
L!ō'pa. Wä, la ăxᵉē'tsEᵉwēda ło'Elq!wē. Wä, la'xaē ăxᵉē'tsEᵉwēda
g·î'lt!EXL̥ala k·ats!Enaqa. Wä, lē tsEyołts!alasa k·a'ts!Enaqē 45

46 ladles they dip | the herring-spawn out of the kettle and put it into the dishes. | As soon as (the dishes) are full, oil is taken and is poured | on the spawn in the dishes; and they only stop pouring on the oil | when the liquid of the spawn is covered with it. Then it is 50 put before the ‖ guests, and the guests at once eat it with spoons, for before this | spoons are given to them. They do not drink water before it, | for they have eaten dried salmon; therefore they do not | drink. As soon as they finish eating herring-spawn, they | cool themselves with fresh water. That is all.‖

1 **Half-Soaked Herring-Spawn.**—They | do the same with the herring-spawn as I have told before. | Only this is different, that it is not left in the steaming-box for a long time, | and it is rubbed before the 5 herring-spawn swells; ‖ and when all the hemlock-leaves are taken out, the spawn is taken out | and made into balls large enough to fit into the hands | put together; and the reason why it is made round is, | that it is put into the dishes, and two balls are made for | each man. 10 When there are eight ‖ balls of herring-spawn put into each dish, | it is put before four men. Immediately | the guests take out each one ball of | herring-spawn, and they eat it; and after they have eaten it, the wife | of the host takes her spoons and puts them down on the ‖

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46 lā'xa aE'ntē la'xa hă'nx·Lanowē qa$^{\varepsilon}$s lä tsēts!â'las lā'xa łō'Elq!wē. Wä, g·î'l$^{\varepsilon}$mēsē qō'qŭt!axs la'ē ăx$^{\varepsilon}$ē'tsE$^{\varepsilon}$wa L!ē$^{\varepsilon}$na qa$^{\varepsilon}$s k!ŭnqEyî'ndē lā'xa łox^{u}ts!â'la aE'nta. Wä, a'ł$^{\varepsilon}$misē gwāł k!ŭ'nqasa L!ē$^{\varepsilon}$näxs la'ē t!ā'x·$^{\varepsilon}$īdē $^{\varepsilon}$wā'palāsa aE'ntē. Wä, lä k·ax·dzamolē'lEm lā'xa 50 k!wē'łē. Wä, la hë'x·$^{\varepsilon}$ida$^{\varepsilon}$ma k!wē'łē $^{\varepsilon}$yō's$^{\varepsilon}$īdqēxs g·ā'!aē ts!â'$^{\varepsilon}$ya k·ā'k·Ets!Enaqē lāq. Wä, laE'm k·!ēs nā'naqałg·ewālax $^{\varepsilon}$wā'pa qaxs la$^{\varepsilon}$mē'x·dē hă$^{\varepsilon}$mā'pxa xama'sē. Wä, hë'$^{\varepsilon}$mis lā'g·iłas k·!ēs la na'x$^{\varepsilon}$ida. Wä, g·î'l$^{\varepsilon}$mēsē gwāł E'nt!ātxa aE'ntaxs la'ē k·ō'ẋwa-xōtsa a'łta $^{\varepsilon}$wa'pa. Wä, laE'm gwā'ła.

1 **Half-Soaked Herring-Spawn** (DEx·dā'x·xa aE'ntē).—Wä, hë'Emxaa gwē'g·ilaxa aE'ntēs gwē'g·ilasaxa g·î'lx·dEn gwā'gwēx·s$^{\varepsilon}$ala'sa. Wä, lē'x·a$^{\varepsilon}$mēs ō'gŭqałayō'sēxs k·!ē'saē gē'stalīła lā'xa q!ō$^{\varepsilon}$lats!äxs lā'ē wŭs$^{\varepsilon}$ē'tsE$^{\varepsilon}$wa yîxs k·!ē's$^{\varepsilon}$maē ēEL!Ex·sEmx·$^{\varepsilon}$īdēda aE'ntē. Wä, 5 g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$lâwēda k·!a$^{\varepsilon}$mo$^{\varepsilon}$mâxs la'ē tē'tExsEmdālaxa aE'ntē qa lō'ElxsEmēs qa â'$^{\varepsilon}$mēs hē'$^{\varepsilon}$lāla mŭẋ^{u}ts!owēs lā'xEns e$^{\varepsilon}$eyasâ'xs gō'xsEmēsE$^{\varepsilon}$waē. Wä, hë'$^{\varepsilon}$mis lā'g·īłts la lō'ElxsEmxs la'ē mŭẋ^{u}-ts!â'layo lā'xa łō'q!wē. Wä, la $^{\varepsilon}$maē'$^{\varepsilon}$małtsEmg·i$^{\varepsilon}$lak^{u} lā'xa $^{\varepsilon}$nā'ł-$^{\varepsilon}$nEmō'kwē bē'bEgwānEma. Wā, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$mā'lgŭnałtsEma lō'Elx-10 sEmē ā'Ent la xEx^{u}ts!ō lā'xa $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmēxLa łō'Elq!wäxs la'ē k·ax·dzamo$^{\varepsilon}$lē'lEm lā'xa mō'kwē bē'bEgwānEma. Wä, hë'x·$^{\varepsilon}$ida-$^{\varepsilon}$mēsēda k!wē'łē dā'g·îlts!ōdxa $^{\varepsilon}$nāł$^{\varepsilon}$nE'msgEmē lā'xa lō'ElxsEmē aE'nta qa$^{\varepsilon}$s hă$^{\varepsilon}$mx·$^{\varepsilon}$ī'dēq, wä, g·î'l$^{\varepsilon}$mēsē hă$^{\varepsilon}$mx·$^{\varepsilon}$ī'dExs la'ēda gEnE'-masa k!wē'lasē ăx$^{\varepsilon}$ē'dxēs k·ā'k·Ets!Enaqē qa$^{\varepsilon}$s lä ăxēgents lāx

inner side of the dish. She dips up some fresh water and | pours it 15
on to the balls of spawn which are in the dish; and | when the guests
eat the balls of spawn, they take the spoons | and eat the spawn with
its liquid with spoons; and when | they finish, they go out. This
half-soaked spawn is often given at feasts || to the tribe, and also 20
dried salmon is eaten before it, | before they eat the half-soaked |
spawn. No oil goes with it. That is | all about this. |

Eating Herring-Spawn.—When a man desires to eat herring-spawn, ||
he just goes into the house of a man who owns | some good dried 25
spawn, and he sits down in the house. | Then they tell the wife of the
man that they want to eat spawn. | At once the woman takes her
food-mat | and spreads it outside of the men. Then she takes her ||
small basket and fills it with herring-spawn. Then she pours | the 30
herring-spawn on the food-mat, and she scatters the spawn over it. |
She also takes her oil-dish and pours oil into it, and | she places it
among the spawn. Then the men take | the spawn, dip it into the
oil, and put it || into their mouths. Then they take much oil with it, 35
for | dried herring-spawn is very rough to eat. | After they finish
eating, some fresh water is fetched, and they drink; | and after they
finish drinking, they go out. That is all about this. |

ā'ʟotägaᵉyasa łō'q!wē. Wä, la tsē'x·ᵉīdxa a'łtē ᵉwā'pa qaᵉs lä 15
qɛp!ɛ'qas lā'xa lō'ɛlxsɛmē aɛ'nt g·ets!â lā'xa łō'q!wē. Wä, g·î'l-
ᵉmēsē ᵉwī'ᵉlēda k!wē'łaxa lō'ɛlxsɛmē aɛ'nta, la'ē ăxᵉē'dxa k·ak·ɛ-
ts!ɛna'qē. Wä, la ᵉyō's'ᵉīdxa ᵉwa'paqɛla aɛ'nta. Wä, g·î'lᵉmēsē
ᵉwī'ᵉlaxs la'ē hō'qŭwɛlsa. Wä, hë'ɛm q!ŭnā'la k!wē'ladzɛm lā'xa
g·ō'kŭlōtēda dɛ'nkwē aɛ'nta. Wä, la'xaēda xama'sē g·ā'g·alał- 20
g·iwē hăᵉmx·ᵉī'tsɛᵉwa, yîxs k·!ēsᵉmaē dɛx·dax·ī'dxa dɛ'nkwē
aɛ'nta. Wä, laɛ'm k·!ēâ's ʟ!ē'ᵉna lāᵉyo lāq. Wä, laɛ'mxaē
ǫwāł la'xēq.

Eating Herring-Spawn (Seq!a'xa aɛ'ntē).—Wä, g·î'lᵉem seq!aē'xs-
dēda bēbɛgwā'nɛmē, wä, la â'ɛm hogwē'ʟa lāx g·ō'kwasa ăxno'- 25
gwadäsa hë'laxäs lɛ'mxᵉwīdaēnaᵉyēs aɛ'ntē. Wä, la k!ŭsᵉalīła.
Wä, la nē'łaɛmxa gɛnɛ'masa bɛgwā'nɛmaxs seq!aē'xsdaē lāx aɛ'nta.
Wä, hë'x·ᵉīdaᵉmēsēda ts!ɛda'qē ăxᵉē'dxēs hăᵉmadzō'wē łē'ᵉwaᵉya
qaᵉs ʟɛp!ā'liłēq lāx ʟ!ā'saᵉyasa bēbɛgwānɛmē. Wä, la ăxᵉē'dxēs
lālaxamē qaᵉs lē k·!ats!ō'dɛq lā'xa aɛ'ntē. Wä, lē gŭǫɛdzō'ts 30
lā'xa haᵉma'dzowē łē'ᵉwaᵉya. Wä, la gŭldzō'tsa aɛ'ntē lāq. Wä,
la'xaē ăxᵉē'dxēs ts!ɛba'ts!ē qaᵉs k!ŭnxts!ō'dēsa ʟ!ē'ᵉna. Wä, la
hă'nqas lā'xa aɛ'ntē. Wä, lā'x·daᵉxwēda bēbɛgwānɛmē dax·ᵉ-
īdxa aɛ'ntē qaᵉs ts!ɛp!ē'dēs lā'xa ʟ!ē'ᵉna qaᵉs ts!oq!ŭsēs
lā'xēs sɛ'msē. Wä, laɛ'm q!ē'qɛbalas lā'xa ʟ!ē'ᵉna qaxs xɛ'nʟɛ- 35
laē k·!ō'ʟēda aɛ'ntaxs hăᵉma'ᵉyaxs lɛ'mxwaē. Wä, g·î'lᵉmēsē
ǫwāł hăᵉmā'pa la'ē tsē'x·ᵉītsɛᵉwa a'łta ᵉwā'pa qa naxᵉidēs. Wä,
g·î'lᵉmēsē ǫwāł nā'qaxs la'ē hō'qŭwɛlsa. Wä, laɛ'm ǫwāł lā'xēq.

Herring-Spawn with Kelp.—When | a man wishes to invite his tribe in for the morrow, | then in the evening his wife takes the steaming-box | and pours some fresh water into it until it is half full. Then she takes a ‖ bundle of kelp (with spawn) tied in the middle, and she unties it in the middle. Then | she puts it into the steaming-box in the evening. Now it is soaking in the house during the whole | night. In the morning, when day comes, | the man invites his tribe in; but his wife clears | the house, so that it may be clean; and after she has finished clearing it, ‖ she spreads the mats around the house; and as soon as she has finished, | she takes the kettles and puts them down by the door of the | house; and after she has finished, she takes her dishes and | puts them down near the door of the house; and when she has finished, | she takes her oil and her spoon-basket, and ‖ these also are put down by the door of the house, and also | two buckets, and sometimes even four buckets, | for there is much water (needed) with the kelp with herring-spawn when it is boiled. | Now everything is ready. As soon as | her husband comes, he starts the fire in the middle of the house; and when ‖ the fire blazes up, he waits for the young men of his numaym | to come in. As soon as they come, he sends them to call | his tribe again. Immediately the

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Herring-Spawn with Kelp (Qā′x·q!Elīs aE′nt).—Wä, hë′ᶜmaaxs la′ē ᶜnē′nk·!ēxᶜīdēda bEgwā′nEmē qaᶜs Lē′ᶜlalēxēs g·ō′kŭlōtaxa łE′nsē. Wä, la dzā′qwaxs la′ē ăxᶜē′dēda gEnE′masēxa q!ō′ᶜlats!ē. Wä, la gŭxts!ō′tsa a′łtē ᶜwāp lāq qa nEgoyâ′lēs. Wä, la ăxᶜē′dxa yaē′ḷoyâla q!axq!Eli′sē. Wä, la qwē′łâlax yaē′ḷoyâᶜyas. Wä, la ăxstā′las lā′xa q!ō′lats!äxa dzā′qwa. Wä, laE′m t!ē′łtalīł sE′nbēx ᶜwā′sgEmasasa gā′nuLē. Wä, g·î′lᶜmēsē ᶜnā′x·ᶜīdxa gaā′läxs la′ē Lē′ᶜlalēda bEgwā′nEmaxēs g·ō′kŭlōtē. Wä, lā′ḷa gEnE′mas ē′kwaxēs g·ō′kwas qa ē′k·!Egwīłēs. Wä, g·î′lᶜmēsē gwāł ē′kwaxs la′ē LEpsēᶜstalī′łE!asa k!wadzō′wē łē′ElᶜwaᶜYa. Wä, g·î′lᶜmēsē gwā′łExs la′ē ăxᶜē′dxa hănEnx·La′nowē qa g·ā′xēs hEx·hanī′ł lā′xa ōstâ′liłasa g·ō′kwē. Wä, g·î′lᶜmēsē gwā′łExs la′ē ăxᶜē′dxēs łō′Elq!wē qa g·ā′xēs mExᶜā′lītа laxaaxa ostâ′lītasa g·ō′kwē. Wä, g·î′lᶜmēsē gwā′łExs la′ē ăxᶜē′dxēs L!e′ᶜna ḷEᶜwēs k·ā′yats!ē yîbElō′sgEma. Wä, g·a′xᶜEmxaa ăxᶜā′lītEas lā′xa ostâ′liłasēs g·ō′kwē. Wë, hē′ᶜmēḷēda naE′ngats!ē ᶜmałtsE′ma. Wä, ᶜnałᶜnE′mp!Ena mō′sgEmēda naE′ngats!ē qaxs q!ē′nEmaēda ᶜwa′pēl ā′xa q!ā′x·q!Elīsaxs hă′nx·LEntsEᶜwaē. Wä, laE′m ᶜnā′x̣waEm la g̣wałała. Wä, g·î′lᶜmēsē g·ā′xē la′ᶜwŭnEmsēxs la′ē hë′x·ᶜidaEm la′qolīłxēs g·ō′kwē. Wä, g·î′lᶜmēsē x·ī′qostâxs la′ē ē′sE!ax hăᶜyā′łᶜäsēs ᶜnEᶜmē′mote qa g·ā′xēs hō′gwīLa. Wä, g·î′lᶜmēsē g·ā′xExs la′ē ᶜyā′laqaq qa lēs ē′tsēᶜstaxēs g·ō′kŭlōtē. Wä, hë′x·ᶜidaᶜmēsa hăᶜyā′łᶜa la x̣wē′laqa hō′qŭ-

young men go out again | to call the guests again. Not long and | all the guests come. Immediately the woman takes her ‖ box of 25 dried salmon and puts it down near the door of the house. | Immediately the young men untie the cover, and they scorch (the salmon), and several | of them draw fresh water for the guests to drink first. Now we have | finished with the eating of the dried salmon, for I have already talked | about this. Then the young men take the kelp and ‖ break it into pieces small enough for our mouths. As soon as | it is 30 all in pieces, it is taken out of the steaming-box with the hand, and put into | the kettles; and when they are full, fresh water is poured on; | and they only stop pouring on fresh water | when it shows over the pieces of kelp. Then the ‖ kettles are put on the fire. The 35 young men | take the tongs and stir with them. They keep on | stirring until it begins to boil; and when it has been | boiling for a long time, the kettles are taken off the | fire. Now it is done. At once the young men take ‖ dishes and put them down in a row behind 40 the kettles; | and then the woman takes the large long-handled dipping-ladle | and gives it to the young men. This is used to dip | out the kelp from the kettle and put it into the | dishes. They only stop dipping it into the dishes when (the dishes) are nearly ‖ full. As 45 soon as they have finished, they take oil and | pour it on, and they

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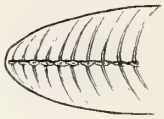
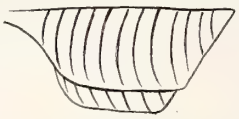
wElsa qa$^{\varepsilon}$s lē ē'tsē$^{\varepsilon}$staxa Lē'$^{\varepsilon}$lanEmLē. Wä, k·!ē'st!a gä'łaxs g·ā'- 23
xaē $^{\varepsilon}$wī'$^{\varepsilon}$laēLa Lē'$^{\varepsilon}$lanEmē, wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsa tsEdā'qē ăx$^{\varepsilon}$ē'dxēs
xE'myats!ē xEtsE'ma qa$^{\varepsilon}$s g·ā'xē hă'nstōlīłas lāx ō'stâlīłasa g·ō'- 25
kwē. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsa hă$^{\varepsilon}$yā'ł$^{\varepsilon}$a x·â'x$^{\varepsilon}$wīdEq. Wä, lē'da waō'-
kwē tsä'x ałtä $^{\varepsilon}$wa'pa qa na'naqałg·iwēsa k!wē'łē. Wä, laE'mLens
gwāł lā'xa xE'msxasaxa xa$^{\varepsilon}$ma'sē qaxg·în lā'x·$^{\varepsilon}$ida$^{\varepsilon}$mēk· gwā'gwe-
x·s$^{\varepsilon}$ala lāq. Wä, lē'da hă$^{\varepsilon}$yā'ł$^{\varepsilon}$a ăx$^{\varepsilon}$ē'dxa q!a'x!Elī'sē qa$^{\varepsilon}$s k·!ō'-
k!ŭpsa'lē qa â'$^{\varepsilon}$mēs hë'łdzEqEla lā'xEns sE'msēx, wä, g·î'l$^{\varepsilon}$mēsē 30
$^{\varepsilon}$wī$^{\varepsilon}$wŭlx·sExs la'ē ǫō'x$^{\varepsilon}$ŭłts!âlayo lā'xa q!ō'lats!ē qa$^{\varepsilon}$s lē gŭxts!o'-
yo lā'xa hănE'nx·Lanowē. Wä, g·î'l$^{\varepsilon}$mēsē qō'qŭt!axs la'ē gŭq!E-
qasōsa ā'łta $^{\varepsilon}$wāp. Wä, a'ł$^{\varepsilon}$mēsē gwāł gŭ'qasa ā'łta $^{\varepsilon}$wāp la'qēxs
la'ē nē'ł$^{\varepsilon}$id lāx ō'kŭya$^{\varepsilon}$yasa k·!ō'bEkwē q!ā'x·q!Elīsa. Wä, lē hă'nx·-
LEndayowēda hănE'nx·Lanowē lā'xa lEgwī'łē. Wä, lē'da hă$^{\varepsilon}$yā'- 35
ł$^{\varepsilon}$a ăx$^{\varepsilon}$ē'dxa k·!ē'k·!EpLāla qa$^{\varepsilon}$s xwē'tēs lāq. Wä, la hë'mEnala-
g·îlīł$^{\varepsilon}$Em la xwē'taqēxs la'ē maE'mdElqŭla. Wä, hë't!a la gē'g·î-
łīł maE'mdElqŭlaxs la'ē hănx·sa'nowēda hănE'nx·Lanowē lā'xa
lEgwī'łē. Wä, laE'm L!ō'pa. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsa hă$^{\varepsilon}$yā'ł$^{\varepsilon}$a ăx$^{\varepsilon}$ē'd-
xa łō'Elq!wē qa$^{\varepsilon}$s mEx$^{\varepsilon}$alī'łElīs lāx ā'Lalīłasa hănE'nx·Lanowē. 40
Wä, lē'da ts!Edā'qē ăx$^{\varepsilon}$ē'dxa tsē'xLaxa g·îlt!ExLala $^{\varepsilon}$wā'las k·ats!E-
na'qa qa$^{\varepsilon}$s ts!owē's lā'xa hă$^{\varepsilon}$yā'ł$^{\varepsilon}$a. Wä, hë'$^{\varepsilon}$mis la tsEyō'łts!â'-
layos lā'xa hă'nx·Laakwē q!ā'x·q!Elīsa qa$^{\varepsilon}$s lē tsēts!â'las lā'xa
łō'Elq!wē. Wä, ā'ł$^{\varepsilon}$mēsē gwāł ts!ēts!â'laxa łō'Elq!wäxs la'ē Elā'q
qō'qŭt!a. Wä, g·î'l$^{\varepsilon}$mēsē gwā'łExs la'ē ăx$^{\varepsilon}$ē'dxa L!ē'$^{\varepsilon}$na qa$^{\varepsilon}$s 45
k!ŭnx$^{\varepsilon}$ī'dēs lāq. Wä, a'ł$^{\varepsilon}$mēsē gwāł k!ŭ'nqasa L!ē'$^{\varepsilon}$näxs la'ē

only stop pouring oil on when | the liquid of the kelp is all covered with it. Other | young men pass the spoons around among the guests; and as soon as | every one has a spoon, the dishes are put before them, and they || begin to eat with spoons; and they eat for a long time, then they have finished. Then they | cool themselves down with fresh water. As soon as they finish drinking, the | young men take up the dishes and take them to the wives of the | guests. Then the guests go out. Kelp with herring-spawn is not eaten | dry. It is only eaten soaked, and || it stays on the fire a long time when it is being boiled. | That is all about this. |

Herring-Spawn with Salmon-Berry Shoots.—One thing | I have forgotten about the herring-spawn. It is eaten dry with salmon-berry shoots, | and it is dipped into oil with salmon-berry shoots when it || is eaten. That is all about this. |

Mountain-Goat Butchering.—Now I will talk | about the mountain-goat brisket. It is cut off beginning at the | soft place between the lower ends of the ribs and the breast-bone, | in this way: As soon as it has been taken off, || it is hung up right over the fire of the house. If it is very | fat, then the side-ribs are cut off from the backbone | all the way down to the flanks, and it is in this way; and | it is also hung up just over the fire of the house, and the other piece also. |





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ha^{c}mElqEyî'ndEx ^{c}wa'paläsa q!ā'x·q!Elīsē. Wä, lē'da waō'kwē hă^{c}yā'ł^{c}a ts!Ewanaēsasa k·a'k·Ets!Ena'qē lā'xa k!wē'łē. Wä, gí'l-^{c}mēsē ^{c}wī'lxtōxs la'ē k·ax·dzamolīlEma łō'Elq!wē lāq. Wä, la'x·-da^{c}xwē ^{c}yō's^{c}ida. Wä, lē ge'g·îlił ^{c}yō'saxs la'ē gwā'ła. Wä, lē k·ō'x̣waxōtsa ā'łta ^{c}wā'pa. Wä, g·î'l^{c}mēsē gwał nā'qaxs la'ēda hă^{c}yā'ł^{c}a k·a'gîlīlxa łō'Elq!wē qa^{c}s lē mō't!ōts lāx gEgEnE'masa k!wē'łē. Wä, la hōqŭwElsēda k!wē'łdē. Wä, laE'm k·!ē's hăma^{c}ya q!ā'x·q!Elīsaxs lE'mx̣waē. Lē'x·aEm ha^{c}mā'pdEmqēxs la'ē t!ē'lkwa. Wä, la'xaa gē'g·îx·Lalaxs la'ē hă'nx·LEntsE^{c}wa lā'xa lEgwī'łē. Wä, laE'm gwał lā'xēq.

Herring-Spawn with Salmon-Berry Shoots.—Wä, hë'^{c}mēsEn ^{c}nEm L!Elē'wēsE^{c}wa, aE'ntaxs ma'yîmaaxs lE'mx̣waē lā'xa q!wā'łEmē. Wä, la ts!EpE'laEm lā'xa L!ē'^{c}na yîxa aE'ntē ḷE^{c}wa q!wā'łEmaxs sē'x·asEwaē. Wä, laEm gwał lā'xēq.

Mountain-Goat Butchering.—Wä, la^{c}mēsEn ēt!ēdEł gwāgwēx·s^{c}ālał lāxa łōq!ŭbânosa ^{c}mElxLowē. Wä, hë^{c}mēxs laē t!ōsoyâ g·äg·îLEla lāx tētEx̣^{u}ba^{c}yas ăwŭlgawa^{c}yas gElEmas ḷE^{c}wa xaqasa łōq!ŭbânowē. Wä, lä g·a gwałēg·a (*fig.*). Wä, g·î'l^{c}mēsē lāwäxs laē tēx̣^{u}-stōts lāx nExstâ^{c}yasa lEgwīłasēs g·ōkwē. Wä, g·îl^{c}mēsē âlak·!āla tsEnxwaxs laē tsEk·ōdEx gElg·anodza^{c}yas lāxēs xE^{c}momowēg·a^{c}yē lāg·aa lāx pElspanōdza^{c}yas. Wä, lä g·a gwałēg·a (*fig.*). Wä, laxaē tēx̣^{u}stōts lāx nEqōstâwas lEgwīłasēs g·ōkwē ḷE^{c}wa ăpsōdEq!as.

Then it is smoked mountain-goat meat; for that is its name when it is done ‖ this way. (The man) also spreads the suet at a place not 10 too | near the fire, and he cuts out the kidney-fat. He puts it | into a dish containing water. As soon as all the kidney-fat | has been taken out, he washes it well in the dish with water. | He takes it out and puts it on a well-made new mat. He ‖ pours off the water 15 that was in the dish, and puts the dish down at the place where he sits. | Then he takes up the kidney-fat and bites off a piece, which he chews. | After chewing it to pieces, he takes it out of his mouth and | puts it into the dish. He does the same with other pieces, | and he only stops when he has chewed it all and ‖ put it all into the dish. 20 Then he goes down to the beach and takes some | fresh stones. He puts them on the fire of his house. | Then he takes another dish and puts it down near | the one containing the chewed kidney-fat. He pours some water | into it, so that it is not quite full. Then he also pours some water ‖ into the dish containing the chewed kidney-fat; 25 but this dish is half full. | After this has been done, he takes the smaller dish and | washes it well. As soon as it is clean, he puts it near the | fire, with the inside towards the fire, in order to dry it. After this has been done, he goes down | to the beach and searches for

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Wä, laEm x·îlx·Eld ᶜmElᶜmElq!Egaᶜya qaxs hëᶜmaē ḷēgEmsa hë gwēkwē. Wä, laxaē LEp!ālalōtsa yîxᵘsEmaᶜyē lāxa k·!ēsē âlaEm 10 ᶜnEẋwāła lāxa lEgwīłē. Wä, lä t!ōsâlax mEt!ōsas qaᶜs ăxᶜstEndēs lāxa ᶜwābEts!âla łoq!wa. Wä, g·îlᶜmēsē ᶜwîᶜlâmasxa mEt!ōsaxs laē aēk·!a ts!ōẋᶜwīdEq lāx ᶜwābEts!âwasa łōq!wē. Wä, la ăxᶜŭstEndEq qaᶜs g·idzōlilēs lāxa ēk·ē alōmas łēᶜwaᶜya. Wä, lä gŭxᶜēdEx ᶜwābEts!âwasa łōq!wē. Wä, lä hăng·aliłas laxēs k!waē- 15 lasē. Wä, lä ăxᶜēdxa mEt!ōsē qaᶜs q!Ex·ᶜīdē laqēxs laē malēẋ-ᶜwidEq. Wä, g·îlᶜmēsē ᶜwīᶜwElx·Exs laē dāx·ᶜīdEq laxēs sEmsē qaᶜs lExts!ōdēs lāxa łōq!wē. Wä, lä hanał hë gwēg·ilaxa waōkwē. Wä, ałmēsē gwāłExs laē ᶜwīᶜla lā malēg·îkwa qaᶜs lä ᶜwīᶜla la lEx-ts!â lāxa łōq!wē. Wä, lä lents!ēs łāxa L!Emaᶜisē qaᶜs xExᶜwīdēxa 20 āłExsEmē t!ēsEma qaᶜs lä xExᵘLents lāx lEgwīłasēs g·ōkwē. Wä, laxaē ăxᶜēdxa ōgŭᶜlamē łōq!wa qaᶜs g·āxē hăng·alīłas lāxa mak āła lāx lExts!Ewasasa malēg·îkwē mEt!ōsa. Wä, lä gŭxts!ōtsa ᶜwāpē lāq xa hă'lsElaᶜmē k·!ēs qōt!a lāq. Wä, lāxaē gŭq!Eqasa ᶜwāpē lāx lā lExts!Ewatsa malēg·îkwē mEt!ōsa. Wä, lāḷa nEgoyoxsdāla. 25 Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ămaᶜyē laxēs łōq!wa qaᶜs aēk·!ē ts!ōẋŭg·îndEq. Wä, g·îlᶜmēsē la ēg·îg·axs laē pEx·Ełg·îndEq lāxēs lEgwīlē qa lEmẋŭg·ax·ᶜīdēs. Wä, g·îlᶜmēsē gwāłExs laē lents!ēs lāxa L!Emaᶜisē qaᶜs alēx·ᶜīdēx ᶜwāᶜwadä. Wä, g·îlᶜmēsē q!āqēxs laē

30 a piece of kelp. When he has found it, ‖ he cuts off a piece two spans long | from the head. He carries it up and puts it down | by the side of the dish. Then he takes down a spoon and | puts it down. Now the stones are white-hot. Then he | takes his tongs and lifts 35 the red-hot stones, ‖ dips them into the water in the dish, so that the ashes that stick on the stones come off, | and then he puts them into the chewed kidney-fat. | He continues doing this; and, before a great many red-hot | stones have been put in, the water in the dish containing the chewed kidney-fat begins to boil. | Then the chewed 40 kidney-fat begins to melt; and when it is all ‖ melted, he takes the tongs and with them lifts the stones | out of the "dish in which the fat is melted," for that is the name of the dish. | He puts them down by the side of the fire. When he has taken them all out, | he takes the spoon and takes the kelp (bottle) and places its opening upward; | 45 and he skims off the fat that is now floating on the water, ‖ and he pours it into the kelp bottle. When it is filled, he puts | it down in the corner of the house where it gets stiff quickly. | (Some people say that in this manner "it gets hard" quickly.) Then he goes back | to the dish, for the fat is not all done yet. He just | takes a piece of short 50 broken cedar-wood, and with it he lifts the skum off from the ‖ fat; and when it is all out, he takes up the dish and pours the con-

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30 p!ōqōdxa ᶜmałp!Enk·ē lāxEns q!waq!wax·ts!ānaᶜyēx yîx ᶜwāsgEmasas g·äg·îLEla lāx ōxLäᶜyas. Wä, g·āxē dâsdēsElaq qaᶜs g·ig·alīłēs lāx mak·āgaᶜyasa łōq!wē. Wä, lä ēt!ēd ăxᶜēdxa k·ats!Enaqē qaᶜs g·āxē hăng·alīłas. Wä, laᶜmē mēmEnłtsEmx·ᶜīdēda t!ēsEmē. Wä, lä ăxᶜēdxēs ts!ēsLāla qaᶜs k·îp!īdēs lāxa x·īx·îxsEmāla t!ēsEma qaᶜs lä 35 hapstents lāxa ᶜwabEts!âla łōq!wa qa lawäyēsa gŭnaᶜyē lāx̣ ōsgEmaᶜyas. Wä, lä ăxstents lāxa lExts!Ewasasa malēg·îkwē ᶜmEt!ōsa. Wä, lä hanał hë gwēg·ilē. Wä, k·!ēst!a âlaEm q!ēnEma x·īx·îxsEmāla t!ēsEmxs laē mEdElxᶜwīdē ᶜwāpaläsa malēg·îkwē ᶜmEt!ōsa. Wä, hëᶜmēs la yaxᶜīdaatsa malēg·îkwē ᶜmEt!ōsa. Wä, g·îlᶜmēsē ᶜwīᶜla 40 yāxᶜīdExs laē x̣wēlaqa ăxᶜēdxēs ts!ēsLāla qaᶜs k·!îpŭstalēxa t!ēsEmē laxa lā tsēxats!ē łōq!waxa ᶜyāsEkwē qaxs hëᶜmaē ḶegEmsa lōq!wē. Wä, lä k·!îbEnōlīsElaq lāxa lEgwīłē. Wä, g·îlᶜmēsē ᶜwīᶜlōstaxs laē ăxᶜēdxa k·ats!Enaqē. Wä, laxaē ăxᶜēdxa ᶜwāᶜwadē qaᶜs ëk·!axstāłamasēq. Wä, lä ax̣ᶜwītsa k·ats!Enaqē lāxa lā pEx·â'lēda ᶜyāsEkwē 45 qaᶜs lä tsēts!âlas lāxa ᶜwāᶜwadē. Wä, g·îlᶜmēsē qōt!axs laē Ḷāg·alīłas łāxa onēgwīłasēs g·ōkwē qa hālabalēs L!āx·ᶜīda. (Wä, la ᶜnēk·ēda waōkwē bEgwānEma qa hālabalēs Ḷōxᶜwida.) Wä, la aēdaaqa lāxa łoq!wē qaxs k·!ēsᶜmaē ᶜwīᶜlēda ᶜyasEkwē. Wä, âᶜmēsē la ăxᶜēdxa k·ōq!âᶜyē k!waᶜxLāwa qaᶜs k·îłwŭstalēxa ts!ēts!Emōtasa 50 ᶜyāsEkwē. Wä, g·îlᶜmēsē ᶜwīᶜlōstaxs laē dāg·îlīłaq qaᶜs gŭxts!ōdēs

tents | into the small dish for cooling tallow. In most cases the 51
water | in it goes with the fat. He takes it to the corner of the house,
to a | level place, so that it does not cant over to one side as it stands
on the floor, so that the cake of tallow will not be | thicker on one
side than on the other, so that it may be just even. ‖ After it has been 55
in the corner for one night, the owner goes to take it. | He puts down
the ice-cold tallow in the dish by the side of the fire, so that | the
upper side gets warm; and when it is warmed through, he turns it
around | so that the upper side also becomes warm; and when that
is also warm, | the tallow is melted all around. Then the ‖ man 60
lifts up the ice-cold tallow cake and raises it on one side, | and immediately the cold tallow cake slips out of the dish. | Then he takes a broad
piece of soft white cedar-bark and wraps it all around | it and puts it
into a box. He takes the kelp bottle | and just breaks it off; and
when he gets all the tallow out of the ‖ kelp bottle, he takes soft 65
cedar-bark and wraps it around it; | and he puts it into a small box,
which he keeps by his side. | It is the box in which his wife keeps her
comb and her | cedar-bark towel; for the Indians use the kidney-tallow of the goat to grease their | faces in cold weather in the
winter, ‖ for it is hard and the color of snow. When the day is hot | 70
in summer, the men and the women also rub tallow on their faces, |
so that they may not be sunburned; and when it is very cold in |

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lāxa ămaᶜyē Lˈlōxwatsˈlaxa ᶜyāsEkwē łōqˈwa. Wä, lä lānuxᵘmē ᶜwâpa- 51
gaᶜyasa ᶜyāsEkwē lāq. Wä, lāxaēs lāxa ōnēgwīłasēs gˑōkwē lāxa
ᶜnEmaēłē qa kˑˈlēsēs tsētałēda łōqˈwaxs haᶜnēłaē qa kˑˈlēsēs wâkwagawaᶜya ăpsbaᶜyasa ᶜyāsēkwasēs ăpsbaᶜyē qa âᶜmēsē ᶜnEmōkwa.
Wä, gˑîlᶜmēsē xāmaēł lāxa onēgwīłaxs laē ăxᶜēdēda ăxnōgwadäsēq 55
qaᶜs lä hăᶜnōlisasa Lˈlōxwatsˈläxa ᶜyāsEkwē łōqˈwa lāxēs lEgwīłē qa
tsˈElxᶜwīdēs ōsgEmaᶜyas. Wä, gˑîlᶜmēsē tsˈElxᵘsâxs laē xwēłElīłaq
qa ōgwaqēsa ăpsōtâgaᶜyē tsˈElxᶜwīda. Wä, gˑîlᶜEmxaāwisē tsˈElxᵘ-
sâxs laē yaxᶜidē ăwīᶜstäsa ᶜyāsEkwē. Wä, hëᶜmēs la dāxˑᶜidaatsa
bEgwānEmaxa Lˈlōxwatsˈläxa ᶜyāsEkwē łōqˈwa qaᶜs qōxᶜwidēq. Wä, 60
hëxˑᶜidaᶜmēsa Lˈlōxekwē ᶜyāsEkᵘ tsaxˑᶜwŭłtsˈlâ lāxa łōqˈwē. Wä,
hëxˑᶜidaᶜmēsē ăxᶜēdxa ᶜwadzowē ᶜmEla kˑādzEkᵘ qaᶜs qˈlEnēpsEmdēs
lāq. Wä, lä gˑitsˈlōts lāxēs xEtsEmē. Wä, lä ăxᶜēdxa ᶜwāᶜwadē.
Wä, âᶜmēsē wEkˑōlaq. Wä, gˑîlᶜmēsē ᶜwīᶜlâgˑîłEna ᶜyāsEkwaxa
ᶜwāᶜwadäxs laaxatˈ ăxᶜēdxa kˑādzEkwa qaᶜs qˈlEnēpˈlEndēs lāq. Wä, 65
laᶜxaē gˑītsˈlōts lāxēs hëᶜmEnāłaᶜmē hănōdzilēł xaxadzEma lāx
gˑîyîmtsˈlEwasasēs xEgEmē LEᶜwis dēdEgEmyîwē qˈlōyaakᵘ ᶜmEla
kˑādzEkwa yîsēs gEnEmē qaxs hëᶜmaē ᶜyasEkŭlasa bākˈumaxēs gō-
gŭmaᶜyaxa ᶜwŭdāläxa tsˈăwŭnxēda ᶜyāsEkwas ᶜmEtˈlōsasa ᶜmElxLowē
qaxs pˈlēsaē Lōxs yâē gwēstowa nayē. Wä, gˑîlᶜmēsē tsˈElkwēda 70
ᶜnāläxa hēEnxē, wä, lāxaē ᶜyāsEkŭmdnaxwēda bēbEgwānEmē LEᶜwēs
tsˈēdaqē qaᶜs kˑˈlēsē kˈlŭxwa. Wä, gˑîlᶜmēsē Lōma ᶜwŭdaᶜxstālaxa

winter, the tallow is taken and chewed; and | when it is all in pieces,
75 it is put in the palm of the right hand. ‖ (The man) pushes the palm of his left hand over it and rubs the hands together, | so that all the fat is between the hands. Then he presses it all over | his face; and when the face is covered with it, it is white all over | with tallow. Then the cold and the | wind do not go through it. Generally it is
80 the woman who works on the ‖ kidney-fat of the mountain-goat when it is melted; but sometimes the | man melts the kidney-fat of the mountain-goat, when his wife does not know | how to do it, for not everybody knows how to melt it and | how to handle it. The kidney-fat of the goat is not used as food, | for it is only good for greasing the face. That is all about this. ‖

1 **Stomach-Fat of Mountain-Goat.**—Now I will talk | about the stomach-fat when it is eaten. When the mountain-goat hunter has much of it, | he keeps it. Sometimes he has eight | large boxes of the stomach-fat of mountain-goats. ‖

5 The mountain-goat hunter does not often give a feast of the | stomach-fat, for the head chief of the tribe | always gives feasts of stomach-fat of the mountain-goat, when, if the hunter has the daughter of the head chief for his wife, | he gives as a marriage-present the stomach-fat | to his father-in-law; and when the chief has no
10 daughter, ‖ a canoe will be due the mountain-goat hunter, or his son

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73 ts!ăwŭnxaxs laē ăxᶜētsEᶜwēda ᶜyāsEkwē qaᶜs malēxᶜwīdēq. Wä, g·îlᶜmēsē la ᶜwīᶜwElx·sExs laē ăxdzōx·ts!ānEnts lāx nEgEdzâᶜyasēs hël-
75 k·!ōtdzayaᶜyē. Wä, lä Lāxᶜītsēs gEmxōłts!ānaᶜyē lāqēxs laē dzāk·ōdEq qa läs gwēgŭldzōd lāxēs ᶜwāx·sōłts!ānaᶜyaxs laē k!wā'k!ŭxᶜwōts lāxēs gōgŭmaᶜyē. Wä, g·îlᶜmēsē hamElqŭmxs laē âEm ᶜmElgEmēs gōgŭmaᶜyasa ᶜyāsEkwē. Wä, laEm ᶜwēx·sEwatsa ᶜwŭdāla LEᶜwa yâla lāxēq. Wä, laEmLa q!ŭnāla hëdēda ts!Edāqē ēaxalaxa ᶜmEt!ō-
80 sasa ᶜmElxLowaxs laē tsēxaq. Wä, la ᶜnałᶜnEmp!Ena hëᶜmēda bEgwānEmē tsēxaxa ᶜmEt!ōsasa ᶜmElxLâxs k·!ēsaē q!âLElēs gEnEmax gwēg·ilasasa tsēxäq qaxs k·!ēsaē ᶜnaxwa q!âLElēda ts!ēdaqax gwēg·ilasaq. HëEm k·!ēs hăᶜmaᶜyēda ᶜmEt!ōsasa ᶜmElxLowē qaxs lēx·amaē ëk·!īlax ᶜyasEkŭläxa gogŭmaᶜyē. Wä, laEm gwāł lāq.

1 **Stomach-Fat of Mountain-Goat.**—Wä, laᶜmēsEn gwāgwēx·sᶜālał lāxa ᶜyExᵘsEmaᶜyaxs laē hăᶜmaᶜya. Wä, hëᶜmaaxs laē q!ēnEmē lā axēlaxᵘsa tEwēᶜnēnoxwaxa ᶜmElxLowē yîxs ᶜnāłᶜnEmp!Enaē qōqŭt!ēda ᶜmałtsE'mē ăwâ' xexEtsEmxa ᶜyExᵘsEmaᶜyasa ᶜmElxLowē.

5 Wä, la k·!ēs q!ŭnāla hë k!wēlasa tEwēᶜnēnoxwaxa ᶜmElxLowasa ᶜyExᵘsEmaᶜyē qaxs häēda xamagEmaᶜyē g·īgămēsa lēlqwălaLaᶜyē hëmEnāła k!wēlatsa ᶜyExᵘsEmaᶜyasa ᶜmElxLowē yîxs gEg·adaas xŭnōkwas. Wä, lä wāwadzēda tEwēᶜnēnoxwaxa ᶜmElxLâsēs ᶜyExᵘsEmaᶜyasa ᶜmElxLowē lāxēs nEgŭmpē. Wä, g·îlᶜmēsē k·!eâs xŭnōkwa
10 tEwēᶜnēnoxwaxa ᶜmElxLowē laē g·ałasa xwāk!ŭna lāq LōXs xwēsaaq

will receive a marriage-present | (from the chief), or he will give a 11
marriage-present | to the wife of the mountain-goat hunter.[1] He
must give a marriage-feast of stomach-fat of the mountain-goat | to
the chief, although she is his own wife. Now he has given for a marriage-
feast | the stomach-fat of the mountain-goat, and the dried brisket, ‖
and the dried sides, to his father-in-law; and sometimes | there are 15
as many as eight large boxes full. When it is thoroughly dried, |
his wife puts it into boxes; and when he gives it | to his father-in-law
to give a marriage-feast, then the people at once take a new | small
canoe and carry it into the house of the chief. They put ‖ it down at
the left-hand side of the door of the house. They carry in | much 20
water and pour it into the small canoe; | and when it is nearly half full,
they stop pouring in the water, | and they open the boxes of dried
brisket and the boxes of dried sides. | They put them into the water
in the small canoe. ‖ There they are soaked. When they are all in,
they put | short boards over them; and they take large stones and 25
put them | on to keep the dried brisket and the dried sides under
water. | After they have been soaked for three days, the chief calls |
all the tribes to come and eat dried ‖ mountain-goat briskets. As
soon as the one who invites | all the men goes, the chief's numaym carry 30
up | many fresh stones and put them into the fire in the middle of

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qa^{c}s bEgwānEmē xŭnōkwa, ḷōxs hë^{c}maē ẋwēsag·īlxa tEwē^{c}nēnoxwaxa
^{c}mElxLowē gEnEmas. Wä, lä wāwadzEs ^{c}yEẋ^{u}sEma^{c}yasa ^{c}mElxLowē 11
lāxa g·īgăma^{c}yē qaxs qEs^{c}maaq gEnEma. Wä, la^{c}mē ^{c}wī^{c}la wāwa-
dzEsa ^{c}yEẋ^{u}sEma^{c}yasa ^{c}melxLowē ḷE^{c}wa x·îlkwē łōq!ŭbâno. Wä,
hë^{c}misa x·îlkwē ēwanudzē lāxēs nEgŭ'mpē, yîxs ^{c}nāł^{c}nEmp!Enaē
^{c}małgŭnāłtsEm ăwâ xēxEtsEma qaxs g·îl^{c}maē âlak·!āla lEmẋ^{c}wēdExs 15
laē gEnEmas hănts!ōts lāxa xēxEtsEmē. Wä, g·îl^{c}mēsē wāwa-
dzEx·^{c}īdxēs nEgŭmpaxs laē hëx·^{c}īdaEm ăx^{c}ētsE^{c}wa alōlaqē ẋwā-
ẋwagŭma qa^{c}s lä LElīLas lāx g·ōkwasa g·īgăma^{c}yē qa^{c}s lä hăng·a-
łīlEm lāxa gEmxōtsâlīłasa t!Ex·îläsa g·ōkwe. Wä, lä tsēx·^{c}ītsE^{c}wa
q!ēnEmē ^{c}wāpa qa^{c}s lä gŭx^{c}āłExsElayo lāxa ẋwāẋwagŭmē. Wä, 20
g·îl^{c}mēsē Elāq nEgōxs laē gwāł gŭx^{c}āłExsElasa ^{c}wāpē lāq. Wä,
lä x·ōẋ^{c}wītsE^{c}wa łōq!ŭbânoats!ē xēxEtsEma ḷE^{c}wa ēwanōdzaats!ē
xēxEtsEma qa^{c}s lä ăx^{c}stalayu lax tōxsasa xwāgwagŭmē. Wä
laEm t!ēłasE^{c}wa. Wä, g·îl^{c}mēsē ^{c}wī^{c}la^{c}staxs la'ē pagēg·întsōsa'
ts!āts!aẋ^{u}sEmē. Wä, lä ăx^{c}ētsE^{c}wēda ăwāwē t!ēsEm qa^{c}s lä t!âg·î- 25
dzoyo lāq qa t!ēbEk·îlisa x·îlkwē łōq!ŭbâno ḷE^{c}wa x·îlkwē ēwanō-
dza^{c}ya. Wä, hët!a la yūduxŭxsē ^{c}nāläs t!ēlkwaxs laē LE^{c}lalēda
g·īgăma^{c}yaxa q!ēnEmē lē!qwălaLa^{c}ya qa g·āxēs x·ix·îłg·Exa x·îlkwē
łōq!ŭbânosōx ^{c}mElxLowē. Wä, g·il^{c}mēsē g·āxa lā LE^{c}lālaxa ^{c}na-
ẋwa bēbEgwānEmxs laē ^{c}nE^{c}mēmotasa g·īgăma^{c}yē xExŭsdēsElaxa 30
q!ēnEmē āłExsEm t!ēsEma qa^{c}s lē xEx^{u}Lalas lāx !aqawalīłasa

[1] As though the hunter's son or his wife were the chief's daughter.

the | feasting-house. Others go to get large oil-boxes, | and put
35 them down at the end of the fire, towards the door of the ‖ house.
Still others go to get long tongs, and put | them down. As soon as
everything is ready, | the stones are white-hot, and the oil-boxes are
filled | with water that has been carried in by others of the chief's
40 numaym. | When the guests come in, young men take the tongs ‖ and
take up the red-hot stones, and put them into the | water in the oil-
boxes. When the water begins to boil, some of the | young men take
large baskets and put the soaked | briskets and side-pieces into them.
When | the baskets are full, they put them into the boiling water;
45 and when ‖ they are all in it, they put more red-hot stones | outside
around the baskets. Then the water boils hard; | and after it has
been boiling quite a while, it is done; they take | broad, short boards
and put them down next to | the oil-boxes on the side towards the
50 door of the house. ‖ They take the baskets, one man lifting on each
side, take them out of the oil-box, and | pour out the contents on the
short boards. Some of the | young men go to get long roof-boards,
which are laid down flat | in front of the feasters. They pull to pieces
the cooked brisket, so that | there will be enough for all the feasters.
55 As soon as they finish, the young men take ‖ the pieces of brisket,

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33 k!wēladzats!ē g·ōkwa. Wä, läda waōkwē ăxᵉēdxa ăwāwē k·!ēk·!EMyaxḶa qaᵉs lä ᵉmEXstōliłElas lāx g̣wēnâᵉyasa lEg̣wīłē lāxa t!EX·îläsa
35 g·ōkwē. Wä, läda waōkᵘ ăxᵉēdxa g·îlsg·îlt!a k·!īk·!EPLāla qa g·āxēs g̣walīł k·atk·EDīła. Wä, g·îlᵉmēsē ᵉwīᵉla la g̣wāx·g̣ŭlīłExs laē mēmEnłtsEmēda t!ēsEmē. Wä, laEmxaē naEng̣oyoxsdalēda k·!ēk·!EmyaxḶäxa ᵉwāpē tsänEmsa waōkwē lāx ᵉnEᵉmēmotas, wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLa k!wēłaxs laē ăxᵉēdēda hăᵉyāłᵉäxa k·!îpLalaa
40 qaᵉs k·!îp!ēdēs lāxa x·īx·îxsEmāla t!ēsEma qaᵉs lä k·!îpstālas lāx ᵉwābEts!âwasa k·!īk·!îmyaxḶa. Wä, g·îlᵉmēsē mEDElxᵉwēdExs laēda waōkwē hăᵉyāłᵉa ăxᵉēdxa ăwāwē lēlExa qaᵉs mōts!âlēsa t!ēlkᵘ łōq!ŭbânō lāq ḶEᵉwa ēwanodzaᵉyasa ᵉmE!xLowē. Wä, g·îlᵉmēsē qōt!axs laē k·!ōxstents lāxa maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē
45 ᵉwīᵉlastaxs laē ēt!ēd k·!îpstalayowa x·īx·EXsEmāla t!ēsEm lāx ăwīᵉstäsa !aElxaᵉyē. Wä, laᵉmē âlak·!āla la maEmdElqŭlē ᵉwāpas. Wä, hët!a lā g̣ēg·îlīł maEmdElqŭlaxs laē L!ōpa. Wä, la ăxᵉētsEᵉwa ᵉwīᵉwadzowē ts!āts!EX̣ᵘsEma qaᵉs g·āxē paxᵉalēlEm lāxa mag·înwalīłasa k·!īk·!îmyaxḶa lāxa g̣ŭnâlīłē lāxa t!EX·îläsa g·ōkwē. Wä,
50 lä dādanōtsEᵉwa lExaᵉyē qaᵉs k·!ōxŭstanowē lāxa k·!îmyaxḶa qaᵉs lä g̣ŭgEdzōdayuwē g·īts!âwaq lāxa ts!āts!EX̣ᵘsamē. Wä, lä ăxᵉēdēda waōkwē hăᵉyāłᵉaxa g·îldEdzowē saōkwa qaᵉs lä paxᵉalīłas lāx L!āsalīłasa k!wēłē. Wä, lä k!ŭlk!ŭpsālasEᵉwa L!ōpē łōq!ŭbâno qa hēłts!Extōwēs lāxa k!wēłē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdēda
55 hăᵉyāłᵉäxa k!ŭlk!ŭpsaakwē łōq!ŭbâna qaᵉs lä g·ēdzōdālas lāxa

place them on | long boards in front of each guest. When they have 56
all been put down, | the chief's speaker speaks, and | tells the guests
to take the meat and to eat it. Then | all the guests stretch out their
hands, take up the cooked soaked brisket, and eat it. ‖ They do not 60
drink water before they begin to eat; for they are afraid to drink |
when eating fat brisket, for fear that the cold water might make hard
the | tallow in their stomachs. After they have eaten, the guests |
take home to their wives what is left. The feasters are told | to
sing their feasting-songs, and the guests at once begin to ‖ sing their 65
feasting-songs. Immediately the young men | open the boxes containing the stomach-fat. They take a new | woven mat and spread
it to the left of the door of the | house. They take stomach-fat out
of the box and | put it on the mat. After it has all been taken out,
two ‖ young men count the number of guests. They carry a number 70
of split | long slender cedar-sticks that have been counted, and they
give one stick to | every one of the guests. These are used to put the
stomach-fat | at one end of the cedar-stick when they melt it in the
fires of their own houses. | There may also be more sticks than the number of feasters. As soon as they know the ‖ number of the guests, they 75
cut the stomach-fat into pieces, so that every | guest gets one piece.
When it has all been cut up into pieces, they distribute | it. When

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yāgŭdzowē lāx ᵉnEqEmā'lītasa yēyagwadäs. Wä, g·îlᵉmēsē ᵉwīlg·a- 56
lītEXS laē yāq!Eg·aᵉłē yāyaq!Entēmītasa g·īgămaᵉyē. Wä, laEm
wäxaxa k!wēłē qa daxalag·is qaᵉs q!EsᵉīdE. Wä, hëx·ᵉīdaᵉmēsē
ᵉnāxwa dāxēda k!wēłaxa L!ōpē t!ēlkᵘ łōq!ŭbânâ qaᵉs hămx·ᵉīdēq.
Wä, laEm hewäxa nānaqałg·iwālax ᵉwāpa qaēs k·îlEmaᵉē naqēda 60
q!Esaxa tsEnxwa łōq!ŭbânâxa ᵉwŭdaᵉsta ᵉwāpa qō L!ōxᵉwīd lāxa
tsEnxwaᵉyas, lax tEk·!äs. Wä, g·îlᵉmēsē gwāł q!Esaxs laē mōt!ō-
yîwē mamōtasa k!wēłē lāxēs gEgEnEmē. Wä, laᵉmēsē wäxasEᵉwa
k!wēłē qaᵉs k!wēlg·aᵉłē dEnXEla. Wä, hëx·ᵉīdaᵉmēsē k!wēłē dEnxᵉ-
ētsa k!wēlayalayowē q!EmdEma. Wä, lāLē hëx·ᵉīdaᵉmēda hăᵉyāłᵉa 65
x·ōxᵘᵉwīdxa ᵉyExᵘsEmaᵉyaats!ē xēXEtsEma. Wä, lä ăxᵉētsEᵉwa alō-
masē k·!Etä łēᵉwaᵉya qaᵉs LEp!alīlEmē lāxa gEmxōtsâlītasa t!êx·îläsa
g·ōkwē. Wä, lä ăxᵉwŭłts!âlasEᵉwa ᵉyExᵘsEmaᵉyasa ᵉmElxLowē qaᵉs
lä g·īdzōłītEas lāxa łēᵉwaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laēda maᵉlōkwē
hăᵉyāłᵉa g·îlpax ᵉwaxaasasa k!wēłē, yîxs dālaaxa hEwēkwē xōkᵘ 70
g·îlsg·îlt!a wīswEłtō k!waᵉxLāwa. Wä, lä yāqwasa ᵉnāłᵉnEmts!aqē
laxa ᵉnāłᵉnEmōkwē lāxa k!wēłē. Wä, hëEm ăxbaᵉyaasłtsa ᵉyExᵘsE-
maᵉyēda k!waᵉxLāwē qō lāł tsēx·āLEq lāxa lEgwītasēs g·ig·ōkwē. Wä,
laxaē hăyaqax ᵉwāxaasasa k!wēłē. Wä, g·îlᵉmēsē q!âłᵉaLElax
ᵉwāxaasasa k!wēłaxs laē t!ōt!Ets!Endxa ᵉyExᵘsEmaᵉyē qaᵉs hōsEmdēs 75
lāx ᵉwāxaasasa k!wēłē. Wä, g·îlᵉmēsē ᵉwīwŭlx·sExs laē yaxᵉwidayo
lāq. Wä, g·îlᵉmēsē gwāłExs laē ts!Elwaxᵉētsōᵉsa ᵉyāᵉyaq!Entemēłasa

this has been done, the chief's speaker begins to praise them. | The guests never eat any of the stomach-fat | of the mountain-goat, but go out. This important feast ‖ is given to many tribes; namely, dried brisket and sides, | and also the stomach-fat of the mountain-goat; for there is a myth about it and | about the seal, for it is valued more highly than an oil-feast by | many tribes. As soon as the former guests enter their houses, | they distribute the split cedar-sticks, for all the guests carry them ‖ to their wives with the stomach-fat. The women at once | bite off a piece of the fat and chew it; and after it has been chewed, | they put it on the end of a split cedar-stick, so that there is a knob of fat at the end, | for they only wish it to be large enough to go into the mouth. They put the knob | into the fire; and when the stomach-fat is melted, they put it into the ‖ mouth and suck the knob. When all the melted tallow has been sucked off, | they put the knob into the fire again; and when it begins to drip | with the melted fat, they put it back into the mouth; and they | only stop when there is only skin left at the end of the fat-stick. They only | suck it off and eat it. That is all about this. ‖

Mountain-Goat Brisket.—When there are two rival | chiefs in one tribe, and each has a | son-in-law who is a mountain-goat hunter, they watch each other | when they give feasts. When the chief's mountain-goat hunter ‖ has ten boxes of dried briskets and | sides

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g·īg̣ămaᶜyē. Wä, laEm hēwäxaEm hămx·ᶜīdēda k!wēłaxa ᶜyEẋᵘsEmaᶜyasa ᶜmElxLowaxs laē hōqŭwEłsa. Wä, hëEm awīlg̣âla k!wēłtsōsa q!ēnEmē lēlqwălaLaᶜya x·îlkwē łōq!ŭbâno ḷEᶜwa ēwanōdzaᶜyē; wä, hëᶜmisḷēda ᶜyEẋᵘsEmaᶜyasa ᶜmElxLowē qaxs nūyambalaē ḷEᶜwa mēgwatē; yîxs hëᶜmaē nalīlElasa L!ēᶜnäxs k!wēladzEmaē lāxaaxa q!ēnEmē lēlqwălaLaᶜya. Wä, g·îlᶜmēsē laēLēda k!wēłdē lāxēs g·ig·ōkwaxs laē ts!âsa xōkwē k!waᶜxLâ qaxs ᶜnāẋwaᶜmē dālēda k!wēłdaq laxēs gEgEnEmē ḷEᶜwa ᶜyEẋᵘsEmaᶜyē. Wä, hëx·ᶜīdaᶜmēsa ts!ēdaqē q!Ex·ᶜīd lāxa ᶜyEẋᵘsEmaᶜyē qaᶜs malēẋᶜwīdēq. Wä, g·îlᶜmēsē ᶜwīwElx·sExs laē ăxbEnts lāxa xōkwē k!waᶜxLāwa qaᶜs lä qoloxbēq; yîxs âᶜmaē ᶜnēx· qa hëłdzEqElēs laxēs sEmsē. Wä, lä, tsēxLents laxēs lEg̣wīłē. Wä, g·îlᶜmēsē yāxᶜīda ᶜyāsEkwaxs laē ăxēLas laxēs sEmsē qaᶜs k·!EẋŭłtsEmayēq. Wä, g·îlᶜmēsē ᶜwīᶜlâwa yāxa yāsEkŭxs laē ẋwēlaxLents laxēs lEg̣wīłē. Wä, g·îlᶜEmxaāwisē la ts!ēts!aokŭlaxs laē ẋwēlaqa ăxēLas laxēs sEmsē. Wä, ałᶜmēsē g̣wāłExs laē âEm la L!ēsa ăxbaᶜyaxa tsēx·p!ēqē k!waᶜxLāwa. Wä, âᶜmēsē la k!ŭmtōdEq qaᶜs hăᶜmx·ᶜīdēq. Wä, laEm g̣wāł laxēq.

Mountain-Goat Brisket.—Wä, g·îlᶜmēsē ᶜwax·sēk!ŭsa ᶜmaᶜlōkwē g·īg·îg̣ămēsa ᶜnEmsg̣Emakwē lēlqwălaLaᶜya, wä, lä q!wāłxoEm nēnEgwäyatsa tētEwēᶜnēnoxwaxa ᶜmElxLowē, wä, łalax·âlaxs dōqwałap!aē yîsa k!wēlatsayasē. Wä, g·îlᶜmēsē lâLa tEwēᶜnēnoxwasa g·īg̣ămaᶜyaxa nEqasg̣Emē xēxEtsEm x·îlkᵘ łōq!ŭbânowats!ä ḷEᶜwa

and the stomach-fat of the mountain-goat, | then the mountain-goat 6
hunter of the chief of the other side tries to get also | that number of
boxes which is the number of goats obtained by his rival; and this
is also the same | in recent times, when they have kettles. When
the ‖ mountain-goat hunter gives the marriage-present to the chief 10
his father-in-law, the latter | soaks the meat, as I described before
the soaking of dried briskets and | sides when they soak them in a
small canoe. After three | days they call all the tribes; and as soon
as | the messenger comes back, they build a fire in the chief's house. ‖
They take large kettles and place them by the side | of the fire, and 15
the young men go to draw water and pour it into the | kettles.
When they are half filled with water, the | young men take the
soaked briskets out of the soaking-canoe, | and they go and put them
into the kettle. They only stop when ‖ these are filled. They do this 20
with the other kettles too. | Then the young men put them on the fire;
and when the water | begins to boil, the young men go again to invite
all the tribes. | Then the rival chief goes in first with his numaym. |
They enter the house and sit down at their seats, for they do not
wish ‖ the rival chief to say that he is afraid to go to the feast; and 25
after him come all the | other guests. Then they start singing the
feast-songs, | and they sing the feast-songs | of the rival of the host.

ēwanōdzaᶜyaats!ä; wä, hëᶜmēsa ᶜyEẋᵘsEmaᶜyasa ᶜmE'lxLowē. Wä, 6
lä tEwēᶜnēnoxwas ăpsīłasa g·īg̣ămēᶜ ōgwaqa lalōL!axa hëᶜmaxat!
ᶜwāxasgEm xEtsEmē ᶜwaxaasas yanEmasēs dōqwalap!ōtē, ōgwaqaxwa
ałē ᶜnäläsa lax ăxnōgwatsa hănx·Lanowē. Wä, g·îlᶜmēsē wāwadzēda
tEwēᶜnēnōxwaxēs g·īg̣ămaᶜyē nEgŭmpaxs laē hëx·ᶜidaEm nEgEtEwēx 10
t!ēłałaēnaᶜyasa g·alEn g̣wāg̣wēx·sᶜālasa lāxa łōq!ŭbânowē ḷEᶜwa ēwa-
nōdzaᶜyaxs laē t!ēłasō lāxa ẋwāẋwagŭmē. Wä, !axaē yūduẋᵘp!En-
ẋwaᶜsē ᶜnäläsēxs laē LēᶜlälasEᶜwa ᶜnäẋwa lēlqwälaLaᶜya. Wä, g·îl-
ᶜmēsē g·āxēda LēᶜlälElg·îsaxs laē hëx·ᶜidaEm lāqolīłasEᶜwa g·ōkwasa
g·īg̣ămaᶜyē. Wä, lä ăxᶜētsEᶜwa ăwaᶜwē hănx·Lanowa qaᶜs hăᶜnōlīlEmē 15
lāxa lEg̣wīłē. Wä, lä tsäda hăᶜyälᶜäxa ᶜwāpē qaᶜs lä gŭxts!âlas lāxa
hēhănx·Lanowē. Wä, g·îlᶜmēsē naEng̣oyoxsdälaxa ᶜwāpaxs laē ăx-
wŭstEndēda hăᶜyāłᶜäxa t!ēlkwē łōq!ŭbâno lāxa t!ēlats!ē ẋwāẋwagŭm
qaᶜs lä ăxstents lāxa hănx·Lanowē. Wä, ałᶜmēsē g̣wāłqēxs laē
qōt!a. Wä, lä ᶜnäẋwaEm hē g̣wēx·ᶜīdxa waōkwē hănEnx·Lanâ. 20
Wä, läda hăᶜyāłᶜa hănx·Lents lāxa lEg̣wīłē. Wä, g·îlᶜmēsē mE-
dElxᶜwīdExs laēda hăᶜyāłᶜa ētsēᶜstaxa ᶜnäẋwa lēlqwälaLaᶜya. Wä,
hëx·säᶜmēsa ēpsiłē g·īg̣ămēᶜ g·alaēLa ḷEᶜwis ᶜnEᶜmēmotē g·āx
hōg̣wīLa qaᶜs k!ŭsᶜälīłē lāxēs k!wēk!waᶜyē qaxs gwāq!Ełaq ᶜnēx·sōᶜsēs
ăpsīłē g·īg̣ămēᶜ k·îłElas k!wēladzEmas. Wä, g·āxē ᶜwīᶜla älxḷaᶜyē 25
waōkwē k!wēłwŭtLes. Wä, hëx·ᶜidaᶜmēsē wäxasōᶜ qaᶜs k!wēlg·aᶜłē
dEnxE!asa k!wēᶜlala q!EmdEma. Wä, hëᶜmis dEnxᶜēdayuwē k!wē-

As soon as they sing, | the rival of the host rises; and when his song
30 is ended, ‖ he promises a feast. After he has done so, he sits down.
Then the | boxes of stomach-fat are opened, and the stomach-fat is
taken | out of the boxes and placed on mats. It is cut into pieces |
by the young men. When it is all cut up, the kettles | are taken
35 from the fire and placed around the ‖ fire, so that they are slightly
heated on one side and that they hardly | boil on one side. Then
the stomach-fat which has been cut into pieces | is taken and put
into the boiling liquid of the boiled goat-briskets. | As soon as it is all
in, the young men take | spoons and put them down; and when the
40 brisket is done, ‖ they take many dishes and put them down, and
they also take long tongs. | With these they take out the boiled |
briskets and put them into the dishes. There | is one brisket in
each dish. When | it is all in, the spoons are distributed among the
45 guests. Then ‖ the dishes are distributed, one dish to each two
guests. | Two young men carry the kettle, one on each side, | and
put it down in front of the rival of the host. Then one | of the young
men says, "Now, eat, chief!" and the chief says, | "I shall do so."
50 Then the young men do the same with the other kettles ‖ to the other
guests. Then they all eat with spoons | the tallow that is on top

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28 laᶜyalaᶜyâsa ăpsēłasa k!wēlasē. Wä, g·îlᶜmēsē dEnxᶜīdEXS laē
ḷaxᶜŭlilēda ăpsīłasa k!wēlasē. Wä, g·îlᶜmēsē lābē q!EmdEmasēXS laē
30 qasō. Wä, g·îlᶜmēsē gwāłEXS laē k!wāg·alīła. Wä, lä x·ōx̣ᶜwītsEᶜwa
ᶜyEx̣ᵘsEmaᶜyaats!ē XEtsEma. Wä, lä ăxᶜwŭłts!âlayuwa ᶜyEx̣ᵘsEmaᶜyē
lāxa XEtsEmē qaᶜs ăxdzōlēlEmē lāxa łēᶜwaᶜyē. Wä, lä t!ōt!Ets!ā-
lasEᶜwa yîsa hăᶜyāłᶜa. Wä, g·îlᶜmēsē ᶜwīᶜwElx·sEXS, laē hănEmx·sᶜa-
lasEᶜwa hănEnx·Lanowē lāxa lEgwīłē qaᶜs hănēᶜstalayuwē lāxa
35 lEgwīłē qa hălsElaᶜmēsē x·īgEnᶜwāla. Wä, la hălsElaEm la mE-
dElqŭlē ēpsanâᶜyas. Wä, lä ăxᶜētsEᶜwa t!ōt!Ets!aakwē ᶜyEx̣ᵘsEmē
qaᶜs lä ăxstanō lāx ᶜwapaläsa hănx·Laakwē łōq!ŭbânosa ᶜmElx-
Lowē. Wä, g·îlᶜmēsē ᶜwiᶜlaᶜstaxs laēda hăᶜyāłᶜa ăxᶜēdxa k·āk·E-
ts!Enaqē qaᶜs g·āxē ăxᶜāliłas. Wä, g·îlᶜmēsē L!ōpa łōq!ŭbânâxs
40 laē ăxᶜētsEᶜwa q!ēXLa łōElq!wa qaᶜs g·āxē mEXᶜalēlEma. Wä,
laxaē ăxᶜētsEᶜwa g·îlt!a k·!îpLāla. Wä, lä łEx̣ᶜŭstEndxa hănx·La-
akwē łōq!ŭbânâ qaᶜs lä ăxts!âlas lāxa łōElq!wē. Wä, laEm
ᶜnałᶜnEmts!âwēda łōElq!wäxa lōq!ŭbânowē. Wä, g·îlᶜmēsē ᶜwiᶜlō-
ᶜstaxs laē ts!Ewanaēdzema k·āk·Ets!Enāqē lāxa k!wēłē. Wä, lä
45 k·āx·ᶜīdayowa łōElq!wē laEm maēmałᶜēda k!wēłaxa ᶜnałᶜnEmēXLa
łōq!wa. Wä, lä ᶜwax·sanōdēda ᶜmaᶜlōkwē hăᶜyāłᶜaxa hănx·Lanowē
qaᶜs lä hăngEmlīłas lāx ăpsīłasa k!wēlasē. Wä, lä ᶜnēk·ēda ᶜnEmōkwē
hēłᶜa: "LaEms hămx·ᶜīdLōł g·īgămēᶜ." Wä, lä ᶜnēk·a g·īgămaᶜyē:
"HëLEn gwälaLē." Wä, lä hanāła hăᶜyāłᶜäsa waōkwē hănhănx·-
50 Lanō lāxa waōkwē k!wēła. Wä, hëx·ᶜidaᶜmēsē ᶜnāx̣wa ᶜyōsᶜīdxa
ᶜyāsEkwē lāx ōkŭyaᶜyasa ᶜwāpaläsa hănx·Laakwē łōq!ŭbânō. Wä,

of the liquid of the boiled briskets. | After they have eaten the 52
tallow, they eat the boiled briskets. | However, they do not eat much;
and when they finish eating, they go out. | They never drink water
after eating. ‖ At this time the host gives a name to his children 55
on account of this kind of food, and also | (when he gives) seal and
oil; and the rival of the chief | gives the same kind of a feast as the
host. That is all about this. |

Steamed Mountain-Goat Meat.—There is another way of | cooking 1
mountain-goat meat when it is fresh; that is, steaming it on | red-
hot stones. After the mountain-goat has been caught by the |
hunter, the latter skins it in his ‖ house, so that the skin comes off 5
with the hair. After he has skinned it, he first goes | into the woods
and breaks off tips of hemlock branches. | When he thinks he has
enough, he carries them home | and puts them down in his house.
Then he takes a basket and | carries it down to the beach in front of
his house. He picks up ‖ fresh stones and puts them into it. He 10
carries them on his back and puts them down | in his house. He
takes his wedge and his hammer and | wedges into pieces fire-wood
[so that the pieces are] of medium size; and he puts one piece down
crosswise | at the end of the fire for heating stones, and there is a |
crosspiece only at one end; and he puts the two side-pieces down on
the sides; ‖ and he puts pieces across on top for the stones to lie on. | 15

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g·îlᵉmēsē ᵉwīlaxa yāsEkwaxs laē q!Esᵉēdxa L!ōpē łōq!ŭbânâ. Wä, 52
k·!ēst!a q!ēk·!Es lāqēxs laē gwāł q!Esa. Wä, laᵉmē hōqŭwEls
laxēq. Wä, laEm hëwäxa nāxᵉīdEx ᵉwāpaxs laē gwāł q!Esa. Wä,
hëEm ḷēgadaats sāsEmasa k!wēlasasa hë gwēx·s hëmaōmasē ḷEᵉwa 55
mēgwatē; wä hëᵉmēsa L!ēᵉna. Wä, âEmxaāwisē ăpsīłas naqEmg·îl-
tâx gwäyiᵉlälasasa k!wēlasdē. Wä, laEmxaē gwāła.

Steamed Mountain-Goat Meat.—Wä, g·aᵉmēs ᵉnEmx·ᵉidāła hăᵉmēx·- 1
silaēnēxa ᵉmElᵉmElq!Egaᵉyaxs gētaēg·axa ᵉnEx·ᵉalōdäq lāxa x·īx·îx-
sEmāla t!ēsEma. Wä, hëᵉmaaxs g·ālaē lâḷanEma ᵉmElxLowasa
tEwēᵉnēnoxwē. Wä, lä sap!ēdEq qa lawäyēs hăbEsEnaᵉyas laxēs
g·ōkwē. Wä, g·îlᵉmēsē gwāł sāpaqēxs lāē hë g·îl ăxᵉētsōxs laē 5
lāxa āL!ē qaᵉs L!Eqâlēxa mEmx·bałts!ānaᵉyas L!Enak·asa q!wā-
xasē. Wä, g·îlᵉmēsē k·ōtaq hëłalēs ăxānEmaxs g·āxaē gEmxE!aq
qaᵉs gEmxᵉalīłēs lāxēs g·ōkwē. Wä, lä ăxᵉēdxa lExaᵉyē qaᵉs lä dā-
laqēxs laē lEnts!ēs lāxēs L!Emaᵉisasēs g·ōkwē. Wä, la xExᵘts!â-
lasa āłExsEmē t!ēsEm lāq. Wä, lā ōxLōsdēsaq qaᵉs lä hăng·alīłas 10
lāxēs g·ōkwē. Wä, lä ăxᵉēdxēs LEmg·ayuwē LEᵉwis pE!pElqē. Wä,
lä LEmlEmx·sEnts lāxa lEqwa qaᵉs hăᵉyaastowēs. Wä, lä gEbEn-
tsa hëłᵉastowē lāx ōgwīwalīłasa t!ēqwapaᵉyē. Wä, laEm ăpsbaᵉya
gēbaᵉyas. Wä lä k·āk·EdEnōdEq yîs k·āk·EdEnwaᵉyas. Wä, lä
gayiᵉlälax·ᵉīdEx ōkŭyaᵉyas qa xExᵘdEmasa t!ēsEmē. Wä, g·îl- 15

16 After this is done, he takes the basket of stones and pours them on top | of this; and after that is done, he lights the fire under it. As | soon as it begins to burn, he cuts the mountain-goat meat into slices, | and he cuts holes in them so that they will cook quickly. ‖
20 When this is done, he takes two buckets and draws | fresh water. He brings them back and puts them near the fire for heating stones. | Then he takes his tongs, so as to have them ready, and | he takes many old mats, which he puts down. Now | all the stones are white-
25 hot. Then he takes his tongs ‖ and picks off from the fire the wood that has been burned. After | it has all been taken off, he levels off the top of the red-hot stones. After | this has been done, he takes hemlock-branches and lays them down over the | red-hot stones. When there is a thick layer of hemlock-branches, he takes | thin slices
30 of goat-meat and spreads them over it; ‖ and when (the hemlock-branches) are all covered, he takes split cedar-wood and puts it down crosswise | over the meat which is spread over the hemlock-branches, in this way: | Then he takes the goat-meat and spreads | it over the pieces which are two spans square. When | (the meat) is all on, he takes old mats for covering it, and ‖
35 spreads them down by the side of it. As soon as everything is ready, | he takes up the buckets with water and empties them

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16 ᵉmēsē gwāłEXS laē ăxᵉēdxa t!ēts!ats!ē lEXaᵉya qaᵉs lä gŭqEyînts lāq. Wä, g·îlᵉmēsē gwāłEXS laē ᵉmēnābōtsa gŭlta lāq. Wä, g·îlᵉmēsē x·īqōstâxs laē pElspadzōgwīla sākwaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lä L!ōL!Ebasᵉīd bEXEmx·sâlaq qa hālabalēs L!ōpa. Wä, g·îl-
20 ᵉmēsē gwāłEXS laē ăxᵉēdxēs ᵉmałtsEmē naEngats!ä qaᵉs lä tsäs lāxa ᵉwEᵉwap!Emē. Wä, g·āxē hănEmg·alīłas lāxa mag·înwalīłasēs t!ē-qwapaᵉyē, wä laxaē ăxᵉēdxēs k·!îpLalaa qa g·āxēs gwālīła. Wä, lä ăxᵉēdxa q!ēnEmē k·!ā'k·!obana qaᵉs g·āxē ăxᵉālīłas. Wä, laᵉmē ᵉnāxwa lā mēmEnłtsEmx·ᵉīdēda t!ēsEmē. Wä, lä ăxᵉēdxēs k·!îpLa-
25 laa qaᵉs k·!îpsalēs lāxa x·īx·îq!ayawaᵉyasa lEqwa. Wä, g·îlᵉmēsē ᵉwīlx·axs laē ᵉnEmāk·îyîndxa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē gwałExs laē ăxᵉēdxa q!waxē qaᵉs ts!āk·îyîndēs lāx ōkŭyaᵉyasa x·ī-x·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē lā wâkwa q!waxaxs laē ăxᵉēd-xa pElspadzowē sāgŭkᵘ ᵉmElᵉmElq!Egaᵉya qaᵉs LEpEyîndalēs lāq.
30 Wä, g·îlᵉmēsē hamElqEyaxs laē ăxᵉēdxa xōkwē k!waᵉxLawa qaᵉs xwā-łEyîndēsa mōts!aqē lāx ōkŭyaᵉyasa la LEpEᵉyēxa q!waxē g·a gwałēg·a (*fig.*). Wä, laxaē ăxᵉēdxa ᵉmElᵉmElq!Egaᵉyē qaᵉs LEpEyîndēs lāxa małdEnas ăwâgwīdas lāxEns q!wā'q!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ăxᵉēdxa nāyîmLē k·!āk·!obanä qaᵉs g·āxē
35 LEp!ālīłElas lāx māg·înwalīłas. Wä, g·îlᵉmēsē lā ᵉwīᵉla gwālīłExs laē k·!ōqŭlīłaxa nagats!ē ᵉwabEts!âla qaᵉs tsādzELEyîndēs lāx ōkŭ-

over | (the place) where the cut meat is spread; and he does the 37
same quickly | with the other one. When (the buckets) are emptied,
he quickly takes up | the mat covers and spreads them over
(the meat); and he only ‖ stops when hardly any steam is coming 40
through. Then | the man who is steaming it rests for a while;
but he does not leave it long, before it is uncovered; | for then it
is done, for goat-meat is done quickly when it is steamed. | He
just invites all the men to come and sit | around the place where
it has been steamed. They take some of it and eat it; ‖ and when 45
they all have eaten enough, they carry home the rest for their wives
in their | houses. This is called "steamed fresh goat-meat," which |
is treated in this manner. It is called "boiled soaked brisket |
covered with tallow" when the soaked brisket is boiled. |

Cooking Mountain-Goat Meat.—As[1] soon as he arrives at his house | 1
he skins (the goat), as goats are skinned. | After he has skinned it, he
cuts off the head so that it comes off, and he | puts it down in the
corner of the house. Then he cuts up the meat of the ‖ hind-legs 5
and fore-legs and the meat of the back. | He cuts it into strips.
Then he takes a basket, and puts | the meat of the mountain-
goat that has been cut up into it. He goes to the beach
and | picks up some stones, which he puts on the fire in the
house. When he has | enough stones, he takes his cooking-box

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yaᶜyasa la LEPEᶜyē ᶜmElᶜmElq!Egaᶜya. Wä, lä hāalbāla hë gwēx·- 37
ᶜītsa ᶜnEmsgEmē. Wä, g·îlᶜmēsē wŭlg·ītts!âxs laē hālabala dāgîlī-
łaxa ᶜnayîmē k·!āk·!obanä qaᶜs ᶜnāsEyîndēs lāq. Wä, alᶜmēsē
gwāłExs laē hălsElaEm la k·Exᵘsâlēda k·!āłEla. Wä, laᶜmē ᶜyāwasᶜīd 40
x·ōsᶜīdēda ᶜnEk·äq. Wä, k·!ēst!a âlaEm gEyaxs laē lōt!ētsEᶜwa qaxs
lEᶜmaē L!ōpa qaēda ᶜmElᶜmElq!Egaᶜyaxs L!ōp!āłaē laxōx ᶜnEk·asEᶜwē.
Wä, âᶜmēsē LēᶜlālasEᶜwa ᶜnāxwa bēbEgwānEm qaᶜs g·āxē k!ŭtsē-
ᶜstālaxa ᶜnEg·asaq. Wä, lax·daᶜxwē âEm dāx·ᶜīd lāq qaᶜs q!EsᶜēdēQ.
Wä, g·îlᶜmēsē ᶜnāxwa pōłᶜīdExs laē mōt!ēda qaēs gEgEnEmē laxēs 45
g·ig·ōkwē. HëEm ĻēgadEs ᶜnEg·Ekwē gēta ᶜmElᶜmElq!Egaᶜyaxa hë
gwēkwē. Wä, hëᶜmis ĻēgEmsa hănx·Laakwē t!ēlkwē łōq!ŭbânowē
t!Ep!Eg·îlīsxa ᶜyasEkwē hănx·Laakᵘ t!ēlkᵘ łōq!ŭbâno.

Cooking Mountain-Goat Meat.—Wä, g·îlᶜmēsē lāg·aa lāxēs g·ōkwaxs 1
laē hëx·ᶜidaEm sap!ēdEq lāxōx sapāłaēnaᶜyaxa ᶜmElxLowē. Wä,
g·îlᶜmēsē gwāł sapaqēxs lae qax·ᶜidEq qa lawäs xEwēqwas. Wä, lä
g·ēg·alīłas lāx onēgwīłasēs g·ōkwē. Wä, lä sEsExᵘsEndEx Eldzäs
ălEmxĻaᶜyas ĻEᶜwēs g·alEmāłg·iwaᶜyē. Wä, hëᶜmēs Eldzēg·aᶜyas. Wä 5
lä L!ōL!Ebasᶜēdēq. Wä, lä ăxᶜēdxa lExaᶜya qaᶜs ăxts!ōdēsa
sEsExᵘsaakwē ᶜmElᶜmElq!Egē lāq. Wä, lä lāxa L!emaᶜisē qaᶜs xEx-
wŭsdēsēq lāxa t!ēsEmē qaᶜs lä xExᵘLEnts lāxēs lEgwīł. Wä, lä
hëłalēda t!ēsEmaxs laē ăxᶜēdxēs q!ōᶜlats!ē qaᶜs hăᶜnōlēsēs lāxa ma-

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[1] Continued from p. 174, line 35.

10 and places it ‖ near the fire. Then he takes his buckets and goes to draw | water, and pours it into the box. When it is half full | of water, he stops pouring it in. He takes his | tongs and picks up the red-hot stones, which he | puts into the cooking-box. When the 15 water begins to boil, ‖ he takes up the basket with the pieces of mountain-goat meat and places the basket with its contents | in the boiling water. As soon as the basket has been put | in, he takes his tongs, takes up more | red-hot stones, and places them outside the basket. | 20 Then the water begins to boil hard all around the basket ‖ containing the pieces of mountain-goat meat. It does not take | really long before it is done. Then he takes a short | piece of board and lays it down by the side of the cooking-box. He | puts down a narrow strip of split cedar-board in front of those who | are to eat the meat of the 25 mountain-goat. Then he takes the tongs and ‖ picks up the cooked goat-meat and puts it on the | short board. When it is all out of the basket, | he takes the cooked mountain-goat meat and places it on | the long strip of board in front of each of those who are to eat the mountain-goat meat. | Before they begin to eat the meat, they drink 30 water; ‖ and after they have drunk, the men take up the pieces of | mountain-goat meat and bite off a piece, and they eat it, and then all the | others begin to eat. After they have eaten, they drink | water. Then they go out.

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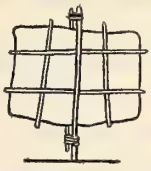
10 g·înwālisasa lEgwīłas. Wä, lä ăxᵉēdxēs nāgats!ē qăᵉs lä tsä lāxa ᵉwāpē qaᵉs lä gŭxts!ōts lāxa q!ōᵉlats!ē. Wä, g·îlᵉmēsē nEgōyoxsdalaxa ᵉwāpaxs lāē gwāł gŭxts!âlaq. Wä, lä ăxᵉēdxēs k·!îpLāla qaᵉs k·!îp!ēdēs lāxa x·īx·îxsEmala t!ēsEm qaᵉs lä k·!îpts!âlas lāxa q!ōᵉlats!ē. Wä, g·îlᵉmēsē mEdElxᵉwēdēda ᵉwāpaxs 15 laē k·!ōqulīłxa sagŭgwats!ē ᵉmElᵉmElq!Egē lExaᵉya qaᵉs lä hănᵉstEnts lāxa la maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē hănᵉstēda lExaᵉyē lāqēxs laē ēt!ēd ăxᵉēdxēs k·!îpLalaa qaᵉs ēt!ēdē k·!îp!ēts lāxa x·īx·îxsEmāla t!ēsEma qaᵉs lä k·!îpstālas lāx ēwanâᵉyasa lExaᵉyē. Wä, lāwisḷē âlak·!āla maEmdElqŭlēda ᵉwāpē lāx ăwēᵉstäsa lExaᵉyē 20 yîx lā mōts!awatsa sagŭkwē ᵉmElᵉmElq!Egaᵉya. Wä, k·!ēst!ē âlaEm gēg·îlīłExs laē L!ōpa. Wä, hĕx·ᵉīdaᵉmēsē ăxᵉēdxa łEgŭdzōwē ts!āts!aẋᵘsama qaᵉs paxᵉalīłēs lāx mag·înwalīłasa q!ōᵉlats!ē. Wä, lä paxᵉalīłasa ts!ōq!adzowē g·îldEdzō łāt!aakᵘ k!wāgEdzō lāx L!āsalīłasa q!EsaLaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lä dāx·ᵉīdxa k·!îpLālaē qaᵉs 25 k·!îp!īdēs lāxa q!ōᵉlkwē ᵉmElᵉmElq!Egaᵉya qaᵉs lä k·!EbEdzōts lāxa łEgŭdzōwē. Wä, g·îlᵉmēsē ᵉwīᵉlōsts!â lāxa lExaᵉyēda ᵉmElᵉmElq!Egaᵉyaxs laē ăxᵉēdxa q!ōᵉlkwē ᵉmElᵉmElq!Egaᵉyē qaᵉs lä ăxdzōlalas lāxa yagŭdzō lāx nēnEqEmalīłasa q!EsāLaxa ᵉmElᵉmElq!Egaᵉyē. Wä, lāx·daᵉxwē nānaqalg·iwalaxa ᵉwāpaxs k·!ēsᵉmaē q!EsᵉēDa. 30 Wä, g·îlᵉmēsē gwāł nāqaxs laēda bēbEgwānEmē dāx·ᵉīdxa q!ōlkwē ᵉmElᵉmElq!Egaᵉya qaᵉs q!Ex·ᵉīdē lāq qaᵉs q!Esᵉīdēq. Wä, la ᵉnaẋwaEm la q!Esēda waōkwē. Wä, g·îlᵉmēsē gwāła q!Esäxs laē nāxᵉēdxa ᵉwāpē. Wä, laEm hōqŭwEls laxēq.

Roasted Monutain-Goat Meat.—And also roasted mountain-goat | 1
meat, this also is taken from the hind-legs of the mountain-goat. It is cut up, | for they only cut along the thigh-bone of the mountain-goat, so that | it comes off. When it is off, it is sliced so that it forms one thin ‖ wide piece. . . . The thin slice of meat is placed | 5
between the legs of roasting-tongs. Cedar-bark is tied | on the top of the tongs. After this has been done, the man takes | thin split cedar and puts it crosswise (so as to keep the meat open), in this | manner:



After this has been done, he places it by the side of the fire; ‖ and when it is burnt black on one 10
side, it is turned over; | and when that side is also burnt black, it is done. Then it is taken | and put down in front of those who are to eat it. Immediately | they break it up and eat it. This kind of food is always eaten entirely. | In this also they do not drink water.‖

Mountain-Goat Skin.—An important food of the ancestors of the 15
Denax·da^{c}x^{u}, | when they stay for a long time on the upper course of Knight Inlet, is (also) mountain-goat skin. | When the mountain-goat skin has been | in the house for four days, the man takes the collar-bone of the eagle and breaks off one side of it. ‖ Now (he takes) 20
one half of it, ‖ and he pulls off the wool from the mountain-goat skin. He puts | the wool that he has plucked off into a basket for his wife to make blankets. | When the wool is all off, he puts in the

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Roasted Mountain-Goat Meat.—Wä, hë^{c}mēsa L!ōbEkwē ^{c}mEl^{c}mElq!E- 1
ga^{c}ya hëEmxaē g·āyōła ălEmxla^{c}yasa ^{c}mElxLowa lā saxʼ^{c}wītsE^{c}wa yîxs â^{c}maē t!ōts!EłEntsE^{c}wa xaqasa ălEmxla^{c}yasa ^{c}mElxLowē qa lawēs. Wä, g·îl^{c}mēsē lawäxs laē t!Els^{c}ītsE^{c}wa qa^{c}s lä ^{c}nEmxsa pEldzō la wadzâ. . . . Wä, lä ăx^{c}ēdxa pEldzowē Eldza qa^{c}s ăxōdēs 5
lāx xEwēła^{c}yasa L!ōpsayowē. Wä, lāxaē qEx·^{c}ālElōtsa dEnasē lāx ëk·!Eba^{c}yasa L!ōpsayowē. Wä, g·îl^{c}mēsē gwałExs laē ăx^{c}ēdxa wīswŭłtōwas xoyē k!waxLāwa qa^{c}s k·!aat!ēdēs lāq. Wä, lä g·a gwałēg·a (*fig.*). Wä, g·îl^{c}mēsē gwālExs laē lanōlisas laxēs lEgwīłē. Wä, g·îl^{c}mēsē k!ŭmax·^{c}īdē ăpsādza^{c}yasēxs laē lēx·^{c}īdEq. Wä, 10
g·îl^{c}EmxaāwisE k!ŭmElx·^{c}īdExs laē L!ōpa. Wā, la^{c}mē ăx^{c}ētsE^{c}wa qa^{c}s lä pāqEmlēlEm lāx nExdzamâ^{c}yas q!EsaLaq. Wä, hëx·^{c}ida^{c}mēsē k!ŭlpap!Eq qa^{c}s q!Es^{c}ēdēq. Wä, la hëmEnāłaEm ^{c}wīlasōxs q!EsasE-^{c}waē gwēx·sdEmas. Wä, laEmxaē k·!ēs nāx^{c}īdxa ^{c}wāpē.

Mountain-Goat Skin.—Wä, hë^{c}mesa hēmawaläsa g·ālä DEnax·da^{c}xwa 15
laxs hëmaōłē g·ōkŭlē ^{c}nEldzäs Dzāwadēxa pEsk·ēnasa ^{c}mElxLowē, yîxa pEsEna^{c}yas. Wä, hë^{c}maaxs laē mōp!Enxwadzīłē pEsEna^{c}yasa ^{c}mElxLowaxa ^{c}nāla lāxa g·ōkwē, wä, lä ăx^{c}ēdēda bEgwānEmaxa hănas-xāwa^{c}yasa kwēkwē. Wä, lä k·ōqōdEx ăpsba^{c}yas. Wä, lä nExsaakŭxs laē gał^{c}īts lāx p!alEmasa pEsEna^{c}yasa ^{c}mElxLowē. Wä, lä ăxts!ōdā- 20
lasēs gālanemē p!alEm lāxa lExa^{c}yē qa p!alEmsgEmg·ilasō^{c}s gEnEmas.

23 bone hook and | plucks off the long hair. When it is all off, he spreads it out | over his fire in order to singe off the hair that
25 is left on. As soon as it is ‖ all off, the skin shrinks, and then becomes thick on account of the heat when | it is put over the fire. Then he spreads it on a short board, and | takes his knife, whatever it may be, a stone knife or | bone knife. Then he cuts it into strips; and | after it has all been cut, he puts stones on the fire. ‖
30 After he has done so, he goes into the woods and takes hemlock-branches and | much skunk-cabbage. He carries them home and puts them down in his | house. Then he takes a digging-stick and digs a hole | near the fire, two spans long and | the same width, and
35 also the same ‖ depth. As soon as he has finished, he goes to get water with his bucket. | He brings it and puts it down. Then he takes the tongs and picks up | red-hot stones and places them in the hole. | As soon as there are many stones in it, he takes hemlock-branches and | places them over the stones; and when there are
40 enough on them, he spreads skunk-cabbage ‖ over the hemlock-branches. When this also has been done, | he takes cedar-wood and pokes holes through the skunk-cabbage leaves. He | takes the skin that has been cut into strips and coils (the strips) up on the | skunk-cabbage. When it is all in the hole, he takes more skunk-cabbage leaves and | spreads them over (the whole). When they are

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22 Wä, g·îlᵉmēsē ᵉwīlâwēda p!alEmaxs laē g·ēxaxēs gāḷayowē q!as p!Elwālēx sEXsEk·Eᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē LālabELālas lāxēs lEgwīłē qa ᵉwīᵉlâwēs ts!ēx·ᵉīdē hăbEdzEdzâᵉyas. Wä, g·îlᵉmēsē
25 ᵉwīᵉlâxs laē t!Emẋᵉwīda qaᵉs lä wâẋᵉwīda qa häsa gŭltäxs laē aaxELalayâ. Wä, lä LEbEdzōts lāxa ts!āts!Eẋᵘsamē. Wä, lä ăxᵉēdxēs k·!ēLEnxē lāxēs gwēx·sdEmg·anEma ḷōᵉ t!ēsx·ä ḷō xaxx·ä k·!awayâ. Wä, lä bEXᵉēdEq qa t!ēłts!Eq!astōwēs. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sEXs laē xEXᵘLEntsa t!ēsEmē laxēs lEgwīłē. Wä,
30 g·îlᵉmēsē gwāłEXs laē lāxa āL!ē qaᵉs ăxᵉēdēxaaxa q!waxē ḷEᵉwa q!ēnEmē k·!aōk!wa. Wä, g·āxē gEmxElāq, qaᵉs gEmxalīłēs laxēs g·ōkwē. Wä, lä ăxᵉēdxa ts!ōyayâxa ḷEX·sEmē qaᵉs ᵉlap!alīłē lāxa māg·înwalisasēs lEgwīłē małp!Enk·as ᵉwāsgEmasē lāxEns q!wā-q!wax·ts!ănaᵉyēx, wä, la hëEmxat! ᵉwādzEXtowē; wä la hëEmxat!
35 ᵉwalabEtalē. Wä, g·îlᵉmēsē gwāłEXs laē tsēx·ᵉīdxa ᵉwāpē yîsa nāga-ts!ē. Wä, g·āxē hăng·alīłaq. Wä, lä ăxᵉēdxa k·!îpLālaa qaᵉs k·!îp!ī-dēs lāxa x·īx·îxsEmāla t!ēsEm qaᵉs lä k·!îpts!âlas lāxa ᵉlābEkwē. Wä, g·îlᵉmēsē q!ēts!âxa t!ēsEmaxs laē ăxᵉēdxa q!waxē qaᵉs ts!a-x·ᵉalōdēs lāxa t!esEmē. Wä, lä hēłalaxs laē ăxᵉēd lāxa k·!aōk!wē
40 qaᵉs lä LEpEyînts lāxa q!waxē. Wä, g·îlᵉEmxaāwisē gwāłEXs laē ăxᵉēdxa k!waᵉxLāwē qaᵉs L!EnqEmsōlēs lāxa k·!aōk!wē. Wä, lē ăxᵉēdxa t!ēłts!Eq!astowē pEsk·ēna qaᵉs lä q!Elẋŭyîndālas lāxa k·!aōk!wē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē ăxᵉēdxa k·!aōk!wē qaᵉs LEpEyîndālēs lāq. Wä, g·îlᵉmēsē la wâkŭxs laē ăxᵉēdxa k!waᵉx-

thickly covered, he takes a piece of ‖ cedar-wood and pokes holes in 45
the middle of the top of the skunk-cabbage. When | the holes have
been made, he takes the bucket of water and pours it into the | hole
over the skunk-cabbage; and when he thinks the water is enough, he |
takes one leaf of skunk-cabbage and puts it over the place where he
poured | the water in. Finally he covers it over with soil. This is
done in the evening ‖ when the skin is boiled underground. He 50
leaves it in there during the night. | In the morning, when day comes,
he digs it up. Immediately | he invites some one to eat it with him
while it is still hot; for it is tender | while it is hot, but it gets tough
when it gets cold: therefore | it is eaten right away. This is called
"eating skin steamed underground." ‖ After they have eaten the 55
skin, they go home. |

Boiled Mountain-Goat Meat.—Now also boiled fresh | mountain- 1
goat meat. The meat from the hind-leg of the | mountain-goat is
taken and cut into pieces. After this has been done, the man takes |
the kettle and puts the meat into it. He pours some ‖ water into it; 5
and when the meat is covered, he puts it over the fire. | As soon as it
boils up, the boiled blood floats on the liquid, | and all the guests take
the spoons and skim off the boiled blood, | and they eat it with spoons.
They only stop skimming it off when it is finished. It does not |
boil a very long time, before the kettle is taken off ‖ of the fire. Short 10
boards are taken and put down by | the side of the kettle in which the

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LAWĒ qa^{c}s L!ENXSŌDĒS LĀX NEQEYA^{c}YASA K·!AŌK!WĒ. Wä, g·îl^{c}mēsē 45
lax·sâxs laē ăx^{c}ēdxa ^{c}wabETS!âla nagats!ä qa^{c}s gŭxstōdēs lāx kwa-
xŭya^{c}yasa k·!aōk!wē. Wä, g·îl^{c}mēsē k·ōtax hëłēda ^{c}wāpaxs laē
ăx^{c}ēdxa ^{c}NEMXSA k·!aōk!wa qa^{c}s lē LEPSTŌTS LĀXA gŭxstōdaasasēsa
^{c}wāpē. Wä, lawēsḶē DZEMK·îyîntsa DZEQWA LAQĒXA la dzāqwa
laxēs kŭnsasE^{c}wē PESK·ēna. Wä, la^{c}mē hëx·sä gwaēłxa ganuLē. 50
Wä, g·îl^{c}mēsē ^{c}nāx·^{c}īdxa gaāläxs laē lap!EQōDEq. Wä, hëx·^{c}īda-
^{c}mēsē Lē^{c}lālaxēs hă^{c}mōTLaqēxs hë^{c}maē ałēs ts!ELqwē yîxs TE!qwaaxs
hë^{c}maē ałēs ts!ELqwē. Wä, lä p!ēsaxs laē ^{c}wŭDEX·^{c}īda, lāg·łłas
hëx·^{c}idaEM hă^{c}mx·^{c}ītsE^{c}wa. Wä, hëEM ḶēgadES kŭnēk^{u} PESK·ēnē.
Wä, g·îl^{c}mēsē gwāła PESPĀSAXA PESK·ēnaxs laē nä^{c}nakwa. 55

Boiled Mountain-Goat Meat.—Wä, hë^{c}mēsa hănx·LAAKWĒ gēta ^{c}MEL- 1
^{c}MELq!EGa^{c}ya. Wä, lä ăx^{c}ētsE^{c}wa g·āyołē lāx ăLEMXḶa^{c}yasa ^{c}MELX-
LOWĒ qa^{c}s SESEX̣^{u}SENTSE^{c}WĒ. Wä, g·îl^{c}mēsē gwāłEXS laē ăx^{c}ēdxa
hănx·LANOWĒ. Wä, lä ăxts!ōtsa· ELDZĒ LĀQ. Wä, lä gŭq!EQASA
^{c}wāpē lāq. Wä, g·îl^{c}mēsē t!EPEYAXS laē hănx·LENTS laxēs LEGWĪLĒ. 5
Wä, g·îl^{c}mēsē MĀEMDELq!WAXS g·āxaē PEX̣WALa^{c}yē ts!ēx·äs. Wä, lä
ăx^{c}ēdēda Lē^{c}lānEMAXA k·ak·ETS!ENAQĒ qa^{c}s lä tsēgołaxa ts!ēx·ē
qa^{c}s ^{c}yōs^{c}īdēq. Wä, ał^{c}mēsē gwāł tsēgołaxs laē^{c} wī^{c}la. Wā, k·!ēst!a
âlaEM gēg·îlīł maEMdElqŭlaxs laē hănx·sanowēda hănx·LANOWĒ lāxa
LEGWĪLĒ. Wā, lä ăx^{c}ētsE^{c}wēda ts!āts!EX̣^{u}samē qa^{c}s pax^{c}alēLEMĒ lāxa 10

mountain-goat meat has been cooked. (The host) takes the | tongs, takes the boiled meat out (of the kettle) and | places it on the short boards. When it is all out of the kettle, | he takes long, narrow roof-boards and places them in front of || the guests. These are called "things on which to place the meat." He | picks up the cooked meat and places it in front of each | man. When every one has a piece, they begin to eat; and | after they finish, they go out. They never drink | cold water with this while they are in the feasting-house. That is all about this. ||

Porpoise.—As soon as (the hunter) arrives on the beach of his house, | he himself pulls the porpoises out of his little canoe, | and he places them the head landward. He takes out the two mats on which he and the steersman were sitting, and | everything that was in his hunting-canoe. || As soon as everything is out, he washes the canoe, so that all the blood | is out; and when it is clean inside, he carries it up the beach and | puts it down above high-water mark. |

After eating, he takes his butcher-knife and | goes to the place where the porpoises are lying on the beach. He cuts off the || tail and puts it down on the beach; and he cuts the back of the head down to | the joint of the jaws; and he cuts, beginning from the mouth | towards the place which he has cut along the sides of the head. Then he twists | the head off, but the lower jaws are left on

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mag·înwalīłasa ᶜmɛlqēᶜlats!ē hănx·ʟanowa. Wä, lä ăxᶜēdxēs ts!ēsʟāla qaᶜs łɛxᶜwīdēxa hănx·ʟaakwē ᶜmɛlᶜmɛlq!ɛgaᶜya qaᶜs lä lɛgŭts!ōdālas lāxa ts!āts!axᵘsamē. Wä, g·îlᶜmēsē ᶜwīᶜlōłts!âxs laē ăxᶜēdxa g·îlt!adzowē ts!ēq!a saōkwa qaᶜs lä paxᶜałīłaq lāx ʟ!āsɛx·dzamâᶜyasa k!wēłē. Wä, hëɛm ʟ̣ēg̣adɛs yāg̣ŭdzowē. Wä, lä dāg·îlīłaxa ʟ!ōpē ɛldza qaᶜs lä g·īdzolīłas lāx nēnɛxdzamâᶜyasa bēbɛgwānɛmē. Wä, g·îlᶜmēsē q!wāłxōg̣ɛms laē q!ɛsᶜēda. Wä, g·îlᶜmēsē g̣wāłɛxs laē hōqŭwɛlsa. Wä, laɛmxaē hëwäxaɛm nāxᶜīdɛx wŭdaᶜsta ᶜwāpa lāxēs wāwasɛlēlasē. Wä, laɛmxaē g̣wāł laxēq.

Porpoise.—Wä, g·îlᶜmēsē lāg·alis lāx ʟ!ɛmaᶜisasēs g·ōkwaxs laē hëx·ᶜidaɛm q!ŭlēx·sᶜɛm nexᶜŭłtâlaxa k·!ōlōt!ē lāxēs x̣wāx̣wagŭmē qaᶜs āʟɛtōgwalisēq. Wä, lä mōłtōdxēs k!wēk!waᶜyē łēɛlᶜwaᶜya ʟ̣ɛᶜwis k!waxʟ̣aᶜyē hëᶜmesa ᶜnāx̣wa g·ēx·g·āxs lāxēs ălēwasɛʟɛla x̣wāx̣wagŭma. Wä, g·îlᶜmēsē ᶜwīlōłtâxs laē ts!ōx̣ŭg·îndɛq qa ᶜwīlâwēsa ɛlx·ᶜɛlgŭxsē. Wä, ɛg·îlᶜmēsē la ëg·ɛxsɛxs laē ʟɛlʟɛlbɛndɛq qa läs haᶜnēs lāxa āʟaᶜyasa yax̣ᵘmutasa ᶜwalasē yɛx̣wa.

Wä, g·îlᶜmēsē g̣wāł ʟ!ɛx̣waxs laē ăxᶜēdxēs sɛx̣ᵘx·ä k·!āwayâ qaᶜs lä lāxa yaxyîg̣wēdzasasa k·!ēk·!ōlōt!ē. Wä, lä t!ōsōdɛx k·îts!ɛxsdaᶜyas qaᶜs g·ig·ālisēq. Wä, lä t!ōsᶜēdɛx ōxʟ̣aatâᶜyas ᶜwālabalaxa ōxʟ̣aᶜyas q!wayōsas. Wä, lä g·äg·îʟɛla lāx sɛmsasēxs laē t!ōsᶜēdɛq lalaa laxa wŭlbaᶜyasa t!ōsaᶜyas lāx ēwanōłxawaᶜyas. Wä, lä sɛlpōdxa x·ōtas. Wä, lāʟ̣a ăxāłaᶜmē bɛnk·!ōdɛxstaᶜyas lāxa ōk!wina-

the body | of the porpoise. He puts the porpoise down on its belly and cuts ‖ into the right side on the back of the neck, down along the right side of the | dorsal fin. When he reaches the meat, he cuts under the | blubber; and when he reaches the end of the | ribs and the breast-bone, he cuts through the cartilage. | Then he pulls it open and spreads it out. Now the ‖ butchered porpoise is spread open. He takes out the kidney and the tongue, | the lungs, and liver. Often the stomach is also taken. | He throws the intestines into the sea. | He gives head and tail to the steersman, for | that he receives for steering. Then the hunter cuts up the ‖ tongue, kidney, liver, and stomach, and | puts them into a kettle. He cuts off four strips | one finger wide of the | blubber from the back of the porpoise all the way down to the root of the tail. | These pieces are one span in length. ‖ He puts them into the kettle and there is fat on them. He pours in some | water. Now they are covered with water. Then he puts them on the | fire of the house, and they are called "boiled insides." | After they have been boiling for a long time, they are done. Then the hunter | calls his fellow-hunters, and also the steersman, to come and eat the boiled insides. ‖ When they are in the house, he gives to each two

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ᵉyasa k·!ōlōtē. Wä, la hăxᵉwālisxa k·!ōlōt!äxs laē bEXᵉēdEX hëłk·!ōt!EXḷaatâᵉyasa k·!ōlōt!ē la hexsdEndālas hëłk!ōt!Endālax ḷāg·aᵉyas. Wä, g·îlᵉmēsē lāg·aē bExaᵉyas lāxa Eldzäxs laē sap!ē-dEX xŭdzäs. Wä, g·îlᵉmēsē lāg·aē sapaᵉyas lāx tEltElx̣ᵘbaᵉya gEIEmas ḷEᵉwa hăq!wayâx laē bEXᵉēdxa tEltElx̣ᵘbaᵉyē. Wä, laᵉmē âEm la gElxᵉīdEq qaᵉs ᵉwaᵉwax·saakwē. Wä, laEm ᵉyîłᵉīdēda ᵉyîmEl-kwē k·!ōlōt!a. Wä, lä ăxᵉēdxa gałgēnē, wä, hëᵉmis k·!îlEmas, wä, hëmis kwax̣was, ḷōᵉ t!ēwänas. Wä, la q!ŭnāla ăxᵉētsEᵉwa ts!Es-gŭnwaᵉyas. Wä, lä ts!EXstEndxa ts!Eyîmas lāxa dEmsx·ē ᵉwāpa. Wä, lä ts!âsa x·ōta ḷEᵉwa k·îts!Exsdaᵉyē lāxēs k!waxḷaᵉyē qaxs hëᵉmaē k!waxḷāyanEm. Wä, lāḷēda alēᵉwīnoxᵘ sEsEx̣ᵘsEndxa k·!î-lEmē ḷEᵉwa gałgēnē ḷEᵉwa t!ēwana, wä, hëᵉmisa ts!Esgŭnwaᵉyē qaᵉs ăxts!ōdēs laxa hănx·Lanowē. Wä, lä sEx̣ᵉwīdxa mōts!aqē ᵉnāł-ᵉnEmdEndzâyaakwē lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ăwâdzEwasasa xŭdzē g·äg·iLEla lāx ōxḷaatâᵉyasa k·!ōlōt!ē la hexsdEndāla lāq. Wä, lä ᵉnāłᵉnEmp!Enk·ē ăwāsgEmasas !āxEns qwāq!wax·ts!ānaᵉyēx. Wä, lä ăxts!ōts lāxa hănx·Lanowē qa ts!EXōlEms. Wä, lä gŭq!Eqasa ᵉwāpē lāq. Wä, laEm t!EpEyālaxa ᵉwāpaxs laē hănx·Lanō lāxa lEgwīłasa g·ōkwē. Wä, hëEm ḷēgadEs yax·yîg·īłtag·īᵉlakᵘ. Wä, g·îlᵉmēsē gēg·îlīł maEmdElqŭlaxs laē L!ōpa. Wä, läda ălēwinoxwē LēᵉlāIa ēsElēwinoxŭtē qa g·āxēs yāx·yîg·īłg·a ḷEᵉwis k!wēk!waxḷaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē yāxᵉwītsōᵉsa maēmałts!aqē xŭdza.

36 strips of blubber, | and after it the boiled insides. First the | boiled insides are eaten. Then they mix them with blubber and chew them together. | After they have eaten, they go out and wash their hands in their | houses. That is all about this. ‖

40 Only the steersman boils the head and the | tail of the porpoise for his friends, the steersmen of the other | hunters; for the steersmen never change. | They just take off the blubber from the head. When it is all off, | they cut it in strips and put the (strips) into the kettle. (The steersman) ‖ 45 cuts the tail in pieces, cutting in this manner: He puts | the pieces into the kettle and pours water into it. When | it is half full of water, he puts it on the fire; and | after it has boiled for a long time, he takes the kettle off the fire. | 50 Then it is done. Then he takes it out and puts it on ‖ short boards. He does in the same way as he does when eating | boiled insides [when they eat it]; and (the guests) just go out of the house at once | after eating; and they wash their hands in their houses. |

After the butchered porpoise has been in the house for one night, | they cut it to pieces. (The hunter) cuts off the blub- 55 ber; and when ‖ it is off, it is in this way: He cuts it crosswise and places it on the fire. | If he intends to

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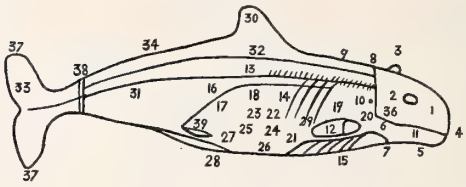
36 Wä, lä mak·îlēda yāx·yîg·īłaq. Wä, hëEm g·îl q!EsᶜītsEᶜwa yax·-yîg·īłē. Wä, lä māsᶜītsa xŭdzē lāq. Wä, lä mamElēgoq. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē hōqŭwElsa. Wä, ałᶜmēsē ts!Ents!Enx̣ᶜwīd lāxēs g·ig·ōkwē. Wä, laEm g̣wāł laxēq.

40 Lēx·aᶜma k!waxḶaᶜyaxs ōgwaqaᶜmaē sakwīlaxēs x·ōta ḶEᶜwa k·îts!Exsdaᶜyē qaēs ᶜnēᶜnEmōkwē, yîx k!wēk!waxLaᶜyasa waōkwē ēsElēwīnoxwa qaxs k·!ēsaē L!āL!ayokŭla k!wēk!waxḶaᶜyas yîxs âᶜmaē sapōdEx xŭtsEmaᶜyasa x·ōta. Wä, g·îlᶜmēsē lawäxs laē xŭsēlax·ᶜīdEq qaᶜs ăxts!ōdēs lāxa hănx·Lanowē. Wä, la sEsEx̣ᵘ-45 sEndxa k·îts!Exsdaᶜyē g·a g̣wäłēg·a (*fig.*) yîx sākwaᶜyas. Wä, lä ăx-ts!ōts lāxa hănx·Lanowē. Wä, lä gŭq!Ek·asa ᶜwāpē laq. Wä, g·îlᶜmēsē nēłEyax·ᶜīdēda ᶜwāpē lāqēxs laē hănx·LEndEq lāxēs lEg̣wīłē. Wä, g·îlᶜmēsē la g̣ēg·îlīł maEmdElqŭlaxs laē hănx·sanō lāxa lEg̣wīłē. Wä, laEm L!ōpa. Wä, lä łEx̣wētsEᶜwa qaᶜs ăxdzōdayuwē lāxa 50 ts!āts!Ex̣ᵘsamē łEgŭdzâ. Wä, hëEm g̣wēg·ilē g̣wēg·ilasasa q!Esäxa yax·yîg·īłaxs laē q!Esaq. Wä, la âEm hëx·ᶜidaEm hōqŭwElsExs laē g̣wāł q!Esa qaᶜs lä ts!Ents!Enkwa lāxēs g·ig·ōkwē.

Wä, g·îlᶜmēsē xamaēła ᶜyîmElkwē k·!ōlōt!a lāxa g·ōkwaxs laē sEsEx̣ᵘsEntsEᶜwa. Wä, laEm sapōyEwē xŭdzäs. Wä, g·îlᶜmēsē 55 lāwäxs laē g·a g̣wäłē g·a (*fig.*). Wä, lä g̣Eg̣ēx·sEndqēxs hănx·LEndē-Laq. Wä, g·îlᶜmēsē ᶜnEk·āLEq lāxa x·īx·îxsEmāla t!ēsEmxs laē âEm

steam it on red-hot stones, he | spreads it out in the way it is, being 57
cut, but not cut through. | If it is to be boiled, then it is cut
into pieces along the lines marked in the sketch. | The meat
is also cut into pieces; and when it is all in pieces, ‖ the kettle is 60
put on the fire, water is poured | into it, and when it is half
full, the cut pieces of meat are put | into it. When the meat is all
in, he waits for the water to boil; | and after it has been boiling for
a long time, the blubber is put in | on top of the meat. It does not
boil very long, ‖ before it is done. Then the kettle is taken off the 65
fire; | and then it is done as they do when eating the boiled insides. |
The only difference when it is steamed is, that it is cut up | after it is
done, and also that they put | the pieces of meat and blubber in with
the red-hot stones, ‖ and they pour four bucketfuls of water over 70
them. Then they | put an old mat over them so as to keep the steam
in. It does not | take long before (what is in the kettle) is done;
and they also do | the same as they do when eating boiled insides.
This is only eaten when it is | hot. When it is cold, they throw it
away. ‖ That is all about this. | 75

LEp!ālōts lāxēs laēna$^{\epsilon}$yē bEXEkwa. Wä, la k·!ēs hayîmx·s$^{\epsilon}$a. Wä, 57
g·îl$^{\epsilon}$mēsē hănx·Laakŭxs laē hayîmx·s$^{\epsilon}$a nEgEłenēxa xwēxŭldEkwē.
Wä, laxaē sESEẋ^{u}sEntsE$^{\epsilon}$wē Eldzäs. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$wElx·sExs laē
hănx·LEndayuwēda hănx·Lanowē lāxa lEgwīłē. Wä, lä gŭxts!ōyowa 60
$^{\epsilon}$wāpē lāq. Wä, g·îl$^{\epsilon}$mēsē nEgōyoxsdālaxs laē ăxstōnowa sāg·îkwē
Eldzē lāq. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$lastaxs laē ēsElasō$^{\epsilon}$ qa mEdElx$^{\epsilon}$wīdēs.
Wä, hët!a la gēg·îlīł maEmdElqŭlaxs laē sēstanowa xŭdzē lāx
ōkŭya$^{\epsilon}$yasa Eldzē. Wä, k·!ēst!a xEnLEla gēg·îlīł maEmdElqŭlaxs
laē L!ōpa. Wä, laEm hănx·sEndayowēda hanx·Lanō lāxa lEgwīłē. 65
Wä, lä âEm nEgEłtowē gwēg·ilasasa q!Esaxa yāx·yîg·iłaxs laē q!Es$^{\epsilon}$ē-
dEq. Wä, łēx·a$^{\epsilon}$mēs ōgŭ$^{\epsilon}$qałayōsa $^{\epsilon}$nEg·îkwa ał$^{\epsilon}$maē hăyîmx·s$^{\epsilon}$End
sESEẋ^{u}sEntsōxs laē L!ōpa. Wä, hë$^{\epsilon}$mēsēxs $^{\epsilon}$nEmāx·$^{\epsilon}$īda$^{\epsilon}$maē ăx$^{\epsilon}$ā-
lodayo lāxa x·īx·îxsEmāla t!ēsEma sESEẋ^{u}saakwē Eldzē LE$^{\epsilon}$wa
xŭdzē. Wä, lä tsas$^{\epsilon}$ētsōsa mowēxLa nagats!ē $^{\epsilon}$wāpa. Wä, lä nā- 70
s$^{\epsilon}$ītsōsa k·!āk·!obanē qa k·!ēsēs k·Eẋ^{u}sâlēda k·!āłEla. Wä, k·!ēst!a
âlaEm gEyaxs laē L!ōpa. Wä, âEmxaāwisē naqEmg·îłtâx gwē-
g·ilasasa q!Esäxa yāx·yîg·łłē. Wä, lä lēx·aEm ha$^{\epsilon}$māpdEmqēxs
ts!Elqwaē. Wä, g·îl$^{\epsilon}$mēsē wŭdEx·$^{\epsilon}$īdExs laē âEm k·!âdayâ. Wä,
laEm gwāł laxēq. 75



These are the names belonging to the body of the porpoise:—|

1. Head.
2. Eyes.
3. Blow-hole.
4. Mouth.
5. Chin.
6. Jaw-bone.
7. Collar-bone.
8. Place for cutting off head.
9. Occiput.
10. Ear.
11. Tongue.
12. Fins.
13. Backbone.
14. Ribs.
15. Breast-bone.
16. Spine.
17. Kidney.
18. Liver.
19. Lungs.
20. Windpipe.
21. Diaphragm.
22. Milt.
23. Gall.
24. Stomach.
25. Intestines.
26. Belly.
27. Bladder.
28. Rectum.
29. Heart.
30. Dorsal fin.
31. Side of back part of dorsal fin.
32. Place for butchering.
33. Tail.
34. Small of back.
35. Sides.
36. Cheeks.
37. Flukes.
38. Place for cutting off tail.
39. Nipples.
40. Blubber.
41. Meat.

This is the number of the names of the body of the porpoise. |

Wä, g·aᵉmēs ḷēḷEgEms ōgwidaᵉyasa k·!ōlot!ē:—

1. x·ōta.
2. gEyagEs.
3. k·Eᵉwas.
4. sEms.
5. ōxḷasx·äᵉyē.
6. wEyōq!ŭxḷāsx·äᵉyē.
7. hănāsxaᵉwaᵉyē.
8. qag·asxa x·ōta.
9. ōxḷaatâᵉyē.
10. hōḷagalas.
11. k·!îlEm.
12. bāsbElē.
13. hămōmō.
14. gElganōdzē.
15. hăq!wayō.
16. dōgwīł.
17. gałgēnē.
18. t!ēwana.
19. kwaxwa.
20. pEts!Exaᵉwē.
21. saēł.
22. tsälayo.
23. tEx·mas.
24. ts!EsgwEwē.
25. ts!Eyîm.
26. tEk·!ē.
27. tēxats!ē.
28. ăwāgē.
29. paxwa.
30. ḷäg·aᵉyē.
31. ēwanots!Exsdē.
32. ᵉyîmlas.
33. k·îts!Exsdē.
34. ăwagōḷē.
35. ăwanōdzēᵉ.
36. ăwanōLEmēᵉ.
37. p!ēwayōxsdē.
38. tsEk·ōdaas.
39. dzEmdzEmxŭlas.
40. xŭdz.
41. mäs, Eldz.

Wä, hëem ᵉwaxē ḷēḷEgemas ōgwidaᵉyasa k·!ōlōt!ē.

Seal Butchering.—As[1] soon as (the seal-hunter) arrives on the beach, he brings | his hunting-canoe sideways to the beach. Then he pulls out the | hair-seals so that they remain in shallow water, for | generally the hunter comes home at high tide. ‖ When they are all out, he washes his hunting-canoe. | When it is clean, he and his steersman carry it up and | put it down above the line of the spring tide. After | eating, he goes down to the beach, takes | another small canoe, and goes to get driftwood to singe off the hair of the ‖ seal and to steam it. When the little canoe is full, | he goes home. As soon as he arrives on the | beach, he unloads the driftwood that he has gathered; and when it is | all out, he takes two logs and puts them down on the beach. | These are two spans apart. ‖ They are the side-pieces of the fire on which the seal is singed. Then he | splits dry driftwood and makes a fire on the beach. As soon as it | begins to burn, he hauls up the seal and lays it across with the | head on the seaward side-piece, for the head and neck are singed first. | When all the hair of the head and neck ‖ has been singed off, he turns it over and singes the hair on the back of the head. He | shoves it forward, and keeps on rolling it over. When he comes to the | flippers, he takes the tongs and spreads out the flippers | so that the fire reaches

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Seal Butchering.—Wä,[1] gîlᵉmēsē lāg·alis lāxa L!Emaᵉisaxs laē g̣ēg·alisasēs ălēwasELEla lāxa L!Emaᵉisē. Wä, lä nēxEmōłtōdxa mēgwatē qa hëᵉmēs mEkumstalisa dEmsx·ē ᵉwāpa qaxs hëmEnāłaᵉmaē wāwElg̣Emēxs g·āxaē näᵉnakwa ēsElēwēnoxwē. Wä, g·îlᵉmēsē ᵉwiᵉlōłtâxs laē tsōx̣ŭg·îndxēs ălēwasELEla x̣wāx̣wagŭma. Wä, g·îlᵉmēsē ëg·îg·axs laē LElLElbEndEq ḶEᵉwis k!waxḶaᵉyē qaᵉs lä hăng·alīsas lāx āLaᵉyasa ᵉyaᵉx̣ᵘmōtasa ᵉwālasē ᵉyîx̣wa. Wä, g·îlᵉmēsē g̣wāł L!Ex̣waxs laē lEnts!ēs lāxa L!Emaᵉisē qaᵉs lä ăxᵉēdxa ōgŭᵉlaᵉmē x̣wāx̣wagŭma qaᵉs lä q!ēxaxa q!ēxała qaᵉs ts!Ex·dEmaxēs mēgwatē. Wä, hëᵉmis qaᵉs q!ōłdEmaq. Wä, g·îlᵉmēsē qōt!ē x̣wax̣wagŭmas laē näᵉnakᵘ lāxēs g·ōkwē. Wä, g·îlᵉmēsē lāg·alis laxēs L!Emaᵉisē laē hëx·ᵉidaEm mołtōdxēs q!ēxānEmē. Wä, gîlᵉmēsē ᵉwīᵉlōłtâxs laē ăxᵉēdxa ᵉmałts!aqē qaᵉs k·atEmg·alīsēs lāxa L!Emaᵉisē. Wä, lä ᵉmałp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ăwâlag̣ōlidzasas. Wä, hëEm k·āk·EdEnwīłtsa ts!Ex·dEmaxa mēgwatē. Wä, lä mEnmEndzEx·sEndxa lEmx̣wē q!ēxałaxs laē lEg̣wēsa. Wä, g·îlᵉmēsē x·īqostâxs laē nēxᵉŭsdēsxa mēgwatē qaᵉs lä g̣ālotEyîndēs x·ōtäs lāxa L!āsaᵉyē x̣wālEnwaᵉya qaxs häē g·îl ts!Ex·asōsē x·ōtäs ḶEᵉwēs q!oq!ōnēᵉ. Wä, g·îlᵉmēsē ᵉwīᵉla ts!Enkwē x·ōtäs ḶEᵉwē q!ōq!onäxs laē lēx·ᵉīdEq qaᵉs ts!Ex·ᵉīdēx ōxḶaatâᵉyas. Wä, lä wēg̣ŭᵉnakŭlaq wāx·dzâla lēx·iᵉlälaq. Wä, g·îlᵉmēsē lāg·aē ts!Ex·aᵉyas lāx g̣Elq!ayâsēxs laē ăxᵉēdxa ts!ēsLāla qaᵉs k!wētałēs lāxa g̣Elq!ayo qa lālag̣ōdēsa x·īqEla lāx ăwāg̣awaᵉyas ḶEᵉwa ēwanōdzaᵉyasa mē-

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[1] Continued from p. 178, line 9.

the folds and the sides of the seal. | As soon as the flippers have been
25 singed, he strikes them ‖ with the tongs until the singed off (hair) comes off.[1] . . . Then | he pushes it ahead and turns it over; and as soon as he passes the middle, | he pulls it off the fire for singeing on the beach. He turns it the other way, and | takes a split cedar-stick and lays it across the hind-flipper so as to | spread it
30 open, in this way, and he does the same with the ‖ other hind-flipper. When this is done, he puts it | backward on the fire, so that the hind-flippers are over the fire for singeing. When | all the hair has been singed off, he pushes it backward and rolls it around; and when | he comes up to the place where it had been singed before, in the middle, he rolls it from the | fire for singeing. Now he is through
35 with the singeing. ‖ Then he takes a short board to cut open the seal. He lays it down by the | side of the seal. He takes a short block of | driftwood one span in diameter | and lays it crosswise at the upper end of the cutting-board. | He takes another block of driftwood of
40 the same length, a little ‖ less in diameter than the first one, and puts it down at the upper end of the cutting- | board. He puts it crosswise so as to keep the | cutting-board off the beach. Then he takes a dish and puts it | under the lower end of the cutting-board, in this

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gwatē. Wä, g·îlᶜmēsē ᶜwīᶜla ts!ᴇnkwēda gᴇlq!layâxs laē kwēxᴇłtsᴇ-
25 mēsa ts!ēsʟāla lāxa lā ts!ᴇnkwa qa lawälēsa ts!āx·mōtē.[1] . . . Wä, lä wīᶜxᵘwīdᴇq qaᶜs lēx·īᶜlälēq. Wä, g·îlᶜmēsē hăyāqax nᴇgoyâᶜyasēxs laē nēxsᴇndᴇq lāxa ts!ᴇx·dᴇma lᴇgwēsa. Wä, lä ẋwēłᶜēdᴇq qaᶜs ăxᶜēdēxa xōkwē k!waᶜxʟāwa. Wä, lā k·ît!ēts lāxa dzēk!wayâ qa dzēdᴇxałēs g·a gwälēg·a (*fig.*). Wä, laxaē hëᴇm gwēx·ᶜīdxa ăpsōł-
30 tsēdzaᶜyē dzēk!wayâ. Wä, g·îlᶜmēsē gwałᴇxs laē k·!ax·ʟᴇnts qa nᴇxʟalēsa dzēk!wayowē lāxa ts!ᴇx·dᴇma lᴇgwīsa. Wä, g·îlᶜmēsē ᶜwīᶜla ts!ᴇx·ᶜīdᴇxs laē wīᶜxᵘwīdᴇq qaᶜs lēx·ᶜīdēq. Wä, g·îlᶜmēsē lā-g·aē ts!ᴇx·aᶜyas lāxa ts!ᴇx·aᶜyē lāxa nᴇgoyâᶜyaxs laē lēx·sᶜᴇndᴇq lāxa ts!ᴇx·dᴇma lᴇgwīsa. Wä, laᴇm gwāła lāxēs ts!ᴇnēnaᶜyē. Wä, lä
35 ăxᶜēdxa ts!āts!ᴇẋᵘsᴇmē ᶜyîmᴇldzōxa mēgwatē qaᶜs paxᶜālisēq lāxa māg·înōdzēlesasa mēgwatē. Wä, lä ăxᶜēdxa ts!ᴇẋᵘstowē tᴇmg·îkᵘ q!ēxałaxa ᶜnᴇmp!ᴇnx·sâwas ᶜwāg·idas lāxᴇns q!wāq!wax·ts!ānaᶜyēx qaᶜs gayaabōdēs lāx ëk·!ᴇbaᶜyasa ᶜyîmᴇldzowē ts!āts!ᴇẋᵘsᴇma. Wä, lä ăxᶜēdxa hëmaxat! ᶜwāsgᴇmē tᴇmg·îkᵘ q!ēxała. Wä, lä wāwiła-
40 łagawēsa g·îlx·dē gaᶜyaabōlidzᴇms lāxa ëk·!ᴇbaᶜyasa ᶜyîmᴇldzowē ts!āts!ᴇẋᵘsᴇma. Wä, lä gaᶜyaabolisas lāxa bᴇnbaᶜyē qa waēsēsa ᶜyîmᴇldzowē ts!āts!ᴇẋᵘsᴇma. Wä, lä ăxᶜēdxa łōq!wē qaᶜs k·aābodēs lāxa bᴇnbaᶜyasa ᶜyîmᴇldzowē ts!āts!ᴇẋᵘsᴇma g·a gwälēg·a (*fig.*).

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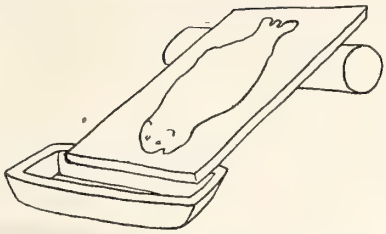
[1] Continued on p. 607, line 9, to p. 608, line 14.



manner: | This dish serves to let the blood run into it. ‖ Then he takes up the seal and puts it on the board with the head | towards the beach, at the lower end of the cutting-board. | Then he takes his butcher-knife and makes a cut under the chin | of the seal down to the collar-bone. He | cuts along each side of the tongue and pulls it out. Then he cuts around ‖ the neck; and when he has cut all around it, he turns the | seal over so that it lies on its belly, and cuts the back of the neck towards | the hind-flippers. The cut goes between the right hind-flipper | and the tail. When his cut passes through the | blubber, he cuts under it towards the ‖ belly of the seal. The shoulder-blade and the fore-flipper remain | with the blubber. When he reaches the cartilage between | the ribs and the lower end of the breast-bone, | he cuts through along it. He follows along and cuts open the | belly. Then the blood begins to run into the dish. Then ‖ he takes hold of the tongue and pulls at it while he cuts with his butcher-knife | underneath the windpipe, and pulls at it, cutting towards the | lower end of the hair-seal, and cutting under the backbone and the diaphragm and | the kidneys. He cuts all this off with the intestines, | liver, and stomach. When he reaches

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Wä, laem k·ak·alasa łōq!wē qa ts!ā$^{\varepsilon}$x^{u}ts!âlatsa elkwa. Wä, lä dāg·îlīsxa mēgwatē qa$^{\varepsilon}$s lä yāgŭdzōts lāq. Wä laem l!āstâła lāxa l!ema$^{\varepsilon}$isē lāx benba$^{\varepsilon}$yasa $^{\varepsilon}$yîmeldzowē ts!āts!ex^{u}sema. Wä, lä ăx$^{\varepsilon}$ēdxēs sex^{u}x·ä k·!āwayâ. Wä, hë$^{\varepsilon}$mis g·îl bex$^{\varepsilon}$ētsō$^{\varepsilon}$sē ăxlas-x·ä$^{\varepsilon}$yasa mēgwatē lāg·aa lāxa wŭq!exāwa$^{\varepsilon}$yas. Wä, lä bēbe-xenōdzendex k·!îlemas qa$^{\varepsilon}$s gelx$^{\varepsilon}$ŭqōdēq. Wä, lä t!ōtsestālax ōxawa$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē lä$^{\varepsilon}$sta t!ōsa$^{\varepsilon}$yasēxs laē łēx·$^{\varepsilon}$īdxa mē-gwatē qa hexwalelīsēxs laē bex$^{\varepsilon}$ēdex ōxlaatâ$^{\varepsilon}$yas gŭyōłela lāx dzēk!wayâs. Wä, lä nāqōdālax hëłk·!ōtsēdza$^{\varepsilon}$yē dzēk!wayâs le$^{\varepsilon}$wa l!ōdzayoxsda$^{\varepsilon}$yē. Wä, g·îl$^{\varepsilon}$mēsē lāx·sâwē bexa$^{\varepsilon}$yas lāxa xŭdzäxs laē sap!ēdeq. Wä, laem gwāgwaaqē sāpa$^{\varepsilon}$yas lāx tek·!äsa mēgwatē. Wä, la k!ŭdedzōya lāq!ŭdenē le$^{\varepsilon}$wa gelq!ayowē lāxa xŭdzas. Wä, g·îl$^{\varepsilon}$mēsē lāg·aē sāpa$^{\varepsilon}$yas lax ăwelgawa$^{\varepsilon}$yas tel-telxba$^{\varepsilon}$yasa gelemē lō$^{\varepsilon}$ teltelxba$^{\varepsilon}$yas ëk·!eba$^{\varepsilon}$yasa xāqasa hăq!wa-yâxs laē negełend bebexsendeq. Wä, hēbenda$^{\varepsilon}$mēsē lā $^{\varepsilon}$yîmł$^{\varepsilon}$īdex tek·!äs. Wä, hë$^{\varepsilon}$mis lā tsax^{u}ts!âlatsa elkwa lāxa łōq!wa. Wä, lā hëem g·îł dax·$^{\varepsilon}$ītsōsē k·!îlemas qa$^{\varepsilon}$s nēxałēqēxs laē bexasēs sex^{u}x·ä k·!āwayo lāx ăwabâ$^{\varepsilon}$yasa pēts!exawa$^{\varepsilon}$yas. Wä, lä nēxax·ax·sämq gŭyōłelas lāx benba$^{\varepsilon}$yasa mēgwataxs bexaax ăwābo$^{\varepsilon}$yasa dogwēłē le$^{\varepsilon}$wa saēłē lō$^{\varepsilon}$ ăwabâ$^{\varepsilon}$yasa gałgēnē. Wä, laem $^{\varepsilon}$wī$^{\varepsilon}$la ăxâlaq le$^{\varepsilon}$wa ts!eyîmē le$^{\varepsilon}$wa t!ēwana le$^{\varepsilon}$wa pōxŭnsē. Wä, g·îl$^{\varepsilon}$mēsē lāg·aa lāxa ăwānâ$^{\varepsilon}$yasa

65 the lower end of the ‖ intestines, he cuts them off. He takes a basket and puts | it down close to where he butchered the seal. He takes the | guts and throws them into the basket. Then he | carries (the basket) down to the beach, and he also carries his butcher- | knife.
70 Then he first cuts off the tongue and puts it down. ‖ He cuts off the heart and the lungs. He | cuts off the liver and kidney, and cuts off the gall and the | milt, and throws them away. Then he cuts off the upper end of the intestines | from the stomach. He cuts along them so as to stretch them out the whole length. | As soon as they are
75 opened out, he squeezes out what is inside of the intestines; ‖ and when they are empty, he puts them down. | Then he does the same with the stomach. As soon as it is empty, | he takes a basket and washes it out. He does not | wash the blood off the tongue, the kidneys, lungs, | and liver, for it is said that the blood gives it a good
80 taste. Then ‖ he puts all into a basket. He washes the empty intestines | and throws them on top of the insides that are in the basket, and also the stomach. | He carries (the basket) up the beach, and puts it down | by the side of the fire. He takes a kettle and
85 places it | by the side of the fire, and he takes a cutting-board ‖ and puts it down by the side of the basket with the insides in it. | Then he

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65 tsˡEyîmaxs laē bEXsEndEq. Wä, lä ăxᶜēdxa lExaᶜyē qaᶜs lä hăng·alisas lāx māg·înōdzēlisasēs ᶜyîmłasEᶜwē mēgwata. Wä, lä ăxᶜēdxa yax·yîg·ïłē qaᶜs lä lExts!ōts lāxa yax·yîg·iᶜlats!ē lExaᶜya. Wā, lä lEnts!ēs lāxa L!Emaᶜisē k·!ōqŭlaq. Wä, laEm dālaEmxēs sEx̣ᵘx·ä k·!āwayâ. Wä, hëᶜmis g·îl t!ōsoyosēda k·!îlEmē qaᶜs g·ēg·alisēs.
70 Wä, lä ēt!ēd t!ōsōdxa ᶜmEk!ŭbâᶜyē ḷEᶜwa kwax̣wa. Wä, lä ēt!ēd t!ōsōdxa t!ēwana ḷEᶜwa gałgēnē. Wä, lä t!ōsōdxa tEX·masē ḷEᶜwa tsälayo qaᶜs ts!EXᶜēdē. Wä, lä t!ōsōdEX ăwanâᶜyasa ts!Eyîmē lāxa pōx̣ŭnsē. Wä, lä bEXEłEnēq qa dāłᶜīdēs lāxēs ᶜwāsgEmasē. Wä, g·îlᶜmēsē lā dElkŭxs laē x·īx·īdēdEq qa ᶜwīᶜlōłts!âwēs g·īts!â-
75 waq. Wä, g·îlᶜmēsē ᶜwīᶜlōłts!âwē g·īts!âwaqēxs laē !Exalīsaq. Wä, lä hēEmxat! gwēx·ᶜīdxa pōx̣ŭnsē. Wä, g·îlᶜEmxaāwisē ᶜwīᶜlōłts!âwē g·ēts!âwäqēxs laē ăxᶜēdxa lExaᶜyē qaᶜs ts!ōx̣ᵘsEmdēq. Wä lāḷa k·!ēs ts!ōx̣ōdEX Elkwäsa k·!îlEmē ḷEᶜwa gałgēnē ḷEᶜwa kwāx̣wa ḷEᶜwa t!ēwana qaxs hëmaaEl ëg·îmsēs Elkwäxs ăxālaē laq. Wä, laEm
80 ăxts!ōts lāxa lExaᶜyē. Wä, lāḷa ts!ōx̣ᶜwīdxa x·īg·îkwē ts!Eyîma qaᶜs lEqEyîndēs lāxa la g·ēts!âxa yax·yîg·iᶜlats!ē lExaᶜya ḷEᶜwa pōx̣ŭnsē. Wä, lä k·!ōxᶜŭsdēsElaq lāxa L!Emaᶜisē qaᶜs lä hăng·alïłaq lāx mag·înwalīsasēs lEgwīłē. Wä, lä ăxᶜēdxa hănx·Lanowē qaᶜs hăng·alīłēs lāxa mag·înwalīłasēs lEgwīłē. Wä, lä ăxᶜēdxa sagŭdzowē ts!ā-
85 ts!ax̣ᵘsEma qaᶜs paxᶜāliłēs lāxa mag·înwalïłasa yax·yîg·īᶜlats!ē lExaᶜya. Wä, lä ăxwŭłts!ōdxa pōx̣ŭnsē qaᶜs lä g·ēxas lāxa onēgwī-

takes out the stomach and puts it in the corner | of the house. He 87
goes back and sits down by the basket, | takes his butcher-knife, and
takes out the tongue, | places it on the cutting-board, and cuts it into
two ‖ pieces lengthwise. He cuts each half in two | lengthwise and 90
puts the pieces into the kettle. He also takes out | the kidneys, puts
them on the cutting-board, | and does the same to them. He cuts
each into four pieces lengthwise. | He takes out the liver, places it ‖
on his cutting-board, and cuts it into pieces, | each strip one finger- 95
width wide is the width of the | cut liver. When it is all cut up,
he throws it into the | kettle; and he takes the lungs, puts them on
the | cutting-board, and he cuts off the heart ‖ and cuts it into four 100
pieces, which he puts into the kettle; and he cuts the | lungs in the
same way as he cut the liver, | and puts it into the kettle. He takes
the intestines | and makes a braid of them, beginning to pull through
one end [I | shall send you a thread to show how the gut is braided].
When ‖ the intestines are four fingers long, | he cuts them off; and 5
he does the same to the rest. | He makes them into braids of the same
length, and throws them into the kettle. | Then he pours water on;
and when it shows over the insides, | he puts the kettle on the fire.

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asēs g·ōkwē. Wä, lä aēdaaqa qa^{e}s lä k!wanolīłaxa lExa^{e}yē. Wä, 87
lä dāx·^{e}īdxēs sEx̣^{u}x·ä k·!awayâ. Wä, laxaē dōłts!ōdxa k·!îlEmē
qa^{e}s g·ēdzōlīłēs lāxa sāgŭdzowē ts!āts!ax̣^{u}sEma. Wä, lä sEx̣^{u}sEnd qa
małts!ēs lāxēs g·îldōlasē. Wä, laxaē małts!Endxa ăpsōdīłē lāxaaxēs 90
g·îldōlasē qa^{e}s ăxts!ōdēs lāxa hănx·Lanowē. Wä, laxaē ăxwŭłts!ōd-
xa gałgēnē. Wä, lāxaē g·īdzōts lāxa sāgŭdzowē ts!āts!ax̣^{u}sEma.
Wä, hëEmxaāwisē gwēx·^{e}īdEq maēmox̣^{u}sendEq lāxēs g·îldolasē
lāxa ^{e}nāł^{e}nEmē. Wä, laxaē ăxwŭłts!ōdxa t!ēwana qa^{e}s g·īdzōdēs
lāxēs sāgŭdzowē ts!āts!ax̣^{u}sEma. Wä, lä sEsE^{e}x̣^{u}sEndEq qa ^{e}nāł- 95
^{e}nEmdEne laxEns q!wāq!wax·ts!āna^{e}yēx yîx ăwâdzEwasasa t!ēwa-
näxs laē sāg·îkwa. Wä, g·îl^{e}mēsē ^{e}wī^{e}wElx·sExs laē ăxts!ōts lāxa
hănx·Lanowē. Wä, laxaē ăx^{e}ēdxa kwax̣wa qa^{e}s ăxdzōdēs lāxa
sāgŭdzowē ts!āts!ax̣^{u}sEma. Wä, lä sak·ōdxa ^{e}mEk!ŭbâ^{e}yē. Wä,
mōx̣^{u}sendEq qa^{e}s ăxts!ōdēs lāxa hănx·Lanowē. Wä, laxaē sEsa^{e}x^{u}- 100
sEndxa kwāx̣wa lāxēs gwēx·^{e}idaasaxa t!ēwanäxs laē sEx^{e}wīdEq.
Wä, lāxaē ăxts!ōts lāxa hănx·Lanowē. Wä, lä ăx^{e}ēdxa ts!Eyîmē
qa^{e}s q!ał^{e}ēdēq qa q!Elkwēs lāxēs âēnēEm nēxsâlax ōba^{e}yas. (Hë-
łaxs^{e}EmLenLas gwäłasasa ts!Eyîmaxs laē q!Elkwa.) Wä, g·îl^{e}mēsē
mōdEn lāxEns q!wāq!wax·ts!āna^{e}yēx, yîx ^{e}wāsgEmasasa q!Elkwē ts!E- 5
yîmxs laē t!ōts!EndEq. Wä, laxaē et!ēdxa waōkwē. Wä, lä hë^{e}staEm
ăwâsgEma q!Elkwē ts!Eyîma. Wä, lä ăxts!ōts lāxa hănx·Lanowē.
Wä, lä gŭq!Eqasa ^{e}wapēlaq. Wä, g·îl^{e}mēsē t!EpEyaxs laē hănx·-
LEnts laxēs lEgwīłē. Wä, lä lEnts!ēs lāxa L!Ema^{e}isē dālaxēs

10 Then he goes down to the beach, carrying his ‖ butcher-knife, to the place where he left the singed seal. He cuts off | a strip one finger wide of the | blubber, beginning at the neck of the seal, | and following the line where he cut it open down to the back; and when it comes off, | he carries it up; and he also takes up the dish of blood. Then 15 he coils the ‖ blubber on the cutting-board and cuts it into pieces | four finger-widths in length. After | the insides have been boiling quite a while, he puts the blubber into the water. | He takes another kettle and washes it out. When | it is clean, he pours water into it 20 until it is half full. ‖ Then he puts it on the fire. He takes some water and pours it into the | blood in the dish. He stirs it; and when it is well mixed, he pours | it into the water in the new kettle that he put on, | and he stirs it again. He watches it closely. | He stirs it for 25 a while, and looks at the end of his stirrer. ‖ When the blood changes color, he takes it off | the fire. He does not let it boil up. Then the "blood-soup" is done, | for that is its name. An expert | cook boils the soup this way. If he is inexperienced, he lets it boil up. | Then 30 it is cooked too much, and the ‖ boiled blood goes down, and there is only water on top. | If the cook is experienced, it is thick. When it is done, he takes the kettle | off the fire, and he also takes off the kettle

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10 sEẋᵘx·ä k·!āwayâ lāx ăxāsasa ts!Enkwē mēgwata. Wä, lä dEnē-k·ōdxa ᵉnEmdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwādzEwasasa xŭdzē. Wä, laEm g·äg·îLElē dEnēk·aᵉyas lāx ōxawaᵉyasa mēgwatē la māg·îłEnē ᵉyîmlasē lāq qaᵉs lä hēxsdEndālaq. Wä, g·îlᵉmēsē lāwäxs laē dālaq. Wä, hëᵉmēsa Elẋᵘts!âla łōq!wa qaᵉs lä q!Elōdzōlīłaxa 15 xŭdzē lāxa sāgŭdzowē tsāts!aẋᵘsEma. Wä, lä sEsEẋᵘsEndEq qa mōdEnēs ăwâsgEmasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, hët!a la gēg·îlīł maEmdElqŭlēda yax·yîg·īłaxs laē ăxstEntsa xŭdzē lāq. Wä, lä ăxᵉēdxa ōgŭᵉla hănx·Lanowa qaᵉs ts!ōẋŭg·îndēq. Wä, g·îlᵉmēsē ēg·îg·axs laē gŭxts!ōtsa ᵉwāpē lāq qa nEgoyoxsdalīsēxs laē hănx·-20 LEnts lāxa lEgwīłē. Wä, lä ăxᵉēdxa ᵉwāpē qaᵉs gŭq!Eqēs lāxa łExᵘts!âla Elkwa qaᵉs xwēt!ēdēq. Wä, g·îlᵉmēsē lElgōxs laē gŭq!Eqas lāxa ᵉwābEts!âwasa ālē hănx·LEndayōs hănx·Lanowa. Wä, lāxaē xwēt!ēdEq. Wä, laᵉmēsē âlak·!āla la q!āq!alālaq. Wä, lānaẋwa yāwasᵉīd xwēt!ēdEq qaᵉs dōxᵉwīdēx ōbaᵉyasēs xwēdayowē. 25 Wä, g·îlᵉmēsē k·!ēẋᵘwīdēda Elkwäxs laē hēx·ᵉidaEm hănx·sEndEq lāxēs lEgwīłē. Wä, laEm hëwäxa mEdElxᵉwīdExs laā L!ōpa Elẋᵘ-stag·iᵉlakwa qaxs hëᵉmaē LēgEmsē. Wä, hēEm gwēg·ilatsa ëg·îlwatē Elẋᵘstag·iᵉlakwa. Wāx·ida ᵉyäg·îlwatē, lä hëłq!alāq mEdElxᵉwida. Wä, hëx·ᵉidaᵉmēsē q!ōłtsēᵉsta. Wä, laEm hëx·ᵉidaᵉma 30 L!ōpē Elkᵘ lā ᵉwīᵉla ᵉwunsᵉīda. Wä, âᵉmēs lā q!ōkŭyālēda ᵉwāpē, wāx·īda ëg·îlwatē lä gEnk·a. Wä, g·îlᵉmēsē L!ōpExs laē hănx·sanowēda hănx·Lanowē lāxa lEgwīłē. Wä, lāxaē hănx·sEndxa yax·yî-

with the | insides. He takes a short board | and puts it down by the side of the kettle containing the insides. || Then he takes his tongs and lifts out the insides. He | puts them on the board. When they are all there, he takes | the board and puts it on a long split cedar-board, which he | lays down in front of those who are to eat the insides (of the seal). | After this has been done, he sits down by the side of the board. He takes a || piece of blubber, and a piece of the tongue, | kidney, liver, | lungs, heart, and | also a piece of the braided intestines. He does | in the same way for all of those who are to eat the insides. || As soon as he has put down a number equal to that of the | men, he takes up the boards and puts them in front of those who are to eat the insides. | Then he puts them down. As soon as they are all there, | he takes spoons and gives them to those who are to eat | the insides; and he carries the kettle with boiled blood || and puts it down in front of those who are to eat the "blood-soup," for | that is its name. Then they eat the insides, | and they eat with spoons the soup. Generally they | eat with spoons both the blood-soup and insides. | As soon as they have eaten, they go out. Only || chiefs are invited to eat the insides of seals. Generally | blood-soup is given with it. That is all about this. |

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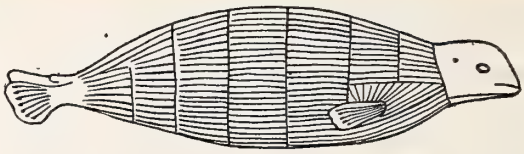
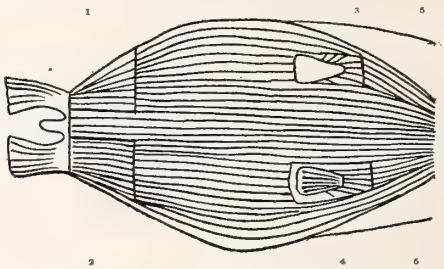
g·iłiᶜlats!ē hănx·Lanowa. Wä, lä ăxᶜēdxa łEgŭdzōwē ts!āts!aẋᵘsEmē qaᶜs paxᶜālīłēq lāx māg·înwalīłasa yax·yîg·īłiᶜlats!ē hănx·Lanowa. Wä, lä ăxᶜēdxēs ts!ēsLāla qaᶜs łEẋᶜwīdēxa yax·yîg·īłē qaᶜs lä łEgŭdzōts lāxa łEgŭdzowē. Wä, g·îlᶜmēsē ᶜwīᶜladzōdExs laē ăxᶜēdxa yāgŭdzowē g·îldEdzō ts!ēq!adzo łat!aakᵘ k!wāgEdzō saōkwa qaᶜs lä pāxdzamōlīłas lāxa yāx·yîg·īłg·îLaxa yāx·yîg·īłē. Wä, g·îlᶜmēsē gwālᶜalīłExs laē k!ŭnxElīłaxa łEgŭdzowē. Wä, ăxᶜēdxa ᶜnEmts!aqē xŭdza ẓEᶜwa ᶜnEmē g·ayōł lāxa k·!îlEmē ẓEᶜwa g·āyōłē lāxa gałgēnē ẓEᶜwa ᶜnEmē g·ayōł lāxa t!ēwana ẓEᶜwa ᶜnEmē g·ayōł lāxa kwāẋwa ẓEᶜwa ᶜnEmē g·ayōł lāxa ᶜmEk!ŭbâᶜyē. Wä, hëᶜmisā ᶜnEmts!aqē lāxa q!Elkwē ts!Eyîma. Wä, lä ᶜnaẋwa Em hë gwālē ăxᶜālēlEmas qaēda waōkwē yax·yîg·īłg·Ełxa yāx·yîg·īłē. Wä, g·îlᶜmēsē q!wāłxogEmalōłē ăxᶜalēlEmas lāx ᶜwāxaasasa bēbEgwānEmaxs laē dāg·îlīłaq qaᶜs lä ăxdzamōlīłasa yaxyîg·īłē lāxa q!EsāLa. Wä, laEm g·ēdzōlīłElas lāxa yāgŭdzowē. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē ăxᶜēdxa k·āk·Ets!Enaqē qaᶜs k·āsᶜidēs !āxa yax·yîg·īłg·ELaxa yax·yîg·īłē. Wä, lä k·!ōqŭlīłxa Elẋᵘstag·iᶜlats!ē hănx·Lanowa qaᶜs lä hănx·dzamolīłas lāxa Elẋᵘᶜaẋᵘ Laxa Elẋᵘstag·iᶜlakwē qaxs hëᶜmaē ẓēgEmsē. Wä, lax·daᶜxwē q!Esᶜīdxa yax·yîg·īłē. Wä, lanaẋwē ᶜyōsᶜīd lāxa Elẋᵘstag·iᶜlakwē. Wä, la hëᶜmEnāłaEm ᶜwāᶜwilaa ᶜyōsᶜīdxa Elẋᵘstag·iᶜlakwaxs ẓEᶜwa yāx·yîg·īłaxs yāx·yîg·īłaē. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laē hōqŭwElsa yîxs lēx·aᶜmaēda g·īg·îgămaᶜyē LēᶜlālasO qa lä g·îlgEsEx yāx·yîg·īłasa mēgwatē. Wä, laᶜmasa Elẋᵘstag·iᶜlakwē lāq. Wä, laEm gwāł lāxēq.



57 The blubber of the hair-seal is cut after the manner of this sketch of a seal. | If there are from four to ten seals, and when | a seal-feast is given to not very many people, then the blubber is cut‖ 60 the whole length of the seal. When there are from eighty to a hundred, | they give a feast of blubber to many tribes. That is a great seal-feast. | Then they cut off the blubber from the meat (as in skinning deer). | It is spread open, and the blubber is cut from one end to the other, in this way:|



1 and 2, the hind-flippers, are given to the young chiefs; ‖ 65 3 and 4, the fore-flippers, are given to the next ones; | and the chest (5) is given to the head chiefs. | The long strips of blubber are given to the | common people. As soon as a | man receives a long strip of 70 blubber, he stands up in the house, ‖ takes it and puts it around his neck, and at once he bites the blubber | from the skin, and bolts it, for they try to eat quickly the | blubber of the skin; and when they have swallowed all the blubber, | they throw away the skin and ask for another | long strip of blubber; and when 75 it is given to them, they ‖ put it around the neck, and they

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57 G·aem gwałaats xŭsēlaᶜyē lāxa mēgwatē g·ada mēgwatbōłak k·!ataᶜya (*fig.*) yîxs mōsgemaēda mēgwatē ḷōxs neqasgemaᶜē yîxs sakwīlaseᶜwaē qaēda k·!ēsē q!ēnem bēbegwānema. Wa, lāḷa hayōlisē 60 xŭsēlaᶜyasa mēgwataxs małgŭnałtsemg·ustâᶜē ḷōx lak·!endaē, yîxs dōkŭlīlaxa q!ēnem lēlqwălalaᶜya. Wä, hëem ᶜwālas sakwēlēxa mēgwatē. Wä, âᶜmēsē sāpoyewē xŭsenaᶜyasa mēgwatē lāxēs eldzē. Wä, lä lep!alīdzema qaᶜs hăyîmbendē xŭsēlaseᶜwa g·a gwałēga (*fig.*).

Wä, laem yaq!wēmasa ałōᶜstâ g·īg·îgămaᶜya (1) ḷōᶜ (2) xa dzē-65 k!wayowē. Wä, hëᶜmis yaq!wēmasa māk·îläqē (3) ḷōᶜ (4) gelq!ayowē. Wä, hëᶜmis yaq!wēmasa xamagemaᶜyē g·īg·îgămaᶜya (5) hăq!wayowē. Wä, la yāxᶜwīdayowēda g·îlsg·îlstowē xŭsēᶜlakᵘ lāxa bēbegwānemq!ālamē. Wä, hëᶜmaaxs laē yaxᶜwītseᶜwa ᶜnāłᶜnemōkwē begwānemsa g·îlsg·îlstowē xŭsēlakwa, wä, lä hëx·ᶜidaem ḷaxᶜŭlīła 70 qaᶜs dāx·ᶜidēq qaᶜs qenxōdēs. Wä, lä hëx·ᶜidaem q!ek·âlaxa xŭdzē lāxa k!ŭdzēg·aᶜyē qaᶜs mek·ēq lāxēs hahanakwap!aēnaᶜya q!ek·âlaxa xŭdzē lāxa k!ŭdzēg·aᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlâwē xŭdzäxs laē ts!exalīłxa k!ŭdzēg·aᶜyē qaᶜs ēt!ēdē dāk·!āla qaᶜs yāxᶜwītseᶜwasa g·îlsg·îlstowē xŭsēᶜlakwa. Wä, g·îlᶜmēsē yāxᶜwītseᶜwaxs laē ēt!ēd 75 qenxōts. Wä, lāxaē ēt!ēd q!ek·âlaxa xŭdzē qaᶜs mek·ēq. Wä,

again bite off the blubber and bolt it. | Those who are experts can eat six long strips of blubber. | Then they have enough; and (whoever does that) is proud of having eaten so much, for he is | an expert. Not everybody is expert at bolting it; | but the chiefs do not eat fast, as they eat the limbs. This ‖ is called "feast of long strips of blubber." It is the great feast | given of many seals. When it is done, they go out. | Then those who have bolted the seal go and wash themselves, for they are quite | covered with oil, because they had the blubber around the neck. That is | all about this. ‖

Seals are also boiled with stones in the same way as | horse-clams are boiled. The only difference is, that they do not dig a hole | for heating the stones when steaming the seal. When the fire is lighted under it, | and it has burned out, (the owner) calls some men of his numaym | to bring many oil-boxes. They ‖ put them down by the side of the heated stones, so that they stand close together, | in this way.[1] When this is done, they take large buckets | and go to draw water. The man pours it into the oil-boxes. | When they are less than half full, he stops. Then he takes the long | tongs, sometimes four, and he takes one ‖ mat for each oil-box. When these are all | ready and the stones are red-hot, the | young men of his numaym take the tongs,

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lēda ëg·îlwatē ᶜnāłᶜnEmp!Ena q!EL!Ets!axk·!Esxa g·îlsg·îłstowē xŭsēᶜlakŭxs laē pōłᶜida. Wä, la LEmqē nâqaᶜyasēxs q!ēk·!Esaēxa ëg·îlwatē qaxs k·!ēsaē ᶜnaxwa ëg·îlwata bEgwānEmē mEk·aq. Wä, lāḶēda g·īg·îg̣ămaᶜyē ex·îm haᶜyalag·îlīł q!Esaxa ḶasḶala. Wä, hëEm Ḷēg̣adEs dōkwasEᶜwasa g·îlsg·îlstowē xŭsēᶜlakwaxa ᶜwālasē sakwēlaxa q!ēnEmē mēgwata. Wä, g·îlᶜmēsē g̣wāłExs laē hōqŭwElsa. Wä, hëx·ᶜidaᶜmēsē la laᶜstax·daᶜxwēda mēmEk·!ēnoxwē qaxs ᶜnāxwaᶜmaē q!Elsēs ōgwīdaᶜyē qaxs qEnxâlaaxa xwēxŭsēᶜlakwē. Wā, laEm g̣wāł laxēq.

HëEm g̣wäłē t!ēqwapaᶜyē qa q!ōᶜlasxa mēgwatē, g̣wäłaasasa ᶜnEk·äxa mEt!ānaᶜyē. Lēx·aᶜmēs ōgŭᶜqałayōsēxs k·!ēsaē ᶜlāpᶜwŭłts!Ewakwa yîx t!ēqwapaᶜyē qa q!ōᶜlasxa mēgwatē. Hëᶜmaaxs laē tsēnabEwakᵘ. Wä, g·îlᶜmēsē x·īqostâxs laē Lēᶜlālaxa g·ȧyōłē lāx ᶜnEᶜmēᶜmotasa sakwēlaLaxa mēgwatē qa ăxᶜēdēsēxa q!ēnEmē k·!ēk·!îmyaxḶa qaᶜs lä mExElsElas lāxa māg·înwalasasa t!ēqwabEkwē qa mEmk·ōlsēs g·a g̣wäłēga[1]. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxēs ăwāwē naEng̣ats!ä qaᶜs lä tsä lāxa ᶜwāpē qaᶜs lä gŭxts!âlas lāxa k·!ēk·!îmyaxḶē. Wä, g·îlᶜmēsē bEnk·!ōłts!ēxs laē g̣wāła. Wä, lä ăxᶜēdxa g·îlsg·îlt!a k·!ēk·!îpLālaa, ᶜnāłᶜnEmp!Enaē mōts!aqa. Wä, hëᶜmisa ᶜnałᶜnEmē łEᶜwēᶜ qaēda ᶜnałᶜnEmsg̣Emē k·!ēk·!îmyaxḶa. Wä, g·îlᶜmēsē ᶜwīᶜla g̣wāłałaxs laē mēmEnłtsEmx·ᶜīdēda t!ēsEmaxs laē hëx·ᶜidaEm ăxᶜēdē hăᶜyā'łᶜäs ᶜnEᶜmēmotasxa k·!ēk·!îpLalaa qaᶜs k·!îp!īdēs lāxa x·īx·îx-

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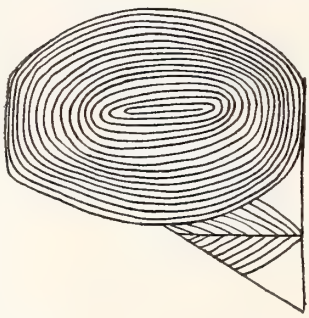
[1] Six boxes side by side; opposite the middle of the fire, about two feet away from the fire.

pick up the red-hot | stones, and throw them into the water in the
200 oil-boxes. | When the water begins to boil, they take ‖ long strips of
blubber and throw them into the boiling | water. When the boxes
are nearly full, they take the tongs, | pick up the red-hot stones, and
put them on top of the | blubber that they are steaming. When the
water is boiling hard | in the oil-boxes, they take the mats and spread
5 them ‖ over them, so that the water does not boil over. Then the young
men leave them. | Afer the water has been boiling a while, they go to
look at them; | and when it stops boiling, they take off the mats and
put them away. | They take cutting-boards and lay them down back
10 of the | oil-boxes. They take the tongs, and ‖ take out the blubber
and place it on the cutting-boards. | When it has all been taken
out, the young men call those who are to
eat it. | I spoke about this on page 458
of this writing. | They cut the blubber
length- wise. When | there are more than a
hundred seals, they cut it spirally, in
15 this way: so that it is ‖ one long strip of
blubber. This is done when two rival
chiefs try to give great seal-feasts to out-
do each other. Two | chiefs of one
tribe do this; and the long strip is
given | to the speaker of the rival



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98 sEmāla t!ēsEma qa^{c}s lä k·!îpstālas lāxa ^{c}wābEts!âwasa k·!ēk·!îm-
yaxḶa. Wä, g·îl^{c}mēsē ^{c}nāx̣wa la maEmdElqŭlaxs laē ăx^{c}ēdxa
200 g·îlsg·îlstowē xŭsē^{c}lakwa qa^{c}s ăxstEndēs lāxa mạEmdElqŭla
^{c}wāpa. Wä, g·îl^{c}mēsē Elāq qōt!axs laē ăx^{c}ēdxa k!îpLāla qa^{c}s
k·!îp!ēdēs lāxa x·īx·îxsEmāla t!ēsEma qa^{c}s lē k·!îpEyîndālas lāxa
xŭsē^{c}lakwē q!ōłasō^{c}s. Wä, g·îl^{c}mēsē âlak·!āla la maEmdElqŭla
^{c}naxwēda k·!ēk·!îmyaxḶaxs laē ăx^{c}ēdxa łēElwa^{c}yē qa^{c}s LEpEyîndālēs
5 lāq qa k·!ēsēs mEdElx^{c}wŭłtâle ^{c}wāpaläs. Wä, â^{c}mēsē la bawēda
hă^{c}yāł^{c}äs. Wä, g·îl^{c}mēsē gēg·îls maEmdElqŭlaxs laē dōx^{c}wīdEq.
Wä, g·îl^{c}mēsē gwāł mEdElqŭlaxs laē ăx^{c}ēdxa łēElwa^{c}yē qa^{c}s g·ēxēq.
Wä, lä ăx^{c}ēdxa ăwâdzowē ts!āts!ax̣^{u}sEma pax^{c}alēsēq lāx āLanâlisasa
k·!ēk·!îmyaxḶa. Wä, lax·da^{c}xwē ăx^{c}ēdxa k·!ēk·!îpLālaa qa^{c}s sawō-
10 ^{c}stEndēs lāxa xŭsē^{c}lakwē, qa^{c}s lä sēdzōdālas lāxa sēdzowē ts!āts!ax̣^{u}-
sEma. Wä, g·îl^{c}mēsē ^{c}wī^{c}ladzōdExs laē Lē^{c}lālēda hă^{c}yāł^{c}äxa q!E-
sāLē. Wä, hë^{c}mēsEn wāłdEm lāx (458) xsa k·!ādEkwa. Laē âEm
hăyîmx·sEntsō^{c} sEsEx̣^{u}sEntsE^{c}wa lāxēs g·îldōlasē. Wä, g·îl^{c}mēsē
hăy̆āqax lāk·!endēda mēgwataxs, wä la sEx̣^{u}sē^{c}stālasE^{c}wa g·a g̣wäłēg·a
15 (*fig.*) qa g·îlsg·îlstowēs xŭsē^{c}lakwa, yîxs sakwēlap!aēda ^{c}wāx·sēk·!Esē
g·īg·igămēsa ^{c}nEmsgEmakwē lēlqwălaLa^{c}ya. Wä, hë^{c}mis yāx^{c}wīda-
yōxa ăyîlkwasa ăpsēk·!Esē g·īg̣ăma^{c}ya sEnāla g·îlt!a xŭsē^{c}lakwa

chief. A whole length of blubber | is coiled into the feast-dish. 18
Then they pour | olachen-oil on it, and place it in front of the
speaker. Then he arises, ‖ takes one end of the blubber, and 20
puts it around his neck. | He bites off the blubber from the
singed skin and swallows it. If he | is an expert at bolting
it, he eats almost three | fathoms of blubber. If he is not
expert, he can not | eat more than one-half of a fathom. Then
he gives up. Then the speaker of the chief just promises a
seal-feast. ‖ They do not cut the blubber spirally | to give it 25
to those who do not belong to the rival chief. They only receive
strips of blubber cut | lengthwise, cut as written on page 458. | They
also put the blubber around their necks and bolt it. | They do not
pour oil on it, for they only pour oil on the blubber given to the ‖
speaker of the rival chief. As soon as they finish, | they go out and 30
vomit all behind the house, | for it really makes one feel squeamish.
After finishing, they wash themselves | in hot water and urine.
That is all. |

Steamed Seal-Meat.—Steaming of seal and porpoise is done in the 1
same way, | on heated stones, as clams are steamed. | The only
difference is that | skunk-cabbage and many hemlock-branches are
taken and are put down by the side of the ‖ red-hot stones. When 5
the coals are taken away from the | red-hot stones, the hemlock-

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yîxs laē q!ELx̣ᵘts!â lāxa łōqŭlīłē. Wä, hëᶜmis la k!ŭq̣EyaakᵘsA 18
L!ēᶜna. Wä, g·îlᶜmēsē lā k·āg̣EmlīlEm lāxa ăyîlkwaxs laē Ḷāxᶜŭ-
lītła qaᶜs dābEndēx ōbaᶜyasa xŭsēᶜlakwyē qaᶜs qEnxōdēsēxs laē 20
q!Ek·âlax xŭdzäs lāxa k!ŭdzēg·aᶜyē qaᶜs mEk·ēq. Wä, g·îlᶜmēsē
ëg·îlwata hë gwēg·ilaxs laē hălsElaEm k·!ēs yūduxᵘp!Enk· laxEns
bāLax, yîx hăᶜmaakwas. Wäx·a ᶜyäg·îlwatē; wä, la k·!ēs nEq!Ebōdē
hămx·ᶜītsEᶜwasēxs laē yāx·ᶜida. Wä, âᶜmēsē la qasâ mēgwatxa,
yîxa ayîlkwasa g·īg̣ămaᶜyē. Wä, lāḶa k·!ēs sEx̣ᵘsēᶜstāłakwē yīya- 25
q!wēmasa k·!ēsē ăpsäk·!Etsa g·īg̣ămaᶜyē qaxs nEqaōlisaē sākwaᶜya
g·îlsg·îlstowa xŭsēᶜlakwē hë gwäłē sākwaᶜyasa k·!adEdzâᶜyax 458.
Wä, lā qEnxōdaEmxaasa xŭdzē. Wä, laxaē mEk·aEmxaaq. Wä,
lā k·!ēs k!ŭnq!Eg̣Ekᵘsa L!ēᶜna qaxs lēx·aᶜmaē k!ŭnq!Eg̣Ekwē łōqŭlās
ăyîlkwasa ăpsak·!Esē g·īg̣ămaᶜya. Wä, g·îlᶜmēsē g̣wāłExs laē 30
hëx·ᶜidaEm hōqŭwElsa qaᶜs lä hōxᶜwīts lāx āLanâᶜyasēs g·ōkwē
qaxs âlak·!ālaē ts!Enk!ŭlEma. Wä, g·îlᶜmēsē g̣wāłExs laē laᶜstEx·ᶜīda
lāxa q!ōłtaakwē ᶜwāpa ḶEᶜwa kwäts!ē. Wä, laEm gwāła.

Steamed Seal-Meat.—ᶜnEg·îkᵘ mēgwata; yîxs hëᶜmaē g̣wäłēda 1
t!ēqwapaᶜyē qa ᶜnEg·asxa mēgwatē ḶEᶜwa k·!ōlōt!ē g̣wäłaasasa ᶜnEg·a-
saxa mEt!ānaᶜyē. Wä, lēx·aᶜmēs ōg̣ŭqałayosēxs laē ăxsEᶜwa k·!E-
k·!aōk!wa ḶEᶜwa q!ēnEmē q!wāxa qaᶜs lä ăxnōlīdzEm lāxa la
x·ᶜx·îxsEmāla t!ēsEma. Wä, g·îlᶜmēsē ᶜwīᶜloqâwēda g̣ŭlta lāxa x·īx·îx- 5
sEmāla t!ēsEmxs laē ăxᶜētsEᶜwēda q!waxē qaᶜs xEsᶜalōdālayîwē lāx

branches are put | on top of the hot stones; and when there is a thick layer, they | spread the skunk-cabbage over the hemlock-branches. They stop when there is | one layer. Then the man takes the pieces of seal-meat, ‖ places them on the skunk-cabbage, and when they are all on, he | takes sharp cedar-sticks and pokes holes in the skunk-cabbage, so that | there are holes in it for the water and steam to pass through. | After this has been done, he takes strips of blubber | which he has cut as described on page 458. He spreads them ‖ over the pieces of meat. After they have been spread, he takes | mats and puts them down next to the place where he is going to steam the seals. | Each one of four young men takes a large bucket filled with fresh water, | and he pours it | over the cut seal-meat. Then other ‖ young men take up the mats and cover (the meat) with them. I think | they keep it there for three hours. After this time | it is done. Now it is done. Then they take off the mat cover | and spread it that it may get dry, and also so that the steamed | seal may cool off. Then they take short boards, ‖ put them down, and then they do as I described before. | They put the cooked meat on the boards and they eat it. | That is all about this. |

Seal-Head.—Now only the head is left, which is given to the steersman | of the seal-hunter. They do not cut off the head | until the

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ōkŭyaᶜyasa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᶜmēsē wâkŭxs laē ăxᶜēdxa k·Ek·!aōk!wa qaᶜs LEPEyîndālēs lāxa q!waxē. Wä, âᶜmisē ᶜnEmx·dzEkwāłaxs laē gwāła. Wä, lä ăxᶜēdxa SESEẋᵘsaakwē Eldz qaᶜs ăxdzōdēs lāxa k·!Ek·!aōk!wa. Wä, g·îlᶜmēsē ᶜwīᶜladzōdExs laē ăxᶜēdxa ëx·ba k!waᶜxLāwa qaᶜs L!Enxsalēs lāxa k·!Ek·!aōk!wa qa kwakwōdzEwē qa g·ayîmx·sâlatsa ᶜwāpē ḶEᶜwa k·!āłEla. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa SESEẋᵘsaakwē xŭsēᶜlakᵘ hë gwāłē sākwaᶜya k·!adEdzâyax 458 k·!ādEkwa qaᶜs LEPEyîndēs lāxa sāg·îkwē ELdza. Wä, g·îlᶜmēsē ᶜwīᶜla lā LEPEyēxs laē ăxᶜēdxa łēElᶜwaᶜyē qaᶜs ăxᶜElsēs lāx māg·înwaᶜyasa ᶜnEk·asōLē mēgwata. Wä, lä ăxᶜēdxa mōsgEmē ăwā naEngats!ē qōqŭt!axa ᶜwEᶜwā'p!Emē q!wāłxEwEgwēsa mōkwē hăᶜyāłᶜa. Wä, lax·daᶜxwē tsādzELEyînts lāx ōkŭyaᶜyasa SESEẋᵘsaakwē mēgwata. Wä, hëx·ᶜidaᶜmēsa waōkwē hăᶜyāłᶜa dāx·ᶜīdxa łēElᶜwaᶜyē qaᶜs nāsᶜidēs lāq. Wä, lEn k·ōtaq yūduẋᵘts!agELElag·ila lāxa q!āq!alak·!ayaxEns ᶜnāläqē ᶜwāᶜwats!aasasēxs laē L!ōpa. Wä, laᶜmē L!ōpa. Wä, laᶜmē !ēt!ētsEᶜwēda nayîmē qaᶜs LEp!ālidzEmē qa lEmẋᶜwidēs. Wä, hëᶜmis qa k·ak·oẋᶜwidalīsa ᶜnEg·îkwē mēgwata. Wä, lä ăxᶜētsEᶜwēda ᶜwādzowē ts!āts!aẋᵘsEma qaᶜs paxᶜalīsēq. Wä, âᶜmēs la nEgEłtōdxEn g·ag·îlēyē wāłdEmaxs laē sēdzoyo lāxa sēdzōwe ts!āts!aẋᵘsEma Ḷōᶜxs laē q!EsᶜētsEᶜwa. Wä, laEm gwāł lāxēq.

Seal-Head.—Lēx·aEm lēda x·ōta yîxs hëᶜmaē k!waxḶā'yanEmsa k!waxḶaᶜyasa hănL!ēnoxwaxa mēgwatē, yîxs āłᶜmaē qāx·ᶜītsōxs

hair has been singed off. Then it is given to the steersman. If | 3
there are many seals, the hunter does not give the head to his ‖
steersman, but he pays him five pairs of blankets for | one hundred 5
seals, which are equal to five dollars; for | the head is always left on
the body when there are many hair-seals. When | they let the chief
buy the seal, then the head is cut off, and | it is given to the old
people, for it is never given with the ‖ meat in a seal-feast. The 10
old people just take off the blubber of the head | and cut it into strips,
in this manner: It is just put into a | kettle, water is
poured into it, and the kettle is put on the | fire of the
house. It takes a long time to boil it before it is
done. | When it is done, the boiled head is taken off
the fire. ‖ They take a small dish and put it down alongside of 15
the kettle with boiled head. | They take tongs and take hold of
the | blubber of the boiled heads, and put it into the small dish. |
When it is all in, they take dried halibut, break it into pieces, and
put it into | another small dish. Now it is to be eaten with the
strips of blubber of the ‖ boiled seal-head. If there is no dried hali- 20
but, dried salmon is eaten | with it; and the dried salmon and dried
halibut are eaten with strips | of blubber which is not eaten at the
great seal-feast which is given when there are many seals. | This is

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laē gwāł ts!EX·āSE$^{\epsilon}$wa qa$^{\epsilon}$s lä ts!EWē lāxa k!waxḷa$^{\epsilon}$yē. Wä, g·îl- 3
$^{\epsilon}$mēsē q!ēNEma mēgwataxs laē yäx·stōdzEmsa hănL!ēnoxwē lāxēs
k!waxḷa$^{\epsilon}$yē. Wä, â$^{\epsilon}$misē hăłāqa yîsa SEK·!axsa p!ElxElasgEm qaēda 5
lāk·!endē mēgwata $^{\epsilon}$NEmāx·îs ḷō$^{\epsilon}$ SEK·!asgEm dāla, qaxs hëmENā-
ła$^{\epsilon}$maē ăxāłēda ăx·ōtaxs q!ēNEmaēda mēgwatē. Wä, g·îl$^{\epsilon}$mēsē lāyî-
wēda mēgwatē ḷāxa g·īgăma$^{\epsilon}$yaxs laē hëx·$^{\epsilon}$idaEm qax·$^{\epsilon}$īd qa$^{\epsilon}$s ts!E-
$^{\epsilon}$wēs x·ōtäs lāxa q!ŭlsq!ŭlyakwē qaxs k·!ēsaē lāyowēnōx lāxa sa-
kwēläxa mēgwatē. Wä, â$^{\epsilon}$mēsa q!ŭlsq!ŭlyakwē sapōdEx xŭtsEma- 10
$^{\epsilon}$yas qa$^{\epsilon}$s xŭsēlax·$^{\epsilon}$īdēq g·a gwałēg·a (*fig.*). Wä, â$^{\epsilon}$mēs la ăxts!ōts lāxa
hănx·Lanowē qa$^{\epsilon}$s gŭq!Eqēsa $^{\epsilon}$wāpē lāqēxs laē hănx·LEnts lāx lE-
gwīłasēs g·ōkwē. Wä, la$^{\epsilon}$mēsē gēg·îlīł maEmdElqŭlaxs laē L!ōpa.
Wä, g·îl$^{\epsilon}$mēsē L!ōpExs laē hănx·sEndxēs x·ōtstag·i$^{\epsilon}$lats!ē hănx·Lanowa.
Wä, lä ăx$^{\epsilon}$ēdxa łāloḡŭmē qa$^{\epsilon}$s k·āg·alīłē lāxa māg·înwa!īłasa x·ōtsta- 15
g·i$^{\epsilon}$lats!ē hănx·Lanowē. Wä, lä ăx$^{\epsilon}$ēdxa ts!ēsLāla qa$^{\epsilon}$s k·!îp!īdēs lāxa
xŭtsEma$^{\epsilon}$yasa x·ōtstag·i$^{\epsilon}$lakwē qa$^{\epsilon}$s lä k·!îpts!ōts lāxa łāloḡŭmē. Wä,
laē g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$laxs ăx$^{\epsilon}$ēdxa k·!āwasē qa$^{\epsilon}$s lä k·!ōpts!ōts lāxa ōgŭ-
$^{\epsilon}$la$^{\epsilon}$mē łāloḡŭma. Wä, la$^{\epsilon}$mē mayîmnōx̣^{u}LEs lāxa xŭtsEma$^{\epsilon}$yasa
x·ōtag·i$^{\epsilon}$lakwē. Wâ, g·îl$^{\epsilon}$mēs k·!eâs k·!āwatsēxs laē xamasē mayîmas 20
lāq. Wä, lāxaa mayîma xamasē ḷE$^{\epsilon}$wa k·!āwasē lāxa g·îlsg·îlstowē
xŭsē$^{\epsilon}$lakŭxs māmōtaē lāxa $^{\epsilon}$wālasē sakwēlaxa q!ēNEmē mēgwata.

23 called "eating seal-heads," what I am | describing now. That is all about the seal. ||

1 **Whale.** (A whale found dead on the beach).—When | the hunter finds a dead whale, he goes home to his | house; and when he comes to the beach in front of his house, he stands | up in the bow of his 5 small hunting-canoe and promises || a whale-feast to his people. Then his people learn that he has | found a dead whale. He gives to his daughter the name Place-of-cutting-Blubber, for he invites them on her behalf. Then the tribe | make ready. They sharpen their butcher-knives that day. | In the morning, when daylight comes, the 10 whole tribe launch their small canoes || for carrying whale-blubber. Their | wives steer the canoes when they start. He who | found the dead whale goes ahead of his tribe. When | they arrive at the place where the whale is lying, his father, if he has one, goes up to the | whale with the daughter of the one who found the whale; that is, 15 with Place-of-cutting-Blubber. || They stand behind the neck of the whale; and when the | guests arrive at the beach where the dead whale lies, | his father speaks, and says, "O tribe! come and cut the blubber of the | salmon of Place-of-cutting-Blubber, for it is very fat." Then he speaks again, | calling the head chief of the tribe. 20 He says, "You shall have for your dish || the dorsal fin, Chief Place-

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23 Wä, hëEm ḷēg̣adEs x·îx·ōtag̣äxa x·ōtäsa mēgwatē yîxEn la wāłdEma. Wä, laEm g̣wāł lāxa mēgwatē.

1 **Whale.** (G̣wEᶜyîm yîxs łēdzEłaē lāxa L!Emaᶜis).—Hēᶜmaaxs laē łēsElēda ḥ̣ănL!ēnoxwaq, wä, lä hëx·ᶜidaᶜmēsē lä näᶜnakwa lāxēs g·ōkwē. Wä, g·îlᶜmēsē lāg·aa lāx L!Emaᶜisasēs g·ōkwaxs laē ḷaxᶜŭ-łExs lāx âg·iwaᶜyasēs hānaL!aats!ē x̣wāx̣wagŭma. Wä, lä qāsa 5 g̣wEᶜyîmxa qaēs g·ōkŭlōtē. Wä, laEm q!âłᶜaLElē g·ōkŭlōtasēxs łēsElaaxa g̣wEᶜyîmē. Wä, lä ḷēxᶜēts K·!ämaxalasē lāxēs xŭnō-kwē qaxs hëᶜmaē Lēᶜlālag·iłē. Wä, hëx·ᶜidaᶜmēsa lēlqwălaLaᶜyē xwā-nałᶜīda. Wä, laEm t!Eqaxēs sēsEx̣ᵘx·ä k·!āk·!Ewayâxa ᶜnāla. Wä, g·îlᶜmēsē ᶜnax·ᶜīdxa g̣aāläxs laē ᶜwīᶜla wīᶜxᵘstEndēda lēlqwălaLa-10 ᶜyaxēs k!wayats!ēLaxa g̣wEᶜyîmē x̣wāx̣ŭx̣wagŭma. Wä, laᶜmē ᶜwīᶜlaEm k!wēk!waxḷālaxēs g̣Eg̣EnEmaxs laē ălēx̣ᶜwīda. Wä, hëᶜmis g·ālag·iwaᶜya łēsEläxa g̣wEᶜyîmasēs g·ōkŭlōtē. Wä, g·îlᶜmēsē lāg·aa lāx yāg̣widzasasa g̣wEᶜyîmaxs laē ōmpas qō âyadlaxō lasg̣Emēxa g̣wEᶜyîmē ḷōᶜ xŭnōkwasa lēsEläxa g̣wEᶜyîmē, yîx K·!ämaxalasē qaᶜs 15 lä ḷaxwāła lāx ōxḷaatâᶜyasa g̣wEᶜyîmē. Wä, g·îlᶜmēsē g·āx mExa-Laᶜya LēᶜlānEmē lāx L!Emaᶜisa yāg̣widzasasa g̣wEᶜyîmaxs laē yāq!E-g·aᶜłē ōmpas, wä, la ᶜnēk·a: "Wä, g̣ēlag·a k·!ēx·ᶜīdEx g·ōkŭlōt lāxg·a k·!ōtElag·as K·!ämaxalasē, laEmg·a tsEnxwa." Wä, lä ētsēᶜsta xamag̣Emaᶜyē g·īg̣ămēsēs g·ōkŭlōtē. Wä, lä ᶜnēk·a:" LaEms łōq!wa-20 dEs nExsEmēLElä ḷäg·aᶜyē g·īg̣ămēᶜ Yāqoḷas," yîxs L!aL!asiqŭ-

of-Property;" that is, if the Seaward-Dwellers | are invited. Then 21
he calls the common people. | His tribe goes ashore at once, and they stand at the right-hand side | of the whale. They stand according to their seats | at the feast; but Place-of-Property stands near the dorsal fin ‖ of the whale. The whale lies on its belly, and (the head chief) 25
holds in each hand | a butcher-knife. He puts these on the | back of the whale's neck, and measures one fathom. | Then he moves backward, cutting along the two sides of the whale | towards the tail, back of the dorsal fin. Then he stops. The (people) ‖ cut 30
around the neck of the whale, beginning at the back of the | whale's head; and the one next in rank to Property-Place cuts off a piece of blubber half | a fathom wide, beginning at the cut made | by Property-Place, downward to the belly of the whale. | The one next in rank cuts a piece of the same width, ‖ and all the men receive 35
pieces of the same width as they | cut off the blubber crosswise downward. As soon as all | the blubber is off, the women | cut a hole in the thin side of the whale, and cut off the inside fat. | When it is all off, they put it aboard the canoes. ‖ Next they cut off a piece of the 40
tail of the whale; | and when it is all off, they go home to their houses. | Then they unload the blubber and put it down above |

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laēda LēᶜlānEmē. Wä, lä Lēᶜlālaxa ogwidaᶜyē g·ōkŭlōts. Wä, hëx·ᶜi- 21
daᶜmēsē hōxᶜwŭłtowē g·ōkŭlōtas qaᶜs lä q!wāg·alis lāx hëłk·!ōdEnō-
dzaᶜyasa gwEᶜyîmē. Wä, la hëEm ḷaxᶜwalaatsēs k!wayaxs k!wēłaē
lāxa g·ōkwē, yîxs lāaḷē Yāqōḷasē ḷaẋwałā lax nExsEmēLEläs ḷäg·a-
ᶜyasa gwEᶜyîmē. Wä, la hë gwīg·Endxa gwEᶜyîmē lāxēs ᶜwāx·sEn- 25
kŭlaēnaᶜyaxa sEsEẋᵘxa k·!ak·!Ewayâ. Wä, hëᶜmis hăxᶜwāLElē
ōxḷaatâᶜyasa gwEᶜyimaxs laē bāłᶜīdxa ᶜnEmp!Enk·ē lāxEns bāLäxs
laē k·!aᶜnnakŭla xŭldEᶜnakŭlaxa ᶜwax·sōdēg·aᶜyasa gwEᶜyîmē la
hēxsdEndāla lāx gwak·!ōt!Exḷaᶜyasaḷäg·aᶜyaxs laē ᶜwala. Wä, lä
k·!astEntsEᶜwa ōxawaᶜyasa gwEᶜyîmē g·äg·îLEla lāx ōxḷaatâᶜyasa 30
gwEᶜyîmē. Wä, lēda makîläx Yāqōḷasē k·!ēxᶜīdxa nEq!Ebōdē
lāxEns bāLäx yîxs ᶜwādzEwasasa k·!Eyōłē, g·äg·îLEla lāx ăwŭnxa-
ᶜyas ăxaᶜyas Yāqōḷasē, babanaaqa lāx tEk·!äsa gwEᶜyîmē. Wä,
lāxaē ōgwaqēda makî!äq, hëEmxaē ᶜwādzowē k·!āyas. Wä, lä
ᶜnaẋwaEm hë ăwâdzowē k·!āyasa ᶜnāẋwa bēbEgwānEma lāxēs gE- 35
gēxsalaēnaᶜyaxēs k·!amaxElasEᶜwē. Wä, g·îlᶜmēsē ᶜnāẋwa k·!ē-
kŭxs laē sāpōdxa k·!ēk·!Eyōłē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laēda ts!ē-
daqē k·!ēx·sodEx pElnodzaᶜyasa gwEᶜyîmē qaᶜs k·ex·ᶜīdēx tsEnx-
tsEnwīłas. Wä, g·îlᶜmēsē ᶜwīᶜlâmasExs laē mōxsaq laxēs yāᶜyats!ē.
Wä, laEmxaāwisē ᶜwīᶜla k·!ayap!xa k·îts!Exsdaᶜyasa gwEᶜyîmē. 40
Wä, g·îlᶜmēsē ᶜwīᶜlōLqēxs laē näᶜnakwa lāxēs g·ōkwē. Wä, hëx·ᶜi-
daᶜmēsē mołtōdxa k·!Eyōłē qaᶜs ăxᶜālisElēs lāx āLaᶜyasa ᶜwālasē

43 high-water mark. After it has all been taken up, the man takes | a short board for cutting blubber. He puts it down, takes the blub-
45 ber, ‖ and puts it on the board to be cut. He measures it so that it is cut in pieces four | finger-widths wide. He continues this the whole | length of the blubber. After a piece is off, he | cuts it crosswise, so that it is half a finger-width thick. | After it has all been cut up, he puts
50 the pieces into a kettle for boiling. ‖ He puts the kettle on the fire on the beach | to try out the oil. He takes the tongs and stirs it, and | he continues stirring it. His wife takes a box and | places it by the side of the fire on which the oil is being tried out. She also takes a large shell of a horse-clam. | When it boils up, she takes the large
55 clam-shell ‖ and skims off the whale-oil and pours it into the box. | She only stops when all the whale-oil is off the boiled blubber. | Then she takes a large basket, takes the boiled blubber | out of the kettle, and puts it into the basket. When | it is all in, she puts it down in
60 the corner of the house. ‖ The people also take the oil-boxes at each end and another man | puts them down in the corner of the house. (The owner's) wife | takes cedar-bark, splits it into long strips, and | carries it to the basket containing the boiled blubber, next to which she sits down. | Then she takes out one of the pieces of boiled blubber,
65 and she ties it in the middle with the cedar-bark. ‖ She takes another

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43 ᵉyāᵉx̣ᵘmota. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsEXs laē ăxᵉēdēda bEgwānEmaxēs bEXdzōwē ts!āts!aᵉx̣ᵘsEma qaᵉs paxᵉālisēq. Wä, lä ăxᵉēdxa k·!Eyōłē
45 qaᵉs pagEdzōdēs lāxēs bEXdzowē. Wä, lä mEnsᵉīdxa mōdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx qa ᵉwādzEwatsa k·!Eyōłaxs laē bEXᵉēdEq häxEla lax ᵉwāsgEmasasa k·!Eyōlē. Wä, g·îlᵉmēsē lāwäxs laē g̣Eg·ēx·sEla bEXᵉēdEq qa k·!ōdEnēs lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wīwogwasas. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sEXs laē ăxts!ōts lāxa sEmg·ats!ē hănx·-
50 Lanowa. Wä, lä hănx·LEnts lāxa lEg̣wīsē lāxa L!Emaᵉisē sEmx·dEmaxa k·!Eyōłē. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs xwētElgaᵉyēs lāq. Wä, lä hëmEnāłaEm xwētElgēq. Wä, lä g̣EnEmas ăxᵉēdxa ḷawatsa qaᵉs hăᵉnōlisēs lāxa sEmx·dEma lEg̣wīsa; hëᵉmisa ᵉwālasē xalaētsa mEt!ānaᵉyē. Wä, g·îlᵉmēsē mEdElxᵉwīdEXs laē ăxᵉēdxa ᵉwālasē xalaētsa
55 mEt!ānaᵉyē qaᵉs ax̣ᵉwīdēs lāxa gwēk·!ēsē qaᵉs lä ăxts!âlas lāxa ḷawatsa. Wä, lä āłᵉEm g̣wāłEXs laē ᵉwīᵉlâwēda g̣wēk·!esē laxa sEmyak·awaᵉyē, laas ăxᵉēdxa ᵉwālasē lExaᵉya qaᵉs ăxᵉwŭłts!âlēxa sEmyak·awaᵉyē lāxa hănx·Lanowē qaᵉs lä ăxts!âlas lāxa lExaᵉyē. Wä, g·îlᵉmēsē ᵉwīlts!â lāxa lExaᵉyaxs laē hănēg̣wīłas lāxa onēg̣wīłasēs g·ōkwē. Wä,
60 laxaē dādanōdxa g̣wēk·!edzats!ē ḷawatsa ḷEᵉwa ōgŭᵉlamē bEgwānEma qaᵉs lä hănēg̣wiłas lāx ōnēg̣wiłasēs g·ōkwē. Wä, lāḷa g̣EnEmas ăxᵉēdxa dEnasē qaᵉs dzEdzEXsEndēq qa ts!ēłts!Eq!äs g·îlsg·îlstâ. Wä, lä dālaq qaᵉs lä k!wanōlīłxa sEmyak·awayaats!ē lExaᵉya. Wä, lä, dâłts!ōdxa ᵉnEmts!aqē sEmyak·awaya qaᵉs mōg·oyōtsa dEnasē lāq.
65 Wä, lä ēt!ēd ăxᵉēdxa ᵉnEmē qaᵉs mōg·oyōdēs lāx ëk·!ēLEläs. Wä, lä

one and ties it in the middle. | She continues doing so, and does not 66
stop until the | strips of split cedar-bark are all used up; and when
it is done, it is in this way: Now, | the name of the boiled
blubber is changed, and it is called "tied in the middle." |
After all this has been done, she hangs up the pieces ‖ over 70
the fire of the house, and evaporates them until they are
dry. | After they have been hanging there for one month, she
takes a small kettle and | puts into it one string of blubber tied in
the middle, together with the cedar-bark. | She pours water on it;
and when the water shows on | top, she puts it on the fire. After it
has been boiling a long time, ‖ she takes it off. She takes a | small 75
dish and puts it down near the kettle in which the pieces tied in the
middle have been cooked. | She takes the tongs and takes hold of the
boiled | pieces and puts them into the small dish. After | she has
taken them all out of the kettle, she tries to eat it at once, ‖ while it 80
is still hot, for it is tender while it is hot, | but it gets tough when it
gets cold. After she has eaten enough, | she puts away what is left;
and when she wants to eat more, she | takes her kettle, pours water
into it, and puts it on the | fire of the house. When it begins to boil,
she takes it off ‖ the fire. She takes the cold pieces of blubber tied 85
in the middle | and places them in the hot water; and when she
thinks that they are | hot, she takes them out with her tongs and |

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hanał hë gwēg·ilē. Wä, ał^{e}mēsē gwāłEXs laē q!ŭlbēda g·îlsg·îlstowē 66
dzEXEk^{u} dEnasa. Wä, lä g·a gwäłaxs laē gwāła (*fig.*). Wä, la^{e}mē L!ā-
yowē ḷēgEmasa sEmyak·awa^{e}yē lāxēq. LaEm ḷēgadEs mōmx̣^{u}sE-
mak^{u} laxēq, wä g·îl^{e}mēsē ^{e}wī^{e}la hë gwēx·^{e}īdqēxs laē tex̣^{u}stōts lāx
nEqostâwasēs lEgwīłē. Wä, la^{e}mē x·îłaq qa lEmx̣^{e}wīdēs. Wä, g·îl- 70
^{e}mēsē la ^{e}nEmsgEmg·īlaxa ^{e}mEkŭläxs laē ăx^{e}ētsE^{e}wa ha^{e}nEmē qa^{e}s
ăxts!oyâēda ^{e}nEmts!aqē mōmx̣^{u}sEmakwa ^{e}wī^{e}la ḷE^{e}wa dEnasē lāq.
Wä, lä gŭq!Eqasa ^{e}wāpē lāq. Wä, g·îl^{e}mēsē nēł^{e}idēda ^{e}wāpē lāx
ōkŭya^{e}yasēxs laē hănx·LEnts lāxēs lEgwīłē. Wä, g·îl^{e}mēsē gagег·î-
łłEla maEmdElqŭlaxs laē hëx·^{e}idaEm hănx·sEndEq. Wä, lä ăx^{e}ēdxa 75
łālogŭmē qa^{e}s hä^{e}nōlīłēs lāx māg·înwalīłasa mōmx̣^{u}sEmakwē^{e}lats!ē
hănx·Lanâ. Wä, lä ăx^{e}ēdxa ts!ēsLāla qa^{e}s k·!îp!īdēs lāxa hănx·Laa-
kwē mōmx̣^{u}sEma qa^{e}s lä k·!îpts!âlas lāxa łālogŭmē. Wä, g·îl^{e}mēsē
^{e}wī^{e}lō^{e}sta lāxa hănx·Lanowaxs laē hëx·^{e}idaEm hayałEmk·!a q!Es^{e}ēd-
qēxs hë^{e}maē ālēs ts!Elqwē qa^{e}s tElqwaaxs ts!Elqwaē. Wä, lä 80
hëx·^{e}idaEm p!ēs^{e}īdExs laē ^{e}wŭdEx·^{e}ida. Wä, g·îl^{e}mēsē pōl^{e}īdExs laē
g·ēxaq yîx hămx·sâ^{e}yas. Wä, g·îl^{e}mēsē ēt!ēd hamaēxsd lāqēxs laē
ăx^{e}ēdxēs ha^{e}nEmē qa^{e}s gŭxts!ōdēsa ^{e}wāpē lāq qa^{e}s hănx·LEndēs lāx
lEgwīłasēs g·ōkwē. Wä, g·îl^{e}mēsē mEdElx^{e}wīdExs laē hănx·sEndEq
lāxa lEgwīłē. Wä, lä ăx^{e}ēdxa ^{e}wŭda hănx·Laak^{u} mōmx̣^{u}sEmakwa 85
qa^{e}s ăxstEndēs lāxa ts!Elx^{u}sta ^{e}wāpa. Wä, g·îl^{e}mēsē k·ōtaq laEm
ts!Elx^{e}wīdExs laē x̣wēlaqa k·!îp^{e}wŭstEntsēs ts!ēsLāla lāq qa^{e}s x̣wē-

places them in small dishes, and they eat it | before it gets cold. After she has eaten enough, || she puts it away, and she just heats it whenever she wants to eat of it. | This is called "eating boiled blubber tied in the middle."

Boiled Whale-Tail.—And this is eating boiled | whale-tail while it is fresh. When the man goes and takes | a piece of the tail, he cuts it in strips two | finger-widths thick, and he cuts it the same length, || so that the pieces are square. The length of the square is | one span. As soon as many pieces have been cut, | the man takes his kettle and pours water into it. | When it is more than half full, he puts it on the fire of his house; and when | it is on, he takes a piece of blubber of the whale-tail, || and he bites the end of it, holding at the same time the opposite end and stretching it. | Now he pulls it; and after he has stretched it, | the blubber of the whale's tail is two spans long. | It is now as thick as the little finger. | He does this to all the pieces; and after he has done so, || he waits for the water to boil. When it boils up, | he takes the pieces one by one. He takes the stretched blubber | of the whale's tail and puts it into the boiling water. | He puts it into it quickly. When the pieces are all in the kettle, he takes the | tongs and stirs the water quickly. After doing so || he takes

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laqē k·!îpts!âlas lāxa łāloǧŭmē. Wä, hëx·ᶜidaᶜmēsē hăᶜya'łoᶜmāla q!Esᶜēdqēxs k·!ēsᶜmaē ᶜwŭdEx·ᶜīda. Wä, g·îlᶜEmxaāwisē pōłᶜīdExs laē g·ēxaq. Wä, âᶜmisē ts!Elxᵘts!Elqwaqēxs hăᶜmaēxsdaaq. Wä, hëEm ḶEg̣adEs mōmx̣ᵘsEmagŭg·Exa hănx·Laakwē mōmx̣ᵘsEmakwa.

Boiled Whale-Tail.—Hëᶜmisa ts!Ets!asneg·äxa hănx·Laakwē ts!asn̥ēsa g̣wEᶜyîmē, yîx hëᶜmaē āłēs g̣ētē. Hëᶜmaaxs laē ăxᶜēdēda bEgwānEmaxa g·āyułē lāxa ts!āsnaᶜyē. Wä, lä bExᶜēdEq qa māłdEnēs wâgwasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, laᶜxaē hëEm ᶜwadzōxs laē bExᶜēdEq qa k·!EwElx̣ᶜŭnēs. Wä, la ᶜnEmp!Enk· lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ᶜwāsg̣Emasas. Wä, g·îlᶜmēsē q!ēnEmē bExaᶜyasēxs laē ăxᶜēdxēs hănx·Lanowē qaᶜs gŭxts!ōdēsa ᶜwāpē lāq. Wä, la ëk·!ōłts!ēxs laē hănx·LEnts lāx lEg̣wīłasēs g·ōkwē. Wä, g·îlᶜmēsē hănx·Lālaxs laē dāx·ᶜīdxa ᶜnEmts!aqē xŭsēᶜlakwē k·îts!Exsdēsa g̣wEᶜyîmē. Wä, lä q!Ex·bēqēxs lāē dāłax ăpsbaᶜyasēxs laē ts!āsᶜēdEq. Wä, laEm nēxaq. Wä, g·îlᶜmēsē g̣wāł ts!āsaxs laē małp!Enk·ē lāxEns q!wāq!wax·ts!ānaᶜyēx, yîx la ᶜwāsg̣Ematsa xŭsēᶜlakwē k·îts!Exsdēsa g̣wEᶜyîmē. Wä, la yūEm la ᶜwāg·itEns sElt!ax·ts!ānaᶜyēx. Wä, lä ᶜnāx̣waEm hë g̣wēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ēsEla qa mEdElxᶜwidēsa ᶜwāpē. Wä, g·îlᶜmēsē mEdElxᶜwīdExs laē hëx·ᶜidaEm ᶜnāłᶜnEmts!aq!Emk·a ăxᶜēdxa ts!äkwē xŭsēᶜlakᵘ k·îts!Exsdēsa g̣wEᶜyîmē qaᶜs ăxstālēs lāxa maEmdElqŭla ᶜwāpa. Wä, lä hālabalaxs laē ăxstālas. Wä, g·îlᶜmēsēᶜ wīᶜlaᶜstaxs laē ăxᶜēdxa ts!ēsLāla qaᶜs hālabalē xwēt!ēdEq. Wä, g·îlᶜmēsē g̣wāłExs laē hănx·sEndEq lāxa lEg̣wīłē. Wä, lä hālabala gŭxᶜēdEx ᶜwāpaläs

the kettle off the fire and pours off the liquid. | When the water has 21
all been poured off, he takes a small dish and | places it by the side
of the kettle in which the tail-blubber has been cooked. | He takes
hold of the kettle on each side and pours the contents | into a small
dish. The people eat it while it is still ‖ hot; and when they have 25
eaten enough, they put away the rest. | As soon as the owner wants
to eat more, he puts the kettle | over the fire of the house; and when
the water boils, | he takes the kettle off the fire, and he takes the
boiled | whale-tail and puts it in; and ‖ when he thinks that it is 30
warm enough, he takes it out and eats it, | for it is tender while it is
warm. Not many tribes are invited | to this food, for only the
owner | eats the boiled whale-tail, | but they do not stretch the
blubber of the dorsal fin when they boil it. ‖ This is cut in the same 35
way as the tail-blubber of the whale is cut, | and after a short time
it is put into boiling water. | When it is all in, the kettle is taken off
the fire | and the liquid is poured out. Then the blubber | of the dorsal
fin of the whale shrivels up. When it is done, the (woman)
puts it ‖ into a small dish. She does not eat this at once, for, | 40
although the blubber of the dorsal fin gets cold, it never | gets tough
when it is cold: therefore she cooks much of it at the same time. |
When she has eaten enough of the fin-blubber, | she puts it away;

Wä, g·îlᵉmēsē ᵉwīᵉlōłts!âwē ᵉwapaläsēxs laē ăxᵉēdxa łālogŭmē qaᵉs 21
hālabalē k·anōlīłas lāxa k·îts!ᴇxsdēg·iᵉlats!ē hănx·ʟanowa. Wä,
âᵉmisē tetᴇgᴇnōdxa hănx·ʟanowē qaᵉs gŭxts!ōdēs g·ēts!ōx̣ᵘdē lāq
lāxa łālogŭmē. Wä, lax·daᵉxwē hëx·ᵉidaᴇm q!ᴇsᵉīdqēxs hëᵉmaē
ałēs ts!ᴇlqwē. Wä, g·îlᵉmēsē pōłᵉīdᴇxs laē g·ēxaxa waōkwē. Wä, 25
g·îlᵉᴇmxaäwisē ēt!ēd haᵉm·ēxsd lāqēxs laē hănx·ʟᴇndxēs hănx·ʟa-
nowē lāxa lᴇgwīłasēs g·ōkwē. Wä, g·īlᵉmēsē mᴇdᴇlxᵉwīdē ᵉwāpa-
sēxs laē hănx·sᴇndᴇq lāxa lᴇgwīłē. Wä, lä ăxᵉēdxa hănx·ʟaakwē
xŭsēᵉlakwē k·îts!ᴇxsdēsa gwᴇᵉyîmē qaᵉs ăxstᴇndēs lāq. Wä, g·îl-
ᵉmēsē k·ōtaq laᴇm ts!ᴇlts!ᴇlq!ŭxᵉēdᴇxs laē ăxᵉwŭstᴇndᴇq qaᵉs q!ᴇsᵉē- 30
dēq, qaᵉs tᴇlqwaaxs ts!ᴇlqwaē. Wā, laᴇm k·!ēs ʟēᵉlalayo lāxa
q!ēnᴇmē lēlqwalaʟaᵉyē gwēx·sdᴇmas qaᵉs lēx·amaēda ăxnōgwadäs
hăᵉmāpxēs hăᵉmēx·sīlaᵉyē xŭsēᵉlakᵘ k·îts!ᴇxsdēsa gwᴇᵉyîmē. Wä,
lāḷa k·!ēs ts!äkwē xŭsēᵉlakwasa ḷäg·aᵉyaxs hăᵉmēx·sīlasᴇᵉwaē. Wä,
lāḷa hëᴇm gwälē bᴇxaᵉyasē xŭsēᵉlakwē k·îts!ᴇxsdēsa gwēᵉyîmē. 35
Wä, lä lōmax·ᵉīd ᵉnᴇmāłᵉīdᴇxs laē ăxstanō lāxa mᴇdᴇlqŭla ᵉwāpa.
Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstaxs laē x̣wēlaqa hănx·sᴇndxa hănx·ʟanowē
qaᵉs gŭxᵉīdēx ᵉwāpaläs. Wä, âᵉmēsē la t!ᴇmkwamētałēda xŭsē-
ᵉlakwē ḷäg·ēsa gwᴇᵉyîmaxs laē ʟ!ōpa. Wä, laᴇm ʟ!ōpa yîxs laē axts!ō-
yo lāxa łālogŭmē. Wä, laᵉmēs ëx·ᴇm yālag·îlīłᴇxs laē hămx·ᵉīdᴇq, 40
qaxs wāx·ᵉmaē lā ᵉwŭdēda xŭsēᵉlakwē ḷäg·aᵉya. Wä, la hëwäxa p!ēsᵉ-
īda laē ᵉwŭdᴇx·ᵉīda. Wä, hëᵉmē lāg·iłas q!ēq!ᴇnᴇmxs hămēx·sī-
lasᴇᵉwaē qaxs g·îlᵉmaē pōłᵉīdēda q!ᴇsäxa xŭsēᵉlakwē ḷäg·aᵉyaxs laē

and when she wants to eat some more, she just takes the ‖ cold shrunk blubber of the dorsal fin and eats it, for | it never gets tough. That is all about this. |

Boiled Devil-Fish.—When[1] this is done, (the man) goes to catch devil-fish at | low tide; and when he finds the hole of a devil-fish, he puts the end | (for feeling) of the devil-fish spear, into the entrance of the hole; and when | he feels the body of the devil-fish, he pulls out the devil-fish harpoon, and he pushes ‖ the thick end of the harpoon into the hole. When he | feels the hard part, he pushes. | For a short while he leaves the devil-fish harpoon alone until it stops moving, for | the devil-fish catcher watches the spear as it is moving about. | When it stops moving, he takes the spear and jerks it ‖ out of the entrance of the devil-fish hole. Then the devil-fish | comes out on the end of the spear. | He pulls the spear out of the devil-fish, and strikes the devil-fish | on the rock; and when it turns white, he pulls out the entrails. These are called by the Indians "phosphorescence." | When he gets them off, he strikes it again on the rock to kill it entirely, ‖ and to make it tender when it is eaten. Then | the hunter goes home, and puts down the devil-fish in the house. | Then he takes his kettle, pours water into it | until it is more than half full, and puts it on the fire of his house. | When the water is boiling,

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g·ēxaq. Wä, g·îlᵉmēsē ēt!ēd q!Ets!ēxsdEx·ᵉīdExs laē âEm ăxᵉēdxa ᵉwŭda t!Emg·îkᵘ xŭsēᵉlakᵘ ḷäg·ēsa gwEᵉyîmē qaᵉs q!Esᵉēdēq, qaᵉs hewäxaē p!ēsᵉēda. Wä, laEm gwāł lāxēq.

Boiled Devil-Fish.—G·îlᵉmēsē[1] gwālExs laē nēsaxa tEq!wäxs laē x·ats!aēsa. Wä, g·îlᵉmēsē q!āx g·ōkwasa tEq!wäxs laē sēgēLas p!ēwayōbaᵉyasēs nēdzayowē lāx t!Ex·îläsa tEgwats!ē. Wä, g·îlᵉmēsē p!ēxᵉwaLElaxa tEq!wäxs laē xwēłᵉīdxēs nēdzayowē qaᵉs sēgeLēs ḷExᵘbaᵉyasēs nēdzayowē lāxa t!Ex·îläsa tEgwats!ē. Wä, lä p!ēxwaxa p!ēsa. Wä, g·îlᵉmēsē p!ēxᵉwaLElaxa p!ēsäxs laē sēxᵉēdEq. Wä, lä yāwasᵉīd bâsēs nēdzayowē qa sElt!ēdēsa tEq!wa qaxs dōqŭlaᵉmaēda nēts!ēnoxwaxēs nēdzayâxs yalaē yawēx·îla. Wä, g·îlᵉmēsē sElt!ēdExs laē dāk·!îndxēs nēdzayowē qaᵉs ōdax·ᵉīdē nēxᵉwŭlsaq lax t!Ex·îläsa tEgwats!ä. Wä, g·āxᵉEm ăxbaᵉya tEq!wa lāq. Wä, lä łEk·ōdxa nēdzayowē lāxa tEq!wa. Wä, lä xŭsxŭts!ōdEq lāxa ăwīnak!wa. Wä, g·îlᵉmēsē la ᵉmElx·ᵉīdēda tEq!wäxs laē lawayōdEx bēx·bēk·!asxa yax·yîg·îłas gwEᵉyâsa bāk!ŭmē bēx·bēk·!a. Wä, g·îlᵉmēsē lāwäxs laē ēt!ēd xŭsxŭts!ēdEq qa â'lak·!ālēs łEᵉla. Wä, hëᵉmis qa tElqwēs qō lāł tExtaxᵉwīdLEq. Wä, hëx·ᵉidaᵉmēsē la näᵉnakwē nēts!ēnoxwē lāxēs g·ōkwa. Wä, lä ăxᵉālīłasa tEqa!wäxs laē hëx·ᵉidaEm ăxᵉēdxa hănx·Lanowē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq qa ëk·!ōłdzaᵉyēs. Wä, lä hănx·LEnts lāx lEgwīłasēs g·ōkwē. Wä, g·îlᵉmēsē mEdElxᵉwīdē ᵉwābEts!âwasēxs laē gasx·îg·îlīłaxa tEq!wa

[1] Continued from p. 152, line 36.

he takes up the devil-fish ‖ and puts it into the kettle which is on the 20
fire. | When it is in the kettle, the man who is cooking the devil-fish
takes the | tongs and stirs it; and after stirring it for some time, he |
lets it boil again. Then he stops stirring it. He may keep it | for
about an hour, according to the watch, ‖ boiling this length of time. 25
Then the devil-fish is done. | He takes the kettle off the fire, and
places it at the | door-side of the fire. He takes a dish and | puts it
by the side of the kettle in which the devil-fish is cooked, | and he
pours fresh water into the dish. Then he takes the ‖ tongs, lifts the 30
devil-fish, and puts it into the | dish. He takes a knife and cuts
around the upper end of the | arms close to the body, and he cuts off
the | stomach close to the upper end of the body. Then he puts
down | his knife, takes off the arms, and pulls off the ‖ loose skin that 35
hangs together at the end, and | he pulls off the loose skin along the
side of the suckers; | and when the loose skin is off, he gives it to one
of those who are to eat the devil-fish. | He goes on and does the same
with the other arms. | After this has been done, he takes the stomach
and pulls off the loose skin; ‖ and after this has been done, he bites 40
off the joint over the head and | spits it out. He looks for the four
shells which are on | each side of the stomach of the devil-fish.

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qa$^{\epsilon}$s gax·sEts!ōdēs lāxa hănx·Lāla lāxa lEgwīłē hănx·Lanowa. Wä, 20
g·îl$^{\epsilon}$mēsē la$^{\epsilon}$staxs laēda bEgwānEmēxa tEqwēläxa tEq!wa ăx$^{\epsilon}$ēdxa
ts!ēsLāla qa$^{\epsilon}$s xwēt!ēdēs lāq. Wä, g·îl$^{\epsilon}$mēsē gēg·îlīł xwētaqēxs laē
ēt!ēd mEdElx$^{\epsilon}$wēda. Wä, hë$^{\epsilon}$mis la gwālats xwētaq. Wä, wäla-
anawisē ḷō$^{\epsilon}$ $^{\epsilon}$nEmts!agELElag·ila lāxa q!āq!alak·!ayaxEns $^{\epsilon}$nāläqē
$^{\epsilon}$wā$^{\epsilon}$wasElīlasas maEmdElqŭlaxs laē L!ōpa tEqwēläxa tEq!wa. Wä, 25
lä hănx·sEndxa hănx·Lanowē lāxa lEgwīł qa$^{\epsilon}$s hăng·alīłēs lāxa
obēx·Lālalīłasēs lEgwīłē. Wä, lä ăx$^{\epsilon}$ēdxa tayax^{u}sē$^{\epsilon}$lats!ē łōq!wē qa$^{\epsilon}$s
hă$^{\epsilon}$nōlilēs lāxa mag·înwalīłasa tEqwē$^{\epsilon}$lats!ē hănx·Lanowa. Wä,
lä gŭxts!ōtsa $^{\epsilon}$wŭda$^{\epsilon}$sta $^{\epsilon}$wE$^{\epsilon}$wāp!Em lāxa łōq!wē. Wä, lä ăx$^{\epsilon}$ēdxa
ts!ēsLāla qa$^{\epsilon}$s k·!îp!īdēs lāxa tEq!wa qa$^{\epsilon}$s lä k·!îpts!ōts lāxa 30
łōq!wē. Wä, lä ăx$^{\epsilon}$ēdxa k·!āwayo qa$^{\epsilon}$s t!ōtsē$^{\epsilon}$stālēx ēwaxḷa$^{\epsilon}$yas
dzēdElemas māk·abāla lāx bak·awa$^{\epsilon}$yas. Wä, laxaē t!ōsōdEx
gawäs mak·abāla lāx ëk·!anâ$^{\epsilon}$yasa bak·awa$^{\epsilon}$yē. Wä, lä g·ēg·a$^{\epsilon}$līł-
xēs k·!āwayuwē qa$^{\epsilon}$s dāg·îłts!ōdēxa dzēdzElemē qa$^{\epsilon}$s k!ŭlpōdxa
$^{\epsilon}$nEmts!aqē laqēxs hë$^{\epsilon}$maē ālēs Elagâłasēs łEnp!Ena$^{\epsilon}$yē. Wä, lä 35
x·ik·ōdEx łEnp!Ena$^{\epsilon}$yas wālabāla lāx $^{\epsilon}$wāx·sanōdza$^{\epsilon}$yas k!ŭmt!Ena-
$^{\epsilon}$yas. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$lâwē łEnp!Ena$^{\epsilon}$yasēxs laē ts!âs lāx tExtaq^{u}-
Laq. Wä, â$^{\epsilon}$mēsē lā hë gwē$^{\epsilon}$nakŭlaxa waōkwē dzēdzElema. Wä,
g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$laxs laē ăx$^{\epsilon}$ēdxa gawäs. Wä; lä nexâlax łEnpsEma-
$^{\epsilon}$yas. Wä, g·îl$^{\epsilon}$Emxaāwisē $^{\epsilon}$wī$^{\epsilon}$lâxs laē q!Ek·ōdEx q!EnxLä$^{\epsilon}$yas qa$^{\epsilon}$s 40
kwēs$^{\epsilon}$ōdēq. Wä, lä alēx·$^{\epsilon}$īdxa mōts!aqē dâp!Enk· ăxāła lāx
$^{\epsilon}$wāx·sanōLema$^{\epsilon}$yas gāwäsa tEq!wa. Wā, g·îl$^{\epsilon}$mēsē q!āqēxs laē

43 When he finds them, | he pulls them out and throws them away. Then he breaks it into strips, | and gives a strip to each of his guests. ‖
45 He who eats the body takes off the loose skin, | and pulls out the mouth-parts of the devil-fish and eats them, | and he eats the body. After | they have eaten enough, they go out. They only invite the | numaym to eat devil-fish. They do not cook devil-fish for many ‖
50 tribes. That is all about this. |

Scorched Devil-Fish.—When the devil-fish hunter | comes home, he takes his knife and | cuts off one of the arms. | He puts it by the
55 side of the fire, with its loose skin; and when ‖ the outside is scorched, he turns it so that the | raw side is towards the fire; and when it is also scorched, he | takes it off and pulls off the loose skin. When it is all off, | he eats it. Some Indians call this "eating devil-fish |
60 roasted by the fire," although only the legs are roasted; ‖ and they call it "eating devil-fish." Only the | females are roasted this way; for they are afraid, when they are boiled, | that they will get an itchy eruption and have to scratch themselves | wherever the liquid touches the skin, when the female devil-fish is boiled. | Therefore
65 they do not wash the female devil-fish, and ‖ therefore also it is not

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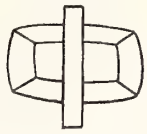
43 łEkŭmōdEq qa^{e}s ts!Ex^{e}ēdēq. Wä, lä k!ŭlk!ŭlpsEdEq qa ts!ēłts!Eq!asłowēsēxs laē ts^{e}Ewanaēsasa ^{e}nāł^{e}nEmē lāxēs łē^{e}lānEmē. Wä,
45 lāła hëEm bEbāk·awēg·xa bak·awa^{e}yaxs laē lāwîyōdEx łEnpsEma^{e}yas. Wä, hë^{e}mis g·îl gElx·ōyosē gwāwiłba^{e}yasa tEq!wa qa^{e}s gŭgwawēg·îx·^{e}īdēq. Wä, lä hămx·^{e}īdxa bak·awa^{e}yē. Wä, g·îl^{e}mēsē pōł^{e}īdExs laē hōqŭwElsa. Wä, laEm lēx·aEm tEqwēlag·iłaxa tEq!wēda ^{e}nE^{e}mēmotē. Wä, laEm k·!ēs tEqwēla qaēda q!ēnEmē
50 lēlqwălałA^{e}ya. Wä, laEm gwāł lāxēq.

Scorched Devil-Fish (Ts!ēdzEk^{u} tEq!wa).—Wä, hë^{e}maaxs g·ālaē g·āx nä^{e}nakwēda nēts!ēnoxwaxa tEq!wa, wä, lä ăx^{e}ēdxēs k·!āwayowē qa^{e}s t!ōsōdēxa ^{e}nEmts!aqē lāxa dzēdzElEmasa tEq!wa. Wä, lä k·ādnōlīsas lāxēs lEgwīłē ^{e}wī^{e}la łE^{e}wīs łEnp!Ena^{e}yē. Wä, g·îl^{e}mēsē
55 k!ŭmElx·^{e}īdē l!āsot!Ena^{e}yas lāxa lEgwīłaxs laē lēx·^{e}īdEq qa l!āsōt!Endēsa k·!îlx·k·!ōdEna^{e}yē. Wä, g·îl^{e}Emxaāwisē k!ŭmElx·^{e}īdExs laē ăx^{e}ēdEq qa^{e}s x·īk·âlēx łEnp!Ena^{e}yas. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâxs laē hămx·^{e}īdEq. Wä, la ^{e}nēk·ēda waōkwē bāk!ŭma ts!Ets!ēdzEk^{u}g·îxa ts!ēdzEkwē tEq!wa wāx·^{e}maē lēx·aEm ts!ēsasE^{e}wē dzēdzElEmas.
60 Wä, lä tExtEqwaxa tEq!wa ^{e}nēk·îq. Wä, laEm lēx·aEm hë gwēg·ilasE^{e}wa ts!Edāqasa tEq!wa yîxs k·îlEmaē hănx·łEntsE^{e}wa qaxs łaxaē hëx·^{e}idaEm q!ŭłē yîxs hëmEnała^{e}maē q!ŭłax lāg·aałElasas ^{e}wāpaläsēs ts!ōxwäxa hănx·łaakwē ts!Edāq tEq!wa. Wä, hë^{e}mis lāg·iłas k·ēs ts!ōxwasE^{e}wēda ts!ēdzEkwē tEq!wa. Wä, hëEm-
65 xaāwis k·!ēsēłas hănx·łEntsE^{e}wē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la ts!ēdzEkwē

boiled. After they have eaten the roasted | arms, they throw the 66
body and the stomach | out of the house. That is all about this. |

Devil-Fish with Oil (Chopped Devil-Fish with Oil).—This | is another 1
way of cooking devil-fish. When the | devil-fish hunter comes home
with the devil-fish, and when he has many | devil-fish, perhaps as
many as twenty or thirty, ‖ he cooks them all at one time on his fire. 5
He | does it in the same way as I described the cooking of devil-fish
before, and he | takes off the loose skin in the same manner. When
all the loose skin is off, | the devil-fish hunter takes his knife and a
large dish | and puts them down. He takes a small piece of wood
and puts it ‖ over the sides of the dish crosswise in the middle. 10
This is named | "the cutting-board for devil-fish."
He takes the arms of the devil-fish and | puts them on
the short board. He takes his chopping- | knife and
chops the arms into pieces. Then | he takes another
arm and cuts it up too. After ‖ they have all been 15
chopped up, he takes a large kettle and | washes it out. When it
is clean, he takes with his hand the chopped | arms and throws
them into the kettle for cooking them. | When the kettle is almost
full, he pours a little | water into it and puts it on the fire. After ‖
boiling quite a while, it is taken off. | Then many dishes are 20



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dzēdzɛlɛmasēxs laē âɛm ts!ɛqɛwɛldzɛma bak·awaᶜyē ḷɛᶜwa g̣āwa 66
lāx ʟ!āsanâᶜyasēs g·ōkwē. Wä, laɛm g̣wāł lāxēq.

Devil-Fish with Oil (Tɛmx̣ᵘstaakᵘ tɛq!wa lāxa ʟ!ēᶜna).—Wä, 1
g·aɛm ᶜnɛmx·ᶜīdāła hăᶜmēx·sīlaēnēxa tɛq!wēg·a. Yîxs g·îlᶜmaē g·āx
näᶜnakwēda nēts!ēnoxwaxa tɛq!wa. Wä, g·îlᶜmēsē q!ɛyōʟa yîxs nē-
ts!anɛmaaxa małtsɛmg·ustâ tɛq!wa ḷōx hăyāqaax yūdux̣ᵘsɛmg·ustâ.
Wä, lä ᶜnāᶜnɛmp!ɛng·ila hănx·ʟɛndɛq lāxēs lɛg̣wīłē. Wä, lä âɛm 5
nɛqɛmg·îłtɛwēx tɛqwēlaēnaᶜyasɛn g·āłē wāłdɛma ḷōᶜ lawälaē-
naᶜyax łɛnp!ɛnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwē łɛnp!ɛnaᶜyasēxs laē
ăxᶜēdēda nēts!ēnoxwaxēs k·!āwayowē, wä, hëᶜmēsa łōq!wa ᶜwālasa
qaᶜs k·āg·alīłēs. Wä, laxaē ăxᶜēdxa ămaᶜyē lɛqwa qaᶜs k·at!ēdēs lāx
ōgwäg̣aᶜyasa łōq!wē g̣ayâsɛla lāx nɛg̣ōyâᶜyas. Wä, hëɛm ḷēg̣adɛs 10
tɛmgŭdzōxa tɛq!wa. Wä, lä ăxᶜēdxa dzēdzɛlɛmasa tɛq!wa qaᶜs
k·adɛdzōdēs lāxa tɛmgŭdzowē. Wä, lä ăxᶜēdxēs tɛmgwayowē
k·!āwayo qaᶜs tɛmtɛmx̣ᵘsalax·ᶜīdēxa dzēdzɛlɛmē. Wä, la ᶜwīᶜlaxs
laē ēt!ēdxa waōkwē qaᶜs tɛmtɛmx̣ᵘsalax·ᶜīdēq. Wä, g·îlᶜmēsē
ᶜwīᶜla lā tɛmtɛmx̣ᵘsᶜaakŭxs laē ăxᶜēdxa ᶜwālasē hănxʟanowa. Wä, 15
la ts!ōx̣ŭg·îndɛq. Wä, g·îlᶜmēsē ëg·îg·axs laē g̣ŭxts!ōtsa tɛmtɛm-
x̣ᵘstaakwē dzēdzɛlɛmē lāxa tɛmx̣ᵘstaakwīᶜlats!ē hănx·ʟanowa.
Wä, g·îlᶜmesē ɛlāq qōt!ēdēda hănx·ʟanowaxs laē xaʟ!aqa gŭq!ɛ-
qasa ᶜwāpē lāq. Wä, lä hănx·ʟɛnts lāxēs lɛg̣wīłē. Wä, la g̣ēx·-
ʟāla maɛmdɛlqŭlaxs laē hănx·sanowa lāxa lɛg̣wīłē. Wä, lä 20

22 taken and put down by the side of the | kettle in which the chopped devil-fish has been cooked. The man takes a ladle and | dips out the chopped devil-fish, and puts it into the | dishes. It contains
25 little water. When the ‖ chopped devil-fish is in the dishes, he takes oil and pours it over it; | and he only stops pouring oil over it when it is covered. | After doing so, he takes many spoons and | gives them to those who are to eat the chopped arms of the | devil-fish. After
30 this has been done, he places the ‖ dishes in front of his guests, and they begin to eat the chopped devil-fish | with oil. When it is finished, they | go out at once, for this food makes them feel like vomiting. | Then they all hurry out to go back of the houses, where |
35 they vomit. After vomiting, they drink water. ‖ That is all about this. |

Steamed Devil-Fish.—When | a woman sees a devil-fish in the water on a rock while she is gathering clams, she | spears it and puts it into her small clam-digging canoe. | When she has many clams, she
40 steams them. Then she ‖ puts the devil-fish with them when she is about to pour water on her steamed clams. | After the water has been poured on, the devil-fish is covered over | with the clams, and it is steamed with the clams that are | steamed to be made into dried

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21 ăxᵉētsEᵉwēda q!ēnEmē łōElq!wa qa mExᵉalīłElēs lāx māg·înwalīłasa tEmx̣ᵘstaakwīᵉlats!ē hănx·Lanowa. Wä, lä ăxᵉēdxa tsēxḶa qaᵉs tsēx·ᵉīdē lāxa tEmx̣ᵘstaakwē dzēdzElema qaᵉs lä tsEyōsElas lāxa łōElq!wē. Wä, laEm holElqElaxa ᵉwāpē. Wä, g·îlᵉmēsē ᵉwīᵉlōsa
25 hănx·Laakwē tEmx̣ᵘstaakŭxs laē ăxᵉēdxa L!ēᵉna qaᵉs k!ŭnq!Eqēs lāq. Wä, āłᵉmēsē gwāł k!ŭnqasa L!ēᵉna lāqēxs laē t!Ep!Eg̣Elēsa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ēnEmē k·āk·Ets!Enaqa qaᵉs k·āsᵉidēs lāxa tEtEmx̣ᵘstaagᵘLaxa tEmx̣ᵘstaakwē dzēdzElemsa tEq!wa. Wä, g·îlᵉmēsē g̣wāłExs laē k·ax·dzamolīłasa tetEmx̣ᵘstaax̣ᵘ-
30 ts!âla łōElq!wa lāxēs Lēᵉlānemē. Wä, lax·daᵉxwē ᵉyōsᵉīdxa tEmx̣ᵘ-staakwē tEq!wa lāxa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hëx·ᵉi-daEm hōqŭwElsa qaxs âlaē ts!enk!ŭlema hë g̣wēkᵘ hăᵉmēx·silaᵉyē. Wä, lax·daᵉxwē hëᵉnākŭlaEm lax āLanâᵉyasēs g·ig·ōkwē qaᵉs lä hōxᵉwida. Wä, g·îlᵉmēsē g̣wāł hōqwaxs laē naxᵉīdxa ᵉwapē. Wä,
35 laEm g̣wāł lāxēq.

Steamed Devil-Fish (ᵉnEg·Ekᵘ tEq!wa).—Wä, hëᵉmaaxs k!ŭnsa-ēda ts!ēdāqaxa tEq!wäxs ts!ēk·aaxa g·āwēq!ānemē. Wä, lä sEx·ᵉ-īdEq qaᵉs k!wēt!alExsēs lāxēs ts!ēg·ats!ē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē q!EyōLxa g·āwēq!ānEmaxs laē ᵉnEk·aq. Wä, hëᵉmis la
40 lEgEnwayaatsa tEq!wäxs laē Elāq tsäsᵉētsa ᵉwāp ēlāxēs ᵉnEk·āsEᵉwē. Wä, g·îlᵉmēsē tsäsᵉētsa ᵉwāpē lāqēxs laē nānask·înaEmxa tEq!wa. Wä, lä ᵉnEmāx·ᵉidaEm L!ōpa ḶEᵉwa ᵉnEg·Ekwē g·āwēq!ānEmaxs k·!ōts!asEᵉwaē qaxs k·!ōmats!ēLē. Wä, g·îlᵉmēsē L!ōpExs laē lēt!ē-

clams. After it is done, it is uncovered. | Then the steamed devil-fish is first taken out and ‖ washed in fresh water; and then (the 45 woman) also does what | I described at first, when I described the eating of devil-fish; but it tastes differently | when it is steamed, for the taste of the steamed | clams affects the taste of the steamed devil-fish. |

You know about the devil-fish caught in deep water when the ‖ tides are low at half-moon. This has been written | in the writing 50 about those who get devil-fish for bait for halibut; | for I have described it entirely, how they catch devil-fish with long | spears in deep water, and everything about it. Therefore | I say that you know it already, and also about the catching of devil-fish on the dry beach at ‖ spring-tide. That is all about this. | 55

Boiled Sea-Slugs (Catching sea-slugs).—When | a man wants to 1 take sea-slugs, he first goes for a thin shaft which is used by the salmon-fishers. | He takes two thin cedar-sticks, each one short span | long and a little thinner than the ‖ little finger, flat on one side, | 5 and he takes cedar-bark and splits it in narrow strips. | The two cedar-sticks are to be hooks at the end of the sea-slug spear. | He puts these near the end of the harpoon-shaft, and ties them on with split | long strips of cedar-bark. When it is finished, it is this way: ‖

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tsEᶜwa. Wä, hëᶜmis g·îl ăxᶜētsEᶜwa ᶜnEg·îkwē tEq!wa qaᶜs ts!ōx-ᶜwītsEᶜwē lāxa ᶜwEᶜwap!Emē. Wä, âEmᶜxaāwisē la nEgEłtEwēx gwē- 45 g·ilasasEn g·ag·îlēyē wāłdEmaxs laē tExtaxᶜwīdEq. Wä, laEm ōgŭx-p!aEmxs ᶜnEg·Ekwaē qaxs laē gwEᶜyōsē gwēp!aasasa k·!ōts!aakwē g·āwēq!ānEm lāxa ᶜnEg·Ekwē tEq!wa. Wä, laEmxaē gwāła.

HëEmḷas lā q!āła nanēsamEnsaxa tEq!wäxs wāx·ᶜmaē ămaᶜya x·ā-ts!aᶜyēxēs ămāgawīx·dEmxs laē nExsaᶜya ᶜmEkŭla. Wä, laᶜmēsē k·!ā- 50 dEdzEᶜwē lāx k·!ādEkwasa tatēläxa tEq!wä lōqwaLaxa p!âᶜyē qaxg·în sEnōłmēk· gwāgwēx·sᶜāla laqēxs laē nanēdzayowaxa g·îlt!a nanēsamEndzaᶜyâxa tEq!wa ḷEᶜwis gwāyiᶜlālasē. Hëᶜmesen lāg·iła ᶜnēk·ōL laEm ᶜwīᶜla q!âLElaq ḷEᶜwa lEmxŭlēsEla nēsaxa tEq!wa lāxa ᶜwālasē x·āts!aᶜya. Wä, laEm gwāł laxēq. 55

Boiled Sea-Slugs (AElyaxa ālasē).—Wä hëEm g·îl ăxᶜētsōᶜsa 1 aElyaēnoxwaxa ālasa saents!âsa yälnEk!wēnoxwaxa k·!ōk!ŭtEla. Wä, lä ăxᶜēdxa małts!aqē wīswŭł k!waxLāwa, ᶜnāłᶜnEmp!Enk·ē ăwâsgEmasas lāxEns ts!Exᵘts!ānaᶜyēx. Wä, lä wāwīłałagwēsEns sElt!ax·ts!ānaᶜyasEns q!wāq!wax·ts!ānaᶜyēx lāxēs pēpExk·!ōt!E- 5 nēnaᶜyē. Wä, lä ăxᶜēdxa dEnasē qaᶜs dzEdzExsEndēq qa ts!ēłts!E-q!ēs. Wä la ăxᶜēdxa małts!aqē gēgałbīłtsa aElyayōp!ēqLē. Wä, lä ăxbEnts lāx māx·baᶜyasa saents!ō qaᶜs yîłᶜāLElōdēsa dzExEkwē g·îlt!a dEnas lāq. Wä, g·îlᶜmēsē gwāłExs laē g·a gwāłēg·a (*fig.*).

10 Then he waits for it to be calm at low tide. When | it is calm, he launches his sea-slug-gathering canoe. | He takes his sea-slug-gathering paddle, and his knife for cutting off the heads | of sea-slugs, and also the stick for catching sea-slugs. Then he paddles | to a place where he knows there are many sea-slugs. He looks down 15 into the water; and ‖ when he sees a place where there are many of them together, he takes his stick for catching sea-slugs and | pushes it down into the water. He pushes the hook-end under the sea-slugs | and pulls them off the bottom, (putting the hooks under) the middle of the sea-slug. | Then it comes up lying crosswise over the two hooks at the end of the pole. He pulls up | the pole, and 20 puts it down crosswise over his canoe. ‖ He takes the sea-slug, takes his knife, | and cuts off the neck. Then he squeezes out the insides, | and he throws it down hard into his canoe, saying | as he is throwing it down,— |

"Now you will be as stiff as the wedge of your grandfather." ‖

25 He does this to each of them, and says so as he throws the sea-slugs into his | canoe. When he has caught many of them, he goes home. |

As soon as he arrives on the beach of his house, his wife takes | a basket and goes to meet him and to carry up what he has. She puts | 30 her basket into the small canoe; and the woman takes ‖ one of the

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10 Wä, lä ēsEla qa k·!EmaqElēsēxa x·āts!aēsē. Wä, g·îlᵉmēsē k·!EmāqElaxs laē wīᵉxᵘstEndxēs aElyats!ēlē ẓwāẓwagŭmā. Wä, lä ăxᵉēdxēs aElyax·sayasē sēᵉwayâ ḷEᵉwēs t!ōt!EsEmyōlē k·āwayō lāxa ālasē. Wä, hëᵉmisēs aElyayop!ēqē. Wä, lä sēẓᵉwīda qaᵉs lä lāxēs q!ālē q!āyatsa ālasē. Wä, lä hănxᵉīda. Wä, g·îlᵉmēsē 15 dōxᵉwaLElaxa q!aēdzasasa ālasExs laē ăxᵉēdxēs aElyayop!ēqē qaᵉs L!EngEnsē lāxa dEmsx·ē. Wä, laEm bEnbaᵉyē gēgałbaᵉyasēs aElyayop!ēqē. Wä, lä gāLElisa lāx nEgōyâᵉyasa ālasaxs g·āxaē galotawēltEwē lāxa mālē gēgālbēsa aE!yayōp!ēqē. Wä, lä nexōstōdxēs aElyayōp!ēq qa k·at!ēdēs la ᵉwāx·sotägaᵉyasēs aElyaats!ē ẓwā-20 ẓwagŭma qa gayałēs. Wä, lä dāx·ᵉīdxa ālasē qaᵉs ăxᵉēdēxēs k·!āwayō qaᵉs t!ōt!Ets!Exōdālēq. Wä, lä x·īx·ᵉīdEq qa lawäyēs yāx·yîg·īłas. Wä, lä ẓŭsāłExsas lāxēs ẓwāẓwagŭmē. Wä, lä nēg·EtEwēxs laē ẓŭsāłExsas:—

"LaEms hēł L!āxałaēnēlē LEmg·ayâs gāgasa."

25 Wä, lä q!wālxoEm ᵉnēk·îxs laē ẓŭsᵉāłExsasa ālasē lāxēs ẓwāẓwagŭmē. Wä, g·îlᵉmēsē q!EyōLExs laē näᵉnakᵘ lāxēs g·ōkwē.

Wä, g·îlᵉmēsē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē gEnEmas ăxᵉēdxa lExaᵉyē qaᵉs lä lalala; hëᵉmis, qaᵉs lä nanagwāla. Wä, lä hăng·aałExsasēs lExaᵉyē lāxa ẓwaẓwagŭmē. Wä, lä dāx·ᵉidēda ts!Edāqaxa 30 ᵉnEmē ālasa qaᵉs x·īx·ᵉīdē ᵉwāsgEmasas ōgwideᵉyas lāxēs dāłaēna-

sea-slugs, squeezes down the whole length of its body, holding it by 31
the | hind part, the head downward; and when what is left of the
insides has come out, | she throws it into the basket. She does this
to all | of them. When they are all in, she carries | her basket of
sea-slugs up the beach and takes it ‖ into the house. She puts it 35
down in the corner of the house. | Then she takes a large low steam-
ing-box and pours some | fresh water into it. When it is half full,
she takes the basket of sea-slugs | and pours them into the water in
the box. She leaves them there | for two nights with the water over
them. Then they are ready ‖ to be boiled. The man takes the 40
kettle for boiling sea-slugs | and pours water into it until it is half
full. | He puts it over the fire; and when the kettle for boiling sea-
slugs | is on the fire with the sea-slugs in it, he goes into the woods
and breaks off hemlock-branches. | He carries these back and puts
them down where the sea-slugs are boiling ‖ in the kettle. After he 45
has done so, he takes the low steaming-box in which the sea-slugs
are, | and places it by the side of the fire, | and also the tongs.
When the water begins to boil, his wife | takes one of the sea-slugs
and squeezes the body so that | the liquid comes out from the inside.
Then she puts it into the boiling water. ‖ Her husband stirs it with 50
the tongs. The woman | squeezes out the whole number of sea-
slugs; and when they are all | in the kettle, the man continues to

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ᵉyax ōxsdEᵉyas. Wä, lä bEnxtâła. Wä, g·îlᵉmēsē ᵉwīᵉlâwē g·ēg·a- 31
yayawaᵉyas yāx·yîg·īłasēxs laē lExts!ōts lāxēs lExaᵉyē. Wä, lä
ᵉnāxwa hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē k·!oxᵉwŭł-
tōdxēs Elyats!ē lExaᵉya qaᵉs lä k·!ōxᵉwŭsdēsElaq qaᵉs lä k·!ōgwē-
LElaq laxēs g·ōkwē. Wä, lä k·!oxᵉwalīłas lāx onēgwīłasēs g·ōkwē. 35
Wä, lä ăxᵉēdxa ᵉwālasē kŭtElīł q!ōᵉlats!ä. Wä, lä gŭxts!ōtsa ᵉwE-
ᵉwāp!Emē laq. Wä, g·îlᵉmēsē nEgoyoxsdālaxs laē ăxᵉēdxa Elyats!ē
lExaᵉya qaᵉs lä gŭxstEnts lāx ᵉwābEts!âwas. Wä, lä bâs. Wä,
hët!a lā māłExsē gānuLas q!ōgŭlīłēda ālasaxa ᵉwapaxs laē hēłâła lāx
hănx·LentsEᵉwē. Wä, lēda bEgwānEmē ăxᵉēdxēs Elsēlats!ēLē hănx·- 40
Lanowa. Wä, lä gŭxts!ōtsa ᵉwāpē lāq qa nEgoyoxsdalēs. Wä,
lä hănx·LEnts laxēs lEgwīłē. Wä, g·îlᵉmēsē la hănx·Lalē Elsēᵉla-
ts!ēLasēxa ālasaxs laē lāxa āL!ē qaᵉs L!Exᵉwīdē lāxa q!wāxē. Wä,
g·āxē gEmxElaq qaᵉs lä gEmxstEndEq lāxēs Elsēᵉlats!äxa ālasē
hănx·Lanowa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōgŭlīłē Elya- 45
ts!ē kŭtElīł q!ōᵉlats!ä qaᵉs g·āxē hăᵉnōlīsas lāxēs lEgwīłē; Wä, hë-
ᵉmēsa ts!ēsLāla. Wä, g·îlᵉmēsē mEdElxᵉwidēda ᵉwāpaxs laē gEnE-
mas ăxᵉēdxa ᵉnEmē ālasa qaᵉs x·īx·ᵉīdēx ōk!winaᵉya qa lāwäyēs
ᵉwâpagaᵉyasēxs laē ts!EmxstEnts lāxa maEmdElqŭla ᵉwāpa. Wä,
lāLa łāᵉwŭnEmas xwētasa ts!ēsLāla lāq. Wä, lä ᵉnāxwaEm 50
x·īx·ᵉidēda ts!Edāqax ᵉwaxaasa ālasē. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstēda
ālasaxs laē hëmEnālag·îlīłᵉEm xwētēda bEgwānEmaq. Wä, g·îl-

53 stir them. When | the water begins to boil, the man picks up handfuls of dirt from the floor of the | house and throws it into the
55 boiling water. Then ‖ it stops boiling over, for the | water of the sea-slugs almost always boils over, and only | dirt from the floor of the house stops the boiling-over. The man | tries to take hold of one of them with the tongs; and when he succeeds in taking one, | it is done. The skin gets rough when it is done. The (sea-slugs) are
60 slippery, when ‖ they are raw, and he can not get hold of them with his tongs. | When they are done, he takes off the fire the kettle for cooking sea-slugs. | He takes a large dish and puts it by the side of the | kettle. He pours some water into it; and when it is | more
65 than half full of water, he takes the tongs, lifts up the ‖ sea-slugs, and puts them into the dish for washing the boiled | slugs. As soon as they are all in, the man sits down by its side | and washes them, they being stiff. After he has | washed one of them, he gives it to one of his guests | to eat first a sea-slug; and the one to whom the first sea-slug is given
70 eats it at once. ‖ The man washes the sea-slugs quickly, | and gives one to a second man; and he continues doing this with his other | guests; and when the first one finishes eating a sea-slug, | he is given another one. After they have eaten enough, they take some | to
75 their wives, for sea-slugs are only eaten in winter, ‖ when they are

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53 ᵉmēsē tEnx·ᵉīdExs laēda bEgwanEmē k·!āg·îlīłxa t!Ex·t!Eg·īłasēs g·ōkwē, qaᵉs k·!aᵉstEndēs lāxa la tEntEnk·îla. Wä, hëx·ᵉidaᵉmēsē
55 x̣ŭt!ēdēda tEntEnk·îla Elsēlas qaxs xEnLElaē hëmEnāłaEm tEnx·ᵉ-īdē ᵉwāpaläsa ālasaxs hănx·LEntsEᵉwaē. Wä, lēx·aᵉmēs x̣ŭt!ēda-masa t!Ex·t!Eg·īłasa g·ōkwaq. Wä, lä, hëmEnāłaᵉma bEgwānEmē gŭnx·ᵉīd k·!ak·!ap!Enasa ts!ēsLāla lāq. Wä, g·îlᵉmēsē k·!îp!Endqēxs laē L!ōpa. Wä, laEm xŭlxŭnx·ᵉīdExs laē L!ōpa. Wä, lä tsāx·Enxs
60 k·!îlx·aē. Wä, laEm k·!eâs gwēx·ᵉīdaats k·!îp!Entsēs ts!ēsLāla lāq. Wä, g·îlᵉmēsē L!ōpExs laē hănx·sEndEq lāxēs lEgwīłēs Elsēlax·dEma. Wä, lä ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs k·anolīłēs lāxa Elsēᵉlats!ē hănx·Lanowa. Wä, lä gŭxts!ōtsa ᵉwāpē lāq. Wä, g·îlᵉmēsē ëk·!ōł-dzaᵉya ᵉwapē lāqēxs laē ăxᵉēdxa ts!ēsLāla qaᵉs k·!āk·!ap!Enēs lāxa
65 ālasē qaᵉs lä k·!îpstālas lāxa ts!ōts!oxᵉŭnats!ē łōq!waxa hănx·laakwē ālasa. Wä, g·îlᵉmēsē ᵉwīᵉlōsExs laēda bEgwānEmē k!wag·äg̣Elīłaq qaᵉs ts!ōts!oxᵉŭnx·ᵉīdē lāxēs laēnaᵉyē L!ax·ᵉīda. Wä, g·îlnax̣waᵉmēsē g̣wāł ts!ōts!oxᵉŭnaxa ᵉnEmē ālasEx laē yaxᵉwits lāxēs LēᵉlānEmē qa g·alq!Esēs Elsasxa ālasē. Wä, lä hēx·ᵉidaEm Elsasᵉīdēda g·ālē
70 yāxᵉwītsEᵉwa, yîxs laē hanakwīla ts!ōts!oxᵉŭnēda bEgwānEmax yaq!wēmaLasa māk·îlaq. Wä, lä hë gweᵉnakŭlaxa waōkwē LēᵉlānEms. Wä, g·îlnax̣waᵉmēsē ᵉwīᵉlēda g·ālē yaxᵉwītsōᵉsa ālasExs laē ēt!ēd yāxᵉwīdEq. Wä, g·îlᵉmēsē pōłᵉīdExs laē mōtElaxēs ănēx·sâᵉyē qaēs g̣EnEmē, yîxs lēx·aᵉmaē ElsasdEmxa ālasēda ts!ăwŭnxē lāx

good. They are bad in summer. That is all about | one way of 76
cooking of sea-slugs. |

Roasted Sea-Slugs (Sea-slugs roasted by the side of the fire of the | 1
house).—When water has been on the sea-slugs for two days, | the
woman takes a dish and carries it to put it down by the side of | the
low steaming-box. She takes the sea-slugs out of the water and ‖ puts 5
them into the dish. As soon as she has enough, she carries a dish of
sea-slugs | and puts it down by the side of the fire of her house. She
puts | it alongside the fire, under the side-logs of the fire, and she |
continually turns (the sea-slugs) over. As soon as they are really |
stiff, they are done; and as soon as they are done, she takes them off
the fire with the ‖ fire-tongs. She takes another dish and pours 10
some | water into it, and she puts the roasted sea-slugs into it. |
Then she takes a cedar-stick and scrapes off the ashes that | stick to
the roasted sea-slugs. When they are all in the dish, she squeezes
them, | so that the water comes out, and she puts them into another ‖
dish. Then she takes another sea-slug, scrapes off | the ashes that 15
stick to the outside of the roasted sea-slugs, and she | squeezes it so
that the water comes out, and puts it into the | dish. She does this
to all the others; and when | they are all done, she gives them to

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EyāX·sdEmas. Wä, lāḷa ᶜyaᶜyax·sxa hēEnxē. Wä, laEm gwāł lāxa 75
ᶜnEmx·ᶜidāła hăᶜmēx·sīłaēnēᶜxa ālasē.

Roasted Sea-Slugs (PEnēdzEkwē ālasa lāxa onâlisasa lEgwīłasa 1
g·ōkwē).—Wä, hëᶜmaaxs laē małp!Enẋwaᶜstalīł q!ōgŭlīła ālasē
wä, läda ts!Edāqē ăxᶜēdxa łōq!wa qaᶜs lä dālaq qaᶜs lä k·anolīłas
lāxa Elyats!ē kŭtElīł q!ōlats!ä. Wä, lä ăxᶜwŭstālaxa ālasē qaᶜs lä
ăxts!âlas lāxa łōq!wē. Wä, g·îlᶜmēsē hëłᶜalaxs laē k·ālaxa Elts!âla 5
łōq!wa qaᶜs lä k·anōlisas lāxa lEgwīłasēs g·ōkwē. Wä, lä k·adE-
nōlīsElas lāxa ăwābâᶜyas k·ak·EdEnwaᶜyasēs lEgwīłē. Wä, âᶜmēsē
hëmEnāłaEm lēx·Elalēda ts!Edāqaq. Wä, g·îlᶜmēsē âlax·ᶜīd lā
L!āxᶜēdExs laē L!ōpa. Wä, g·îlᶜmēsē L!ōpExs laē k·ełts!ālasēs ts!ēs-
Lala lāq. Wä, lä ăxᶜēdxa ōgŭᶜlamē łōq!wa qaᶜs gŭxts!ōdēsa 10
ᶜwāpē lāq. Wä, lä ăxstEntsa pEnēdzEkwē ālasē lāq. Wä, lä
ăxᶜēdxa k!waᶜxLâdzEsē qaᶜs k·exâlayōxa gŭnaᶜyaxs laē k!wē-
k!ŭt!Enēxa pEnēdzEkwē ālasa. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē q!wēdzE-
łEndEq qa lāwäyēs ᶜwâpagaᶜyas. Wä, lä yaxts!ōts lāxa ōgŭᶜlamē
łōq!wa. Wä, laxaē ēt!ēd ăxᶜēdxa ᶜnEmē ālasa qaᶜs k·exâlēxa 15
gŭnaᶜyaxs laē k!wēk!ŭt!Enēxa pEnēdzEkwē ālasa. Wä, lä q!wē-
dzEłEndEq qa lāwäyēs ᶜwâpagaᶜyas. Wä, laxaē yāxts!ōts lāxa
łōq!wē. Wä, länaẋwaEm hë gwēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē
ᶜwīᶜlaxs laē yāxᶜwīts lāxa ElsasLaxa pEnēdzEkwē ālasa. Wä,

those who are to eat the roasted sea-slugs. ‖ At once they eat them; and after they have eaten enough, they carry home | for their wives what is left over. That is all about this. |

Baked Sea-Slugs (Sea-slugs baked in hot ashes in the fire of the | house).—The woman also takes the sea-slugs out of the low steaming-box. | She digs a hole in the hot ashes and puts the ‖ sea-slugs into the hole dug in the ashes. Then she covers them with ashes. | It may be half an hour according to the watch | before she digs them out. She takes them up with the fire-tongs and | places them on the floor, by the side of the fire; and she does the same as what I | said before when I spoke about the sea-slugs roasted by the side of the fire. That is ‖ all. |

Roasted Chiton.—This is called by the L!aL!asiqwăla *k·!înēł*, but by the Kwāg·uł it is called | *mē'smEts!a.* |

When a woman gets ready to | go to get chitons, she takes her basket to put the chitons into, and also flat-pointed ‖ hemlock-branches three spans in | length. They are flat-pointed. She carries with her what is called | "instrument for peeling chitons off the rock." As soon as she comes to a place where there are many, | she pokes the stick under them, lifts them off, and throws them into her basket; and when | she has many, she carries the basket with the chitons on her back, and goes home ‖ carrying the basket up the

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hëx·ᵉidaᵉmēsē Elsasᵉīdeq. Wä, g·îlᵉmēsē pōłᵉīdExs laē mōtElaxēs hămx·sâᵉyē qaēs g̣Eg̣EnEmē. Wä, laEm g̣wāł lāxēq.

Baked Sea-Slugs (DzamēdzEkᵘ ālas lāxa g̣ŭnaᵉyasa lEg̣wīłasa g·ōkwē).—HēEmxaa ăxᵉēdēda ts!Edāqaxa ālasa kŭtElīłē q!ōᵉlats!ē. Wä, lä ᵉlap!ālisa lāxa ts!Elqwa g̣ŭnaᵉya. Wä, lä LExᵉwalīsasa ālasē lāxa ᵉlābEkwē g̣ŭnaᵉya. Wä, lä dzEmk·Eyîntsa g̣ŭnaᵉyē lāq. Wä, laxEnt!a nExsEg·îLElag·īla lāxox q!āq!alāk!aᵉyē lāxEns ᵉnāläxs laē ᵉlāp!Eqâlisaq. Wä, lä k·!îp!ītsēs ts!ēsLala laq qaᵉs lä k·!îp!alīłElas lāxa onâlisasēs lEg̣wīłē. Wä, hëEm g̣wāyiᵉlälē g̣wēg·ilasasEn wāłdEme lāx māk·îlasasEk· lāxa pEnōlīdzEkwē ālasa. Wä, laEmxaē g̣wāła.

Roasted Chiton.—K·!înēł, hëEm ḶēqElaᵉyēsa L!aL!asiqwăläq; wä, lāḶa mēsmEts!axElasōᵉsa Kwāg·ułē.

Wä, hëᵉmaaxs laē xwānałElēda ts!Edāqē qaᵉs lä k·!āk·!Enlaxa k·!înēłē. Lä, ăxᵉēdxēs k·!înᵉlats!ēLē lExaᵉya hëᵉmēsa pExbaakwē L!Enāk·sa q!wāxē yūduḳᵘp!Enk· lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsg̣Emasas. Wä, lä pExba. Wä, hëᵉmis daaḳᵘsēq yîxa Ḷēg̣adäs k·!āk·!Enlayâxa k·!înēłē. Wä, g·îlᵉmēsē lāg·aa lāx q!Eyaasasēxs laē L!ōk!ŭg·iᵉlalaq qaᵉs ts!Exts!âlēs lāxēs lExaᵉya. Wä, g·îlᵉmēsē q!EyōLqēxs laē ōxLEx·ᵉīdxēs k·!înᵉlats!ē lExaᵉya qaᵉs lä näᵉnakᵘ ōxLōsdēsElaxa k·!înᵉlats!ē lExaᵉya. Wä, lä ōxLEg·alīłas lāx onē-

beach. She puts it down in the | corner of her house. Then she 11
takes a large dish and pours some | fresh water into it, until it is half
full, and she pours the chitons into it. | After they have been four
days in the water, she takes her | fish-knife and goes and sits down
by the side of the dish of chitons. She ‖ takes out one of the chitons 15
and scrapes it with her fish-knife so that | all the green stuff comes off
that covers it. When the green stuff is all off, | (the chitons) are white.
When they are done, | she puts them into another dish which is half
full of | fresh water; and she does this with the others. ‖ As soon as 20
they are all done, she leaves them in the water in the dish for one
night. | In the morning, as soon as day comes, the woman takes
drift wood, | which she gathers on the beach in front of her house,
and she puts down one crosspiece | at the upper end; and she puts
down two | side-pieces, one on each side. She puts kindling-wood in
the space between the ‖ side-pieces, and she places medium-sized 25
driftwood crosswise | on top of it. Then she takes her basket and
goes to pick stones on the | beach. When her stone-carrying basket
is full with stones, | she carries it on her back, and puts it down out-
side of the place where she is going to steam the chitons. She | puts
them on top of the crosspieces of driftwood; and when they are all
on, ‖ she lights the fire under (the whole). When the fire blazes up, 30
she goes to the beach | and gathers kelp that grows on the rocks; |

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gwiłasēs g·ōkwē. Wä, lä ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs gŭxts!ōdēsa 1
ᵉwEᵉwap!Emē lāq qa nEgoyoxsdalēsēxs laē gŭxstEntsa k·!înēłē lāq.
Wä, hët!āla mōxsē ᵉnāläs q!ōg·îlīłExs laēda ts!Edāqē ăxᵉēdxēs
xwāḷayowē qaᵉs lä k!wag·ägîlīłaxa k·!înēłtalīlē łōq!wa. Wä, dâs-
tEndxa ᵉnEmsgEmē k·!înēła qaᵉs k·īk·îxsEmēsēs xwāḷayowē lāq qa 15
ᵉwīᵉlâwēsa łEnxa lāx ōsgEmaᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâwa łEnxa
lax ōsgEmaᵉyasēxs laē ᵉmElsgEma. Wä, g·îlᵉmēsē gwāłExs
laē ăxts!ōts lāxa ōgŭᵉlamē łōq!wa laxat! nEgōyoxsdālaxa
ᵉwEᵉwap!Emē. Wä, lä ᵉnaxwaEm hë gwēx·ᵉidxa waōkwē. Wä,
g·îlᵉmēsē ᵉwīᵉlaxs laē xaᵉmaēl q!ōgŭlīłxa ᵉwāpē lāxa łōq!wē. 20
Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaäläxs laēda ts!Edāqē ăxᵉēdxa q!ēxalē
qaᵉs q!āp!ēg·alīsēq lāx L!Emaᵉisasēs g·ōkwē. Wä, laᵉmē xwāłᵉītsa
ᵉnEmē qa gēg·iwalītsē. Wä, lä k·āk·EdEnōtsa małts!aqē lāx ᵉwāx·sa-
noᵉyas. Wä, laxaē mōmagōtsa g·ālastoyoLas lax ăwāgawaᵉyasa
k·āk·EdEnwaᵉyas. Wä, lä xwāłEyîndālasa hăᵉyāłᵉastowē q!ēxał lāx 25
okŭyaᵉyas. Wä, lä ăxᵉēdxēs lExaᵉyē qaᵉs lä xEqwax t!ēsEma lāxa
L!Emaᵉisē. Wä, g·îlᵉmēsē qōt!ē xEgwats!läs lExäxa t!ēsEmaxs laē
ōxLosdEsaq qaᵉs lä ōxLanōlisas lāxēs ᵉnEg·asLaxa k·!înēłē. Wä, lä
xEqŭyînts lāxa gEk·îyaᵉyē q!ēxāła. Wä, g·îlᵉmēsē ᵉwīlk·îyîndExs laē
tsēnabotsa gŭlta lāq. Wä, g·îlᵉmēsē x·īqōstâxs laē lāxa L!Emaᵉisē 30
qaᵉs k!ŭlx·ᵉīdēxa L!EsL!Ekwē q!wāxa lāxa t!ēdzEk!wa. Wä, g·îl-

and when her basket is full, she carries it on her back, and puts it down | by the side of the place where she is going to steam the chitons. Then she goes into the woods to get | skunk-cabbage and old fern. She puts these into a ‖ basket, and carries the basket with fern on her back; and she carries the skunk-cabbage under her arm. | Then she goes home, and puts down the skunk-cabbage | by the side of the place where she is going to steam the chitons; and she also puts down the | basket with old ferns. Her husband cuts sticks | one span long, of red pine, with sharp points ‖ and round, for spits for the chitons. As soon as these are finished, | she takes one of the chitons and pushes the spit of | red-pine wood through the middle of it. She does this with every one of them, | one spit for each chiton, in this manner:

When they are all on the spits, | they are ready, and she puts them into a basket. Then the man takes the ‖ tongs and takes away the driftwood that is not burned; | and as soon as all the fire has been taken away, he takes the kelp and lays it | on the red-hot stones, and he puts old fern | over the kelp; and he takes the skunk-cabbage and | spreads it over the old fern. As soon as this is finished, he takes the ‖ chitons on their spits and pours them on the skunk-cabbage. When this is | done, he takes a cedar-stick and pokes holes through the skunk-cabbage for | the water to pass through

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ᵉmēsē qōt!ē L!Egwats!ēs lExäxs laē ōxLōsdēsaq qaᵉs lä ōxLanōlisas lāxa ᵉnEg·asLaxa k.!înēłē. Wä, lä āLēᵉsta lāxa āL!ēk·as lä ăxa k·!îk·aōk!wa, wä, hëᵉmisa LEq!Emsē. Wä, laEm ăxts!ōts lāxa lExaᵉyē. Wä, lä ōxLālaxa LEq!Emdzats!ē lExäxs laaḷał g̣EmxElaxa k·!îk·!aōk!wäxs laē näᵉnakwa. Wä, lä g̣EmxEnōlisasa k·!îk·!aōk!wa la mag·înwalisasēs ᵉnEg·asLaxa k·!înēłē. Wä, laxaē ōxLEg·alisasa LEq!Emdzats!ē lExä lāxaaq. Wä, lāḷa łāᵉwŭnEmas k·!āx̣waxa ᵉnāłᵉnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx wŭnāgŭła qa eēx·bēs; wä, hëᵉmis qa lēElx·înēs qa ōdEmsa k·!înēłē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa ᵉnEmsg̣Emē lāxa k·!înēłē qaᵉs ōt!ēdēsa ōdEmē wŭnagŭł lāx nExsEmaᵉyas. Wä, lä ᵉnax̣waEm ᵉnEmts!axsEmālēda k·!înēłaxa ōdEmē g·a g̣wäłēg·axs laē ōdEkwa (*fig.*). Wä, laᵉmē ᵉnāx̣wa g̣wāłałaxs laē g·īts!â lāxa lExaᵉyē. Wä, lä ăxᵉēdēda bEgwānEmaxa k·!îpLāla qaᵉs k·!îpsᵉālax·ᵉīdēxa k·!ēsē q!ŭlx·ᵉītsa q!ēxāłē. Wä, g·îlᵉmēsē ᵉwīᵉlēda gŭltäxs laē ăxᵉēdxa L!EsL!Ekwē qaᵉs ts!ax·ᵉālōdēs lāxa x·īx·îxsEmāla t!ēsEma. Wä, lä ăxᵉēdxa LEq!Emsē qaᵉs ts!ā-k·îyîndēs lāxa L!EsL!Ekwē. Wä, lä ăxᵉēdxa k·!îk·!aōk!wa qaᵉs LEpEyîndē lāxa LEq!Emsē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa ōdEkwē k·!înēła qaᵉs g·ēdzōdalēs lāxa k·!îk·!aōk!wa. Wä, g·îlᵉmēsē g̣wāłExs laē L!EnqEmx·sâlasa k!waᵉxLāwē lāxa k·!îk·!aōk!wa qa lax·sâlatsa ᵉwāpē ḷōᵉ qa k·îx̣ᵘsâlatsa k·!āłEla. Wä, g·îlᵉmēsē g̣wā-

and the steam to come out. When this is done, | he pours water on, 53
and he takes some skunk-cabbage | leaves and spreads them over the
top; and when it is all covered, he ‖ takes mats and covers (the 55
whole). When this is done, he | leaves it. After about four hours |
(the chitons) are done. Then he takes off the cover-mats and | also
takes off the skunk-cabbage cover. When the | cover is all off, he
calls the people who are walking about to come and eat the chitons. ‖
When they sit down, he gives each | one a spit with a chiton on it, 60
and immediately they | begin to eat chitons. Nobody gets two |
spits of steamed chitons, for they taste very salt; | and when they eat
many chitons, these cause diarrhœa. ‖ After they have finished, 65
they all go home. They do not invite | many tribes for this, and it
is not eaten by the Kwakiutl. | Only the Seaward-Dwellers eat
chitons, and also the Koskimo | and Gwats!ēnox^{u} and G·âp!ēnox^{u}
and the L!asq!ēnox^{u}. | Only those eat it. That is all about this. ‖

Boiled Chiton.—(When chitons have been gathered [see p. 293], 1
they are eaten in the following manner:) At once (the woman) sends
her husband to go and | invite his numaym. Immediately the woman
takes | her kettle and pours water into it; and when it is half full, |
she puts it on the fire. When it begins to boil, ‖ the woman takes the 5
basket of chitons by the handle and pours | them into the kettle.

łEXS laē tsās^{e}ītsa ^{e}wāpē lāq. Wä, lä ăx^{e}ēdxa waōkwē k·!îk·!aō- 53
kwa qa^{e}s LEPEyîndālēs lāq. Wä, g·îl^{e}mēsē hamElqEyaxs laē
ăx^{e}ēdxa łēEl^{e}wa^{e}yē qa^{e}s nāsEyîndēs lāq. Wä, g·îl^{e}mēsē gwāłEXS laē 55
bâs. Wä, laXEnt!a mōts!agELElag·îla lāXEns q!āq!alak·!ayoXEns
^{e}nāläqēXS laē L!ōpa. Wä, la^{e}mēs lēt!ēdEX nāyîmas łēEl^{e}wa^{e}ya.
Wä, laXaē lāwiyōdxa nayîmē k·!aōk!wa. Wä, g·îl^{e}mēsē ^{e}wī^{e}lâwē
nayîmasēXS laē Lē^{e}lālaXa q!ŭnamē^{e}sta qa läs k·!înłk·!ał^{e}īdxa
k·!înēłē. Wä, g·îl^{e}mēsē k!ŭs^{e}ālisEXS laē ts!EwanagEmēda ^{e}nāł- 60
^{e}nEmts!aqē ōdEk^{u} ^{e}nEg·îk^{u} k·!înēł lāq. Wä, lä ^{e}nāẋwaEm hëx·^{e}i-
daEm k·!înłk·!ał^{e}īdxa k·!înēłē. Wä, laEm k·!eâs małts!axk·!Etsēxa
ōdEkwē ^{e}nEg·Ek^{u} k·!înēła, qaXS LōmaE dEmp!a. Wä, hë^{e}misēXS âlaē
wułElīsElamasEX q!ēk·!Edzayaēda k·!înēłaXS hă^{e}ma^{e}yaē. Wä, g·îl-
^{e}mēsē gwāłEXS laē ^{e}wī^{e}la nä^{e}nakwa. Wä, laEm k·!ēs Lē^{e}lālayo lāXa 65
q!ēnEmē lēlqwălaLa^{e}ya. Wä, lāXaa k·!ēs hă^{e}mäsa Kwāg·ułē, la
lēX·a^{e}ma L!āL!asiqwăla k·!înłk·!ałXa k·!înēłē ḶE^{e}wa Ḡōsg·imoẋwē
ḶE^{e}wa Gwats!ēnoxwē ḶE^{e}wa G·âp!ēnoxwē, wä hë^{e}misa L!asq!ē-
noxwē. HëEm ^{e}waXēda hă^{e}māpaq. Wä, laEm gwāł lāXēq.

Boiled Chiton.—Wä, hë′x·^{e}ida^{e}mēsē ^{e}yālaqaXēs łā^{e}wŭnEmē qa läs 1
Lē′^{e}lālaXēs ^{e}nE^{e}mē′mōtē. Wä, la hë′x·^{e}ida^{e}mēsēda ts!Edā′qē ăx^{e}ē′d-
XēS hănx·Lā′nowē qa^{e}s gŭXts!ō′dēsa ^{e}wā′pē lāq qa ^{e}nEgoyâ′lē-
sēXS la′ē hă′nx·LEnts la′XēS lEgwī′łē. Wä, g·î′l^{e}mēsē mEdElx^{e}wī′-
dEXS la′ēda ts!Edā′qē k·!ō′qŭlīłXēS q!E′nyats!ē lEXa^{e}ya qa^{e}s gŭX- 5
stE′ndēS la′Xa hă′nx·Lanowē. Wä, la ăx^{e}ē′dXēS k·!îpLā′la qa^{e}s

Then she takes her fire-tongs and | pokes the chitons in the water; and as soon as the skin comes off, | they are done. Then she takes the kettle off of the fire. | She takes a large dish and dips up with a spoon ‖ the chitons in the water, and she puts them into the dish. She does not | put the liquid into the dish also. As soon as the dish is full, | the woman pours fresh water on the chitons in the dish, | and she puts it down before the guests of her husband. | They eat at once with their hands. ‖ They peel off the shells on the back, and they throw them into the | dish, with the guts. As soon as they finish eating the chitons, they | wash their hands in the water of their food; and | after they have eaten, those who have eaten chitons go out. |

Large Chiton (Getting large chiton).—When a man wants to eat ‖ chitons, he launches his | small canoe at low water, and he goes to a place where he knows there are many chitons. | When he arrives there, he puts the stern of his chiton-catching | canoe ashore and gets off. He picks up chitons which | lie on the stony beach, and he throws them into his small chiton-catching canoe. ‖ When he has many, he launches | his chiton-catching canoe, goes aboard, and he | paddles back. He picks up driftwood where there is much of it, and | he puts it into his chiton-catching canoe. As soon as it is |

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dzEk·Elga'yēs la'xēs q!E'nsēla. Wä, g·î'l^{e}mēsē qŭs^{e}ē'dēs L!ētsE-ma^{e}yē, wä, laE'm L!ōpa laxē'q. Wä, hë'x·^{e}ida^{e}mēsē hă'nx·s^{e}EndEq. Wä, la ăx^{e}ē'dxa ^{e}wā'lasē łō'q!wa qa^{e}s xElō'łtsōdēsa k·ats!Ena'qē la'xēs q!E'nsēla qa^{e}s lē xElts!â'las la'xa łō'q!wē. Wä, laE'm k·!ēs ō'gwaqa lē ^{e}wa'palās lā'xa łō'q!wa. Wä, g·î'l^{e}mēsē qō't!ēda łō'-q!wäxs la'ēda ts!Edā'qē gŭ'q!Eqasa ā'łta ^{e}wā'pē lā'xa la łEx^{u}ts!â'la q!anā'sa. Wä, lē k·ax·dzamo'lłas lax Lē'^{e}lanEmasēs łā'^{e}wŭnEmē. Wä, hë'x·^{e}ida^{e}mēsē xa'max·ts!ā'naxs la'ē dā'x·^{e}īdxēs hă^{e}ma'^{e}yē. Wä, laE'm sēx·â'lax xE'ldzēg·a^{e}yas. Wä, la ts!Exts!â'las lā'xa łō'q!wē ḷE^{e}wēs ts!Eyî'mē. Wä, g·î'l^{e}mēsē ḡwāł q!E'nsq!asExs la'ē hë'Em ts!E'nts!Enx̣^{e}widēdē ^{e}wapa'läsēs hă^{e}ma'^{e}yē. Wä, g·î'l^{e}mēsē gwā'łExs la'ē hō'qŭwElsēda q!E'nsq!asē.

Large Chiton (K·!āk·!Enot!läxa k·!Enōtē).—Hë^{e}maaxs hă^{e}ma-ēxsdaēda bEgwānEmaxa k·!Enōtē. Wä, â^{e}misē wī^{e}x^{u}stEndxēs x̣wā-x̣wagŭmaxa lā x·āts!aēsa qa^{e}s lä lāxēs q!āłē q!eq!ädxa k·!Enōtē. Wä, g·îl^{e}mēsē lāg·aa lāqēxs laē āLaxḷax·^{e}īdxēs k·!āk·!Ent!aats!ē x̣wāx̣wagŭma qa^{e}s lōłtâwē. Wä, lä mEnx·^{e}īdxa k·!Enōtaxs qEp-qEp!aē lāxa t!ēdzEk!wa qa^{e}s ts!EgExsElēs lāxēs k·!āk·!Ent!aats!ē x̣wāxwagŭma. Wä, g·îl^{e}mēsē q!EyōLExs laē hëx·^{e}idaEm lā wī^{e}x^{u}s-tEndxēs k·!āk·!Ent!aats!ē x̣wax̣wagŭma qa^{e}slaxsēq. Wä, g·āxē sēx̣-^{e}wīda qa^{e}s lä ănēxbālax q!ēxała lāxa q!Eyaasasa q!ēxałē. Wä, lä mōxsElas lāxēs k·!āk·!Ent!aats!ē x̣wāx̣wagŭma. Wä, g·îl^{e}mēsē qō-t!axs laē lāxsa qa^{e}s sēx̣^{e}widē; laEm lāł nä^{e}nak^{u} lāxēs g·ōkwē. Wä,

full, he goes aboard and paddles home to his house. ‖ When he arrives 30
at his beach, he throws the | driftwood ashore. He goes up and goes
to get a basket from his | house, and he comes carrying it down to
the place where his chiton-catching | canoe is. He also carries his
knife, and he | puts the basket into the small canoe. ‖ Then he takes 35
one of the chitons, puts it down on its back, | and cuts along its
belly. Then he pulls out the entrails, | and he throws them into the
water; and he scrapes it, so that the red color | on the body of the
chiton comes off. When it is all off, he | washes it in salt water.
After he has done so, he throws it ‖ into the chiton-basket. He does 40
this with all the others. | As soon as they are all ready, he carries the
basket of chitons; | and when he is in his house, he puts it down in
the | corner of the house; and he goes down to the beach to bring
up | the driftwood, and he carries it into the house, and he puts it
down ‖ by the side of the fire, and he puts it on the fire. | If he wishes 45
to eat the chiton raw, he takes his knife | and cuts the belly of the
chiton, which looks like the tongue | of a quadruped. He puts them
into a small dish with | water in it. He also cuts close along the shell
on its back ‖ the whole length of the body of the chiton; and | when 50
it is off, he cuts it into pieces half a | finger-width thick. Then he puts
these pieces into a small dish with water in it; | and when he has

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g·îlᵉmēsē lāg·alis lāxēs L!Emaᵉisaxs laē hëx·ᵉidaEm sEpᵉŭłtōdxēs 30
q!ēxanEmē q!ēxała. Wä, lä lâsdēsa qaᵉs lä ăxᵉēdEx lExaᵉya lāxēs
g·ōkwē qaᵉs g·āxē dEnts!ēsElaq lāx hăᵉnēdzasasēs k·!āk·!Ent!aats!ē
x̣wāx̣wagŭma. Wä, hëᵉmis daax̣ᵘsēs ts!ēwŭlēg̣ayo k·!āwayowa.
Wä, lä hăng·aałExsasa lExaᵉyē lāxa k·!āk·!Ent!aats!ē x̣wāx̣wagŭ-
maxs laē dāx·ᵉīdxa ᵉnEmsgEmē k·!Enōta qaᵉs t!ex·ᵉāłExsēq. Wä, 35
lä qwag̣EnōdzEndEx tEk·!äsēxs laē g̣Elx̣ᵉwEqōdEx yāx·yîg·īłas
qaᵉs ts!ExstEndēq. Wä, lä k·ōdzEłtsEmdEq qa lawäyēsa g̣ŭg̣ŭm-
yEmstowē ăxsEmēxa k·!Enōtē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē ts!ōx̣ᵉwī-
dEq lāxa dEmsx·ē ᵉwāpa. Wä, g·îlᵉmēsē g̣wāłExs laē ts!Extsłōts
lāxēs k·!Endats!ē lExaᵉya. Wä, lä ᵉnāx̣waEm hë g̣wēx·ᵉīdxa waō- 40
kwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē k·!ōxᵉwEłtōdxēs k·!Endats!ē lExa-
ᵉya. Wä, g·îlᵉmēsē laēLas lāxēs g·ōkwaxs laē hăng·alīłas lāxa ōnē-
g̣wīłasēs g·ōkwē. Wä, lä lEnts!ēs lāxa L!Emaᵉisē qaᵉs lä wīx·wŭs-
dēsa lāxa q!ēxałē qaᵉs lä wīg·iLE!as lāxēs g·ōkwē qaᵉs lä wīx·ᵉalī-
łas lāxa mag·înwalīłasēs lEg̣wīłē. Wä, la lEqwēlax·ᵉīda. Wä, g·îl- 45
ᵉmēsē ᵉnēx· qaᵉs k·!îlx·k·!ax·ēxa k·!Enōtaxs laē ăxᵉēdxēs k·!ā-
wayowē qaᵉs t!ōsōdēx tEk·!äsa k·!Enōtēxa hë g̣wēx·sa k·!îlE-
maxsa g·îlg·aōmasē, wä, qaᵉs ăxts!ōdēs lāxa łalog̣ŭmē ᵉwābEts!â-
laxa ᵉwāpē. Wä, laxaē t!ōsōdxa māk·îldzōdalāxa xEldzēg·aᵉya
hēbEndāla lāx ᵉwāsg̣Emasas ōgwidaᵉyasa k·!Enōtē. Wä, g·îlᵉmēsē 50
lawäxs laē hēlox̣ᵘsEnd t!ōt!Ets!EndEq qa k·!ōdEnēs wīwōgwasas
lāxEns q!wāq!wax·ts!ānaᵉyēx, laē ăxstālas lāxa ᵉwābEts!âwasa łā-

enough, he takes the tongs and | holds the pieces of chiton and throws
55 them into the || fire, and then he picks them out again with the tongs and puts | them back into the dish, and he washes them, and then he eats them. | He only stops when he has eaten enough. Then he rinses his mouth | with water; and after he has rinsed his mouth, so that the salt taste | is removed, he drinks a little water. That is
60 all about || one way of cooking them. |

1 **Baked Large Chiton.**—There is another way of cooking | chitons. They only cut out the entrails; and as soon as all | the entrails are out, the woman takes her tongs and digs a hole | in the hot ashes.
5 Then she takes the chiton whose guts have been removed and || puts it into the hole that she has dug, and she covers it over with hot ashes. | As soon as she has done so, she takes a dish and pours water into it | until it is half full. When she has done so, she takes a spoon | and puts it down by the side of the fire, and also the dish, | and she takes the tongs and uncovers the chiton which has been buried in the
10 ashes. || With her tongs she lifts the buried chiton and | puts it into the dish, and she takes the spoon and with it she scrapes off | the ashes that stick on it from the outside. | As soon as they are all off, she pulls off the shell from the back, for it is very soft, because | it is
15 thoroughly cooked. As soon as all the dirt is off, she || changes the

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53 lōgŭmē. Wä, g·îlᵉmēsē hëła ăxaᵉyasēxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs dālēqēxs laē dāx·ᵉīdxa t!ewēkwē k·!enōta qaᵉs ts!exLālēq lāxēs
55 lEgwīlē. Wä, xwēlaqaᵉmēsē k·!îp!ētsa ts!ēsLāla lāq qaᵉs lä k·!îpstālas lāxa łōq!we. Wä, lä ts!ōxᵉwidEq qāᵉs k·!întk!at!ēdēq. Wä, laEm ālᵉEm gwāłExs laē pōłᵉīda. Wä, lä hëx·ᵉidaEm ts!ewēL!exōtsa ᵉwāpē. Wä, g·îlᵉmēsē gwāł tsEwēL!exōdExs laē ᵉwīᵉlâwa dEmp!aēL!exawayasēxs laē nāxᵉīdxa hōlałē ᵉwāpa. Wä, laEm gwała
60 ᵉnEmx·idāła hamēx·silaēnēq.

1 **Baked Large Chiton.**—Wä, g·aᵉmēsᵉ nEmx·ᵉīdāła hăᵉmēx·sīlaēnēxa k·!enōtēg·a, yîxs âᵉmaē ts!ēwElēgEkwa. Wä, g·îlᵉmēsē ᵉwîᵉlâwē yax·yîg·ilasēxs laēda ts!Edāqē ăxᵉēdxēs ts!ēsLāla qaᵉs labēsē lāxa ts!Elqwa gŭnaᵉya. Wä, lä ăxᵉēdxa ts!ēwElāgEkwē k·!enōta qaᵉs
5 mExᵘts!ōdēs lāxēs ᵉlāpaᵉyē. Wä, lä dzEmsgEmtsa ts!Elqwa gŭnaᵉyē lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa łōq!wē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq qa nEgōyoxsdalēs. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa k·āts!Enaqē qaᵉs g·āxē g·ēg·alīłaq lāx mag·înwalīłasēs lEgwīlē LEᵉwa łōq!wē. Wä, lä ăxᵉēdxa ts!ēsLāla qaᵉs lēt!ēdēs lāxēs dzamēsasEᵉwē k·!enōta.
10 Wä, lä k·!îp!ētsa ts!ēsLāla lāxa dzamēdzEkwē k·!enōta qaᵉs lä k·!îpstents lāxa łōq!wē. Wä, lä ăxᵉēdxa k·āts!Enaqē qaᵉs k·ōdzEłtsEmdēs lāx ōsgEmaᵉyas qa lawälēsa gŭnaᵉyē la k!ŭtsEmēq. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē gElqâlax xEldzēg·aᵉyas qaxs laē xāsᵉīda qaxs laē âlak·!āla la Lōpa. Wä, g·îlᵉmēsē ᵉwīᵉlâwa ᵉyāx·sEmaᵉyāsēxs laē
15 L!ayōdEx ᵉwāpasēxs laē nēqwa. Wä, laEm gŭqōdEq lāx L!āsanâ-

water, for it is dirty. Then she pours it out outside | of the house, 16
and she pours some fresh water on it, and she | washes it again; and
when all that looks like red paint comes off, it is done. | Then they
begin to eat the baked chiton; | and when they have finished, (the
woman) draws some water and rinses her mouth to ‖ remove the 20
salt taste; and when it is all gone, she drinks | water. That is all
about this. |

Boiled Large Chiton.—First | the woman takes a kettle, and she
pours some water into it until it is | more than half full, and she puts
it on the fire; and she takes ‖ a chiton, and takes the knife for cutting 25
out the insides, and cuts | along one side of its belly. Then she pulls
out the entrails and throws them down by the side | of the fire. As
soon as they are all out, she scrapes off with the | back of her knife
what looks like red paint on its body; | and when it is all off, she
washes it in a dish ‖ with water in it; and by the time it is all washed, 30
the kettle on the fire begins to boil. | Then she puts the chitons into
it; and when | they are all in, she calls her friends to come and eat
the | boiled chitons. When they have all come in, the | woman takes
her spoons and dishes and ‖ puts them down where she is sitting, and 35
she takes her tongs and stirs | the chitons that she is cooking while
they are still on the fire. | After they have been boiling for maybe

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ᵉyasēs g·ōkwē, qaᵉs läxat! gŭxts!ōtsa ᵉwEᵉwāp!Emē lāq; lāxaē ēt!ēd 16
ts!ōxᵉwīdEq. Wä, g·îlᵉmēsē ᵉwīᵉlâwa hë gwēx·s gŭgŭmyîxs laē gwâła.
Wä, hëx·ᵉidaᵉmēsē k·!Entk·!at!ēdxa dzamēdzEkwē k·!Enōta. Wä,
g·îlᵉmēsē gwāłExs laē tsēx·ᵉīdxa ᵉwāpē qaᵉs ts!EwēL!Exōdē qa la-
wäyēsēs dEmp!aēL!Exawaᵉyē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē nāxᵉīdxa 20
ᵉwāpē. Wä, laEm gwāł lāxēq.

Boiled Large Chiton (Hănx·Laakᵘ k·!Enōt). — Wä, hëEm g·îl
ăxᵉētsōᵉsa ts!Edāqēs hănx·Lanowē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq qa
ëk·!ōłdzaᵉyēs. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, lä ăxᵉēdxa
k·!Enōtē qaᵉs ăxᵉēdēxēs ts!ēwElagayo k·!āwayowa qaᵉs qwagEnō- 25
dzEndēx tEk·!äsēxs laē gElxŭqōdEx yax·gîg·īłas qaᵉs ts!EgEnōlisēs
lāxēs lEgwīłē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē k·osâlas ăwēg·aᵉyasēs
ts!ēwElagayu k·!āwayowē lāxa hë gwēx·s gŭgŭmyîmē lāx ōsgE-
maᵉyas. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē tsōxᵉwīdEq lāxa łōq!wa
ᵉwābEts!âlīła. Wä, g·îlᵉmēsē ᵉwīᵉla ts!ōkŭxs laē mEdElxᵉwidēda 30
hănx·Lanowē. Wä, lä ăxstālasa k·!Enōtē lāq. Wä, g·îlᵉmēsē
ᵉwīᵉlaᵉstaxs laē LēᵉlālaxēsᵉnēᵉnEmōkwē qa g·āxēs k·!Ek·!Enōtg·îxa
hănx·Laakwē k·!Enōta. Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLExs laēda
ts!Edāqē ăxᵉēdxēs k·āk·Ets!Enaqē ḷEᵉwa łōElq!wē qaᵉs g·āxē k·ā-
g·alīłas lāxēs k!waēlasē. Wä, lä ăxᵉēdxēs ts!ēsLāla qaᵉs xwēt!ēdēs 35
lāxēs k·!Entēla k·!EnōtExs hëᵉmaē āłēs hănx·Lāla lāxa lEgwīłē. Wä,
lāxEnt!a hăyāqax ᵉnEmts!agELElag·ila lāxEns q!aq!alak·!aᵉyaxsEns

38 more than an hour according to the watch, | she takes them from the fire. | Then they are boiled to pieces and they are cooked thoroughly. Then she takes her ‖ long-handled ladle, and with it she takes out the boiled chitons and | pours them into the dishes. As soon as they are all in the dishes, | she puts them down in front of her guests. She takes the spoons and distributes | them; and when she has given one to each, | they begin to eat the boiled chiton and the liquid. ‖ They try to eat with spoons all the boiled chiton. After | they have eaten it all, they drink very little water. Now, that is all about this. |

Chitons are the food eaten by the poor people who can not | get the real good food. It is not often eaten by chiefs | and young men and young women. The only time it is eaten ‖ by chiefs and young men and young women is when they are | caught in bad weather and by strong winds, and when they have to stay out for a long time, or when their canoes | capsize. Then they get chitons and large chitons | and winkles, and also small mussels and large mussels. This and | various kinds of shell-fish are the food of those who are caught, and often this ‖ saves their lives. That is all about this. |

Raw and Roasted Sea-Eggs.—As[1] soon as (the spear) is finished, (the man) waits | until it gets calm at low tide; and when it is calm, at low tide in the | morning, he launches his sea-egg spearing-canoe, | and he

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ᶜnāläqē ᶜwāᶜwasLalasas maEmdElqŭlaxs laē hănx·sEndEq lāxēs lEg̣wīłē. Wä, laEm xāsᶜida. Wä, laEm âlak·!āla la L!ōpa. Wä, lä ăxᶜēdxa g·îlt!ExḶāla tsēxḶa qaᶜs xălоᶜstEndēxa hănx·Laakwē k·!Enōta qaᶜs lä tsēts!âlas lāxa łoElq!wē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē k·ax·dzamōlīłas lāxēs Lēᶜlānemē. Wä, lä ăxᶜēdxa k·āk·Ets!Enaqē qaᶜs ts!Ewanaēsēs lāq. Wä, g·îlᶜmēsē ᶜwīᶜla la ăxnōgwatsa k·āk·Ets!Enaqaxs lāx·daᶜxwaē ᶜyōsᶜīdxa hănx·Laakwē k·!Enōt ḶEᶜwis ᶜwāpala. Wä, laᶜmē ᶜwāᶜwīᶜlaa ᶜyōsaxa hănx·Laakwē k·!Enōta. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē nāxᶜīdxa hōlałbidawē ᶜwāpa. Wä, lawēsḶa g̣wāl lāxēq.

HëEm hēmawälasa wīᶜwosēlag̣ēda k·Enōtē, yîxa wayapołała lâLElaxa âlaᶜmē hēmawäla. Wä, la k·!ēs q!ŭnāla hăᶜmäsa g·īg·îg̣ămaᶜyē ḶEᶜwa hăᶜyāłᶜa ḶEᶜwa ēałostâg̣asē ts!ēdaqa. Lēx·aEm hamx·ᶜīdaatsa g·īg·îg̣ămaᶜyaq ḶEᶜwa hăᶜyāłäᶜq ḶEᶜwa ēałostâg̣asaqēxs łalawōłᶜidaē lāxa ᶜyax·samē ᶜnāläx yânEmaaxs g·ayag·îlīsElaē Ḷōxs qEpaē. Wä, hëᶜmis la ăxᶜēdaatsēxa q!anasē ḶEᶜwa k·!Enōtē ḶEᶜwa g·īlayowē, Ḷōᶜma laēsē ḶEᶜwa xōlē. Wä, hëEm hēmawälasa łalawōłᶜēdē ḶEᶜwa ts!ēts!Ek!wēmasē. Wä, hëEm q!ŭnāla q!ŭlāmasEq. Wä, laEm g̣wāł lāxēq.

Raw and Roasted Sea-Eggs.—Wä,[1] g·îlᶜmēsē g̣wāłExs laē ēsEla qa k·!îmāk·îlisēxa x·ats!aēsē. Wä, g·îlᶜmēsē k·!îmāqElaxa x·āts!aēsaxa g̣aāläxs laē wīᶜxᵘstEndxēs māmasēq!waats!ēLē x̣wāx̣wagŭma. Wä, hëᶜmesa māmasēq!wax·sEyasē sēᶜwayo ăxᶜētsōs ḶEᶜwis

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[1] Continued from p. 154, line 18.

also takes his paddle and bailer ‖ and spear. He paddles, and goes to a place where there are many sea-eggs. | Then he takes his spear and puts it into the | sea; and he spears the sea-eggs, and puts them into his | sea-egg spearing-canoe. When he has many of them, | he goes home. ‖

As soon as he arrives on the beach of his house, he calls his | tribe to come and break the sea-eggs and to eat them. | Immediately all the men and women and | children go down to the beach where the sea-egg spearing-canoe is, | and all the men go into the sea ‖ and stand by the side of the canoe containing the sea-eggs. | They take out the sea-eggs, and they go and give two each | to their wives, and they also take two each for themselves; and | all the others do the same. As soon as | they have them, they sit down by the side of the water. Each takes a ‖ stone, and with it breaks one side of the sea-egg at the side where the | mouth is, and they pull out the edible insides and | wash them in sea-water; and after washing them, they | squeeze out the sea-water and they eat them,—*łEXᵉwīd* as the Seaward people call the eating | of sea-eggs, while the Kwāg·uł call the eating of sea-eggs ‖ *mEmsēXᵘg·Exa mEsēqwē;* and they all do the same as | they eat the sea-eggs; namely, the good sea-eggs, which are the female | sea-eggs. The male sea-eggs are bad. That is what the

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tsälayowē ḷōᵉ māmaseq!wayâs. Wä, lä sēẋᵉwīda qaᵉs lä lāx q!Eyaasasa mEsēqwē. Wä, lä dāg·îłExsaxēs māmasēq!wayowē qaᵉs mēdEnses lāxa dEmsx·ē. Wä, lä sEX·ᵉīdxa mEsēqwē qaᵉs k!wēt!āłExsElēs lāxēs māmasēq!waats!ē ẋwāẋwagŭma. Wä, g·îlᵉmēsē q!EyōLExs laē näᵉnakᵘ lāxēs g·ōkwē.

Wä, g·îlᵉmēsē lāg·alis lāx L!emaᵉisasēs g·ōkwaxs laē ᵉlāqŭlaxēs g·ōkŭlōtē qa g·āxēs tsāk·a qaᵉs mEmsēXᵘgŭxa mEsēqwē. Wä,, hëx·ᵉidaᵉmēsa ᵉnaẋwa bēbEgwānEm ḷEᵉwis ts!ēdaqē ḷEᵉwa g·îng·îānEm la hōqŭnts!ēs lāx hănstalīdzasasa mEsēgŭxsāla ẋwāẋwagŭma. Wä, lä ᵉnāẋwaᵉmaēda bēbEgwānEmē la laᵉsta lāxa dEmsx·ē ᵉwāpa qaᵉs lä ḷaẋᵉwag·îlisxa mEsēgŭxsāla ẋwāẋwagŭma. Wä lax·daᵉxwē dāg·îłExsaxa mEsēqwē qaᵉs lä tsâsa maēmaltsEmē mEsēqᵘ lāxēs gEgEnEmē. Wä, laxaē małtsEmē ăxānEmas qaxs häē. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉidē waōkwas. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē k!ŭdzExtalīsEla lāxa dEmsx·ē qaᵉs ᵉnaẋwē ăxᵉēdxa t!ēsEmē qaᵉs tsōẋᵉwidēxa ēpsanâᵉyasa mEsēqwē lāxa gwēnâᵉyē lāx sEmsas. Wä, lax·daᵉxwē gEłẋᵉŭłts!ōdEx hămts!âwas qaᵉs ts!ōẋᵉwidēq lāxa dEmsx·ē. Wä, g·îlᵉmēsē gwāł ts!ōẋwaqēxs laē q!wēsōdxa dEmsx·ē. Wä, lä łExᵉwīdEq ᵉnēk·a L!aL!asiqwăläxa hăᵉmāpaaxa mEsēqwē; wä, lāḷēda Kwāg·ułē ᵉnēk·axs hăᵉmāpaaxa mEsēqwē mEmsēXᵘgŭxa mEsēqwē. Wä, lä ᵉnāẋwaEm hë gwēg·ilaxs laē mEmsēXᵘg·îxa mEsēqwē lāxa eyāx·sē mEsēqwa yîxa ts!ēdaqasa mEsēqwē. Wä, lä ᵉyaᵉyax·sa bEgwānEmē yîx gwEᵉyâsa bāk!ŭmē

28 Indians call | "milky sea-eggs." The milky sea-eggs are not eaten raw by the Indians. | They keep them; that is one of the number of
30 those who are ‖ eating sea-eggs. The woman gathers the | milky sea-eggs that have been thrown away by the eaters. After the people have eaten the | good sea-eggs, she takes the milky sea-eggs and washes out the | large empty sea-egg shells. Then she takes the milky sea-eggs and | pulls out the edible insides. She washes them
35 in salt water; ‖ and after she has done so, she squeezes them so that the water comes out, | and she puts them back into the empty sea-egg shells. She continues doing this | with the others; and as soon as they are all done, there may be five | empty sea-egg shells filled with milky sea-eggs. She | carries them up the beach into the
40 house. ‖ Then she puts them down by the side of the fire. Then she roasts them. Some | Indians call this *ts!ēsa.* They are almost | under the side-logs of the fire. Sometimes it takes almost | half a day to cook them. They are not taken off the fire | until they are burnt black. Then they are done. The one who is roasting them ‖
45 invites her numaym to come and eat the | roasted sea-eggs; and as soon as the guests come and sit down, | the one who invited his numaym takes the roasted sea-eggs and | puts them down in front of the guests. There are two men to each | sea-egg shell containing roasted sea-eggs.

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28 dzēdaq mesēqwa. Wä, hëem k·!ēs k·!îlx·k·!ax·sōᵉsa bāk!ŭma dzēdaqē mesēqwa. Wä, lä axēlaq yîxa ᵉnemōkwē lāx ᵉwāxaasasa
30 memsēxᵘg·îxa mesēqwē. Wä, lä q!ap!ēᵉnakŭla ts!eqelayâsa memsēxᵘg·îxa mesēqwē, yîxa dzēdaqē. Wä, lä gwāł memsēxᵘg·îxa eyax·sē mesēqŭxs laē ăxᵉēdxa dzēdaqē mesēqwa qaᵉs ts!ōx̣ŭg·îndēxa ᵉwālasē łaᵉxᵘmot mesēqwa. Wä, lä ăxᵉēdxa dzēdaqē mesēqᵘ qaᵉs g̣elx̣ᵘqōdēx hămts!âwas. Wä, lä ts!ōx̣ᵉwīdeq lāxa demsx·ē. Wä,
35 g·îlᵉmēsē gwāłexs laē q!wēsᵉēdeq qa lawäyēs ᵉwâpagaᵉyas. Wä, lexts!ōts lāxa lōpts!â łaᵉxᵘmot mesēqwa. Wä, lä hanał hë g̣wē-g·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ᵉnałᵉnemp!ena sek·!ēx-lēda łaᵉxᵘmotē mesēqᵘ qōqŭt!axa dzēdaqē mesēqᵘ. Wä, lä k·alaq qaᵉs lä k·osdēselaq qaᵉs lä k·aēlelas lāxēs g·ōkwē. Wä,
40 k·anōlises laxēs leg̣wīłē. Wä, laem l!ōpaq. Wä, la ᵉnēk·ēda waōkwē bāk!ŭmqēxs ts!ēsaaq. Wä, laem hălselaem k·!ēs nega-bâlīts k·āk·edenwaᵉyasēs leg̣wīłē. Wä, lä ᵉnāłᵉnemp!ena hălse-laem k·!ēs neqälag·ila k·!ēs l!ōpa. Wä, ałᵉmēsē ăxsānōxs laē k!ŭmk·îyax·ᵉīda. Wä, laem l!ōpa laxēq. Wä, g·îlᵉmēsē l!ōpexs
45 laē lēᵉlālēda ts!ēsaq lāxēs ᵉneᵉmēmotē qa g·āxēs ts!ets!ēdzeg·îxa ts!ēdzekwē mesēqwa. Wā, g·îlᵉmēsē g·ax k!ŭsᵉālīla lēᵉlānemaxs laēda lēᵉlaläxēs ᵉnemēmotē, ăxᵉēdxa tsēdzekwē mesēqᵘ qaᵉs lä k·ag·îmlīłelas lāxēs lēᵉlānemē. Wä, lä maēmałelaxa ᵉnāłᵉnemēxla ts!ēdzegwats!ē mesēqwa. Wä, lax·daᵉxwē xamax·ts!ānalaxs laē

They eat with their hands as ‖ they begin to eat it. The people of 50
ancient times called this | "eating roasted sea-eggs." As soon as
they finish, | they go out of the house. That is all about this. |

Boiled Sea-Eggs.—When the one who goes to get sea-eggs | comes 1
home, he immediately takes the | anchor-line of his sea-egg-catching
canoe and ties it to a | stone on the beach. He goes up and takes a
large ‖ dish out of the house, and carries it down to where the sea- 5
egg | catching-canoe is. He puts it down on top of the sea-eggs,
and | he takes an elongated stone to break the shells of the sea-eggs. |
He sits in the bow of his canoe, and his wife sits in the stern. | His
wife often carries a yew-wood wedge to break the sea-eggs. ‖ Then 10
they begin to break the mouth-side of the sea-eggs, and they | pull
out the edible insides and wash them on one side of the | canoe.
After washing them, they throw them into the | large dish, and they
do this with the whole number; | and when it has been done with all
of them, they carry the clean sea-eggs and go to put them down ‖ in 15
the house. (The man) takes a medium-sized kettle and pours |
fresh water into it; and when it is half full, he puts it over the | fire;
and when it begins to boil, he takes the dish with clean | sea-eggs
and drains off the liquid. When the liquid is all | drained off, he
pours the clean sea-eggs into the ‖ boiling water in the kettle on the 20

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hămx·ᵉīdEq. Wä, la ᵉnēk·ēda g·ālē bEgwānEma ts!ēts!ēdzEg·îxa 50
ts!ēdzEkwē mEsēqwa. Wä, g·îlᵉmēsē ǫwāłExs laē hëx·ᵉidaEm
hōqŭwElsa. Wä, laEm ǫwāł lāxēq.

Boiled Sea-Eggs (Hănx·Laakᵘ mEsēqᵘ).—Wä, hëᵉmaaxs g·āxaē 1
näᵉnakwēda māmasEq!wäxa mEsēqwē, wä, lä hëx·ᵉidaEm ăxᵉēdEx
mōgwanâᵉyasēs māmasēq!waats!ē ẋwaẋwagŭma qaᵉs mōẋᵉwalīsēs lāxa
māk·!îbâlisē lāxa L!EmaᵉisE. Wä, lä lâsdēsa qaᵉs lä ăxᵉēdEx ᵉwālasa
łōq!wa lāxēs g·ōkwē, qaᵉs lä k·ints!ēsElaq lāx haᵉnēdzasasēs mEsēgŭx- 5
salalisē ẋwāẋwagŭma. Wä, lä hănk·îyints lāxa mEsēqwē. Wä, lä
ăxᵉēdxa saxᵘsEmē t!ēsEma qaᵉs tsōgwayâxa mEsēqwē. Wä, lä k!wā-
g·îyōdxēs ẋwāẋwagŭmē. Wä, la ǫEnEmas k!wāg·iwaᵉya. Wä, la
q!ŭnāla dālē ǫEnEmasēxa L!Emq!ē LEmg·ayo qaᵉs tsōkŭlaxa mEsēqwē.
Wä, lax·daᵉxwē tsōxᵉwīdEx sEmdzEnwaᵉyasa mEsēqwē. Wä, lax·da- 10
ᵉxwē gElẋᵉŭłts!ōdEx hămts!âwas qaᵉs ts!ōẋᵉwīdēq lax ăpsaxdzaᵉyasēs
ẋwāẋwagŭmē. Wä, g·îlᵉmēsē ǫwāł ts!ōẋwaqēxs laē lExts!ōts lāxa
ᵉwālasē łōq!wa. Wä, lä ᵉnāẋwaEm hë gwēx·ᵉīdEq lāxēs ᵉwāxaasē, wä,
g·îlᵉmēsē ᵉwīᵉlaxs laē k·ōłtōdxa Elg·îgwats!ē mEsēqwa qaᵉs lä k·aēLElas
lāxēs g·ōkwē. Wä, lä ăxᵉēdxa hëlᵉa hănx·Lanowa qaᵉs gŭxts!ōdēsa 15
ᵉwEwāp!Emē lāq qa ëk·!ōłdzaᵉyēs. Wä, la hănx·LEnts lāxēs
lEgwīłē. Wä, g·îlᵉmēsē mEdElxᵉwīdExs laē ăxᵉēdxa Elk·!EẋᵘtS!âläxa
mEsēqwē łōq!wa qaᵉs x·āts!Ex·ᵉīdēx ᵉwâpagaᵉyas. Wä, lä ᵉwīᵉlâ-
wēda ᵉwâpagaᵉyasēxs laē gŭxstEntsa Elg·Ekwē mEsēqᵘ lāxa
maEmdElqŭla ᵉwābEts!âsa hănx·Lāla lāxa lEgwīłasēs g·ōkwē. Wä, 20

21 fire of his house. | They keep boiling over the fire a long time, but in the evening | they are done. Then he invites his numaym to come and eat | boiled sea-eggs. As soon as they have all come in, the man takes | a long-handled ladle and puts it down by the side of the ||
25 kettle. He also takes many dishes and puts them down by the side | of the kettle in which the sea-eggs are boiling; and he takes a | large dish and puts it down on one side of the | kettle. They take hold of it on each side, and drain off the liquid from the | sea-eggs into the
30 large dish; and when the liquid of the sea-eggs is in the dish, || they pour it out outside of the house. (The man) takes a | long-handled ladle and dips it into the boiled sea-eggs, and | dips them out and puts them into the dish. When it is half full, he stops. | He takes a cedar-stick and splits it in pieces; and these are thin. | They are each
35 one span in length, || and they are all of the same length. He gives | one to each of his guests. Then he lifts the dish and | puts one down in front of each four men. | When the dishes have been placed in front of the guests, | they take their sticks and with them begin to
40 put || the boiled sea-eggs into their mouths. After they finish, | they go out. They never drink water, | because they are afraid to drink water after eating | the sea-eggs; for, if they drink soon after eating boiled sea-eggs, they get heart-burn. | Therefore they are

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21 lä gēx·Lāla maEmdElqŭla lāxa lEgwīłē. Wä, hët!a la dzāqwaxs laē L!ōpa. Wä, lä LēᶜlālaxēsᶜnEᶜmēmotē qa g·āxēs mEmsēxᵘgŭxa hănx·Laakwē mEsēqwē. Wä, g·îlᶜmēsē g·āx ᶜwīᶜlaēLExs laē ăxᶜēdēda bEgwānEmaxa g·îlt!ExḶāla tsēxḶa qaᶜs g·āxē hănōlīłas lāxa hănx·-
25 Lanowē. Wä, laxaē ăxᶜēdxa q!ēxLa łōElq!wa qaᶜs lä k·anōlīłElas lāx māg·înwalīłasa mEsēqwēᶜlats!ē hănx·Lanâ. Wä, lä ăxᶜēdxa ᶜwālasē łōq!wa qaᶜs k·anolīłēs lāx ăpsanâlīłasa mEsēqwēᶜlats!ē hănx·Lanowa. Wä, lä dādanōdEq qas x·ats!osēs ᶜwāpaläsa mEsē-qwē lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē ᶜwīᶜlōsa ᶜwāpaläsa mEsē-
30 qwaxs laē gŭqōyo lāx L!āsanâᶜyasa g·ōkwē. Wā, lä ăxᶜēdxa g·îlt!ExḶāla tsēxḶa qaᶜs tsēx·ᶜīdēs lāxa hănx·Laakwē mEsēqwa qaᶜs lä tsēts!âlas lāxa łōElq!wē. Wä, g·îlᶜmēsē naEngoyâlaxs laē gwāła. Wä, lä ăxᶜēdxa k!waᶜxLāwē qaᶜs xōxEẋᵘsEndēq qa wīswŭłētowēs. Wä, lä ᶜnāłᶜnEmp!Enk·ē ăwâsgEmasas lāxEns q!wāq!wax·ts!āna-
35 ᶜyaxs laē L!EL!Exᵘsālaq qa ᶜnEmēs ăwâsgEmasas. Wä, lä yāxᶜwītsa ᶜnāłᶜnEmts!aqē laxēs LēᶜlānEmē. Wä, la k·ag·îlīłxa łōq!wē qaᶜs lä k·āg·îmlīłElas lāxa mōkwē bēbEgwānEm lāxa ᶜnāłᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē la ᶜwīᶜla la k·ax·dzamâlīłēda łōElq!wäxa k!wēłaxs laēda k!wēłē hëx·ᶜidaEm ăxᶜēdxēs k!wēdayowē k!waᶜxLāwa qaᶜs k!wētq!E-
40 sElēsa hănx·Laakwē mEsēqᵘ laxēs sEmsē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē hëx·ᶜidaEm hōqŭwElsa. Wä, laEm hëwäxa nāxᶜīdEx ᶜwāpa. qaxs k·îłElaē nāgēk·îlaxa ᶜwāpē qaxs g·îlᶜmaē nEẋwäg·e nāgēk·îlēda mEmsēxᵘgŭxa hănx·Laakwē mEsēqŭxs laē hëx·ᶜīdaEm nEwēq!ŭp!ēda

afraid to drink water after eating this kind of food. ‖ That is all about 45
this. |

Raw Sea-Eggs (Raw sea-eggs soaked in cold water).— | When 1
good sea-eggs are being broken, they take a | new dish and put it
down on the beach close to the salt water. | They pull out the edible
insides of the sea-egg and ‖ wash them in salt water. Then (the man) 5
throws them into the new dish, | and they all do the same with the
others. As soon as they are all | washed, they are carried up the
beach; and they carry them up the river, and | pour some water into
the (dish). With his right hand (the man) stirs them so as to wash
them, | and he pours off the dirty water; and he puts the dish ‖ into 10
the water, and puts stones on each end to keep it down. Then he
leaves | it there. For one night it remains in the river; but at noon
on the | following day (the man) walks up the river and takes out
the dish with the clean | sea-eggs, and drains off the liquid; and he
goes back carrying it down, | and takes it into his house. Then he
calls his ‖ numaym to come to his house; and when they have all come 15
in, he takes | many dishes, and puts them down by the side of the
dish with | clean sea-eggs; and he takes a large ladle and | dips up
the clean sea-eggs and puts them into the dishes. | The depth of the
clean sea-eggs is only one layer in the dish. ‖ As soon as there are some 20

Wä, hëᵉmis lāg·iłas k·îłEla nagēk·îlēda hăᵉmāpax gwēx·sdEmas. 45
Wä, laEm gwāł lāxēq.

Raw Sea-Eggs (K·!îlx· mEsēqᵘ ts!ēłtalił lāxa ᵉwŭdaᵉsta ᵉwāpa).— 1
Wä, hëᵉmaaxs laē ts!ōkwasEᵉwa eyāx·s mEsēqwa, wä, lä ăxᵉētsEᵉwa
alōlaq łōq!wa qaᵉs lē hăng·alīdzEm lāx awāxslalīsasa dEmsx·ē.
Wä, lä g·îlxᵉwŭłts!oyîwa hămts!âwasa mEsēqwē. Wä, lä ts!ōx-
ᵉwīdEq lāxa dEmsx·ē. Wä, lä lExts!ōts lāxa alōlaqē łōq!wa. Wä, 5
lä ᵉnāxwaEm hë gwēx·ᵉīdxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉla la
ts!ōkŭxs laē k·âsdēsElaq qaᵉs lä k·âstalaq lāxa ᵉwā. Wä, la
gŭq!Eqasa ᵉwāpē lāq qaᵉs molēxŭlg·îndēsēs hëłk·!ōts!ānaᵉyē aᵉyasō
lāq. Wä, lä gŭqōdxa nēqwa ᵉwāpa. Wä, lä hănEnsasa łōq!wē
lāxa ᵉwāpē qaᵉs t!ēt!äxbEndēq qa wŭnsāłayōs. Wä, laEm bâs 10
lāxēq. Wä, la xamastālis lāxa wā. Wä, hët!a la nEqālaxa la
łEnsExs laē qāsᵉīd lāq qaᵉs lä k·âstEndxa Elg·îxᵘts!âlaxa Elg·îkwē
mEsēqwa. Wä, la x·ats!Ex·ᵉīdEx ᵉwâpagaᵉyas. Wä, g·āxē k·âłt!ālaq
qaᵉs lä k·aēLElaq lāxēs g·ōkwē. Wä, hëx·ᵉidaᵉmēsē Lēᵉlālaxēs ᵉnEᵉmē-
mota qa g·āxēs lāxēs g·ōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē ăxᵉēdxa 15
q!ēxLa łōElq!wa qaᵉs g·āxē k·anōlīłElas lax mag·înwalīłasa Elg·îxᵘ-
ts!âla ᵉwālas łōq!wa. Wä, lä ăxᵉēdxa ᵉwālasē k·āts!Enaqa qaᵉs
tsEyōsElēsa Elg·îkwē mEsēqᵘ lāxa łōElq!wa. Wä, la ᵉnEmx·īdE-
ts!âEm lāx ăwāgwīdasasa Elg·îkwē mEsēqᵘ lāxa ōts!âwasa łōq!wa.
Wä, g·îlᵉmēsē ᵉwīᵉla g·ēxḷalēda lōElq!wäxs, wä, lä ăxᵉēdxa q!ēxLa 20

in all the dishes, he takes many | spoons and distributes them among his guests. | They take up the spoons, and the host | takes up the dishes, and places one in front of each four | guests. As soon as they have all been put down, they eat with spoons ‖the clean sea-eggs; and when they finish, they go out. | That is all about this. |

I have forgotten this. It is just the same as boiled sea-eggs | when they are put into cold water for one night so that they may | get stiff. Some Indians call it "to get hard." ‖ They are also afraid to drink water after eating sea-eggs | that have been in the river; for they really get heart-burn when they eat | this kind of food, and they drink water after it. Therefore they are afraid of | water. That is all about this. |

Flat Sea-Eggs.—The means of obtaining | flat sea-eggs is also the same as that for obtaining large sea-eggs; but they do not | often spear flat sea-eggs, because it breaks them. Therefore | they use the scraping-net.[1] . . . As soon as it gets calm at low tide, ‖ (the man) immediately goes and launches his small sea-egg scraping- | canoe. He carries into the canoe the sea-egg-scraping paddle | and the bailer and his scraping-net. Then he goes aboard his | canoe, and he paddles to where he knows that there are | many flat sea-eggs. The flat sea-eggs are where there is sandy and level bottom and no ‖ eel-

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k·āk·ETS!ENaqa qa^{e}s lä ts!EWanaēsas lāxēs LĒ^{e}LāNEMē. Wä, lax·da-^{e}xwē ^{e}wī^{e}la ăx^{e}ēdēda k!wēłaxēs k·āk·ETS!ENaqē. Wä, läda LĒ^{e}LāNEMē ăx^{e}ēdxa łōElq!wē qa^{e}s lä k·ax·dzamōliłas lāxa maēmokwē lāxa k!wēłē. Wä, g·îl^{e}mēsē ^{e}wīlg·alīłEXS laē hēx·^{e}idaEM ^{e}yōs^{e}īdēda k!wēłaxa Elg·îkwē mESēqwa. Wä, g·îl^{e}mēsē gwāłEXS laē hōqŭwElsa. Wä, laEM gwāł lāxēq.

HēxōLEN L!ElēwēsōXS ^{e}nEMāx·îs^{e}maē LE^{e}wa hănx·LaakwE mESēqwa, yîxa mESēqwaxs laē xama^{e}stalaē lāxa ^{e}wŭda^{e}sta ^{e}wāpa, yîxs laē L!āx·^{e}īda. Wāx·īda waōkwē bāk!ŭma, wä, lä ^{e}nēx·qēxs L!āx^{e}edaē. Wä, laEMxaē k·îłEla nāx^{e}ēdxa ^{e}wāpaxs laē gwāł mEMsēx^{u}gŭxa ^{e}wāsgEMāla mESēqwa qaxs âlak·!ālaē nEWēq!ŭpElāmasxa hă^{e}māpax gwēx·sdEMasēxs laē nagēk·îlaxa ^{e}wāpē. Wä, hë^{e}mis lāg·iła k·îlEMasa ^{e}wāpē. Wä, laEM gwāł lāxēq.

Flat Sea-Eggs (XElōsäxa ămdEma).—Wä, hëEMxat! ăEMt!a-yosēxa ămdEMēs māmaseq!wayowaxa mESēqwē. Wä, la k·!ēs q!ŭnāla sEk·as lāxa ămdEma qaxs q!wēłamasaaq. Lāg·iłas hë ăxElasēda xElōdzayowē.[1] . . . Wä, g·îl^{e}mēsē k·!îmāx^{e}īdxa x·āts!aē-saxs laē hëx·^{e}idaEM la wī^{e}x^{u}stEndxēs xElōdzats!ēLaxa ămdEma ẋwāẋwagŭma. Wä, laEM dāxsElaxēs xElōtsa^{e}yasē sē^{e}wayowa LE^{e}wis tsälayuwē. Wä, hë^{e}misLa xElōdzayâs. Wä, lä lāxs lāxa xElōdzats!äs ẋwāẋwagŭma. Wä, lä sēẋ^{e}wida qa^{e}s lä lāxēs q!ālē q!ēq!ādxa ămdEma. Wä, hë^{e}misa ëx·stE^{e}wēsē ^{e}nEMaēsaxa k·!eâsē

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[1] Continued on p. 163, line 1, to p. 166, line 75.

grass. That is good for scraping | sea-eggs. When he arrives there, 11
he | takes up his scraping-net and puts it into the water. He |
pushes it down to the bottom with the mouth of the | scraping-net
towards the bow of his canoe, and the canoe goes stern first, as ‖ the 15
man turns his face towards the stern of his canoe; | and he pushes
down the scraping-net forcibly, and pulls it so that | the sea-eggs
jump into the scraping-net. As soon as it is full, he | hauls it up and
empties it out towards the bow of the canoe. He continues doing |
so, and only stops when his canoe is almost full ‖ of sea-eggs. Then 20
he goes home to his house. | As soon as he arrives at the beach of his
house, he calls his tribe | to come and cut the flat sea-eggs. Immediately all the men, | their wives, and the children go to the beach
where | the canoe with sea-eggs is, and they take along ‖ horse-clam 25
shells. If there are no horse-clam shells, then they | take small
clam-shells. If there are none of these, they | take large mussel-shells
to break the sea-eggs. They | walk out to where the canoe with the
sea-eggs is, and they take the sea-eggs in the folds of their | blankets
and carry them ashore. They put them down on the beach ‖ near the 30
edge of the water, and all the others | do the same. Then they sit
down on the beach, and each takes | one sea-egg and cuts all round it

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ts!āts!ayîm q!wāxalēs lāx ăxāsasa ămdEma. Wä, hëEm ëx· xElō- 10
sēxa ămdEmēda hë g̣wēx·sē. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē
hëx·ᵉidaEm dāg·îłExsaxēs xElōdzayowē qaᵉs mēdEnsē. Wä, lä
L!Enxalīsasēxs laē g̣wāyaxstāłēda xElōdzayuwē lāxa âg·iwaᵉyasa
xElōdzats!ē x̣wāx̣wagŭm qaᵉs lē hEXᵘdzEg̣Emāła yîxs laē g̣wēg·îmałēda xElōts!ēnoxwē lāxa ōxḶaᵉyasēs xElōdzats!ē x̣wāx̣wagŭma. 15
Wä, lä L!Enk·Elasēs xElōdzayowē. Wä, lä g̣Elq̣Elaq qa dEx̣ᵘts!âlēsa ămdEma lāxa xElōdzayowē. Wä, g·îlᵉmēsē qōt!axs laē nēxostōdEq qaᵉs qEp!āłExsēq lāxēs nālēłExsē. Wä, laEm hēx·sä g̣wēg·ila. Wä, āłᵉmēsē g̣wāłExs laē Elāq qōt!ēs xElōdzats!ē x̣wāx̣wagŭmxa ămdEma. Wä, lä hëx·ᵉidaEm näᵉnakᵘ lāxēs g·ōkwē. Wä, 20
g·îlᵉmēsē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē Lēᵉlālaxēs g·ōkŭlotē
qa läs tsāk·axa ămdEma. Wä, hëx·ᵉidaᵉmēsa ᵉnax̣wa bēbEgwānEm
ḶEᵉwis g̣Eg̣EnEmē ḶEᵉwis g·îng·înānEmē la hōqŭnts!ēs lāx hăᵉnēdzasasa ămdExsāla x̣wāx̣wagŭma. Wä, lä ᵉnāx̣waEm dādEg·îlīsElaxa xālaēsasa mEt!ānaᵉyē; wäx·ē k·!eâs xālaētsa mEt!ānaᵉyaxs laē 25
ăxᵉēdxa xōxŭłk·!îmōtasa ăwāwē g·āweq!ānEma wäx·ē k·!ēâsa laē
ăxᵉēdxa xālaēsasa xōlē qaᵉs tsāg·ayōxa ămdEma. Wä, lāx·daᵉxwē
taxt!a lāx hewälasasa ămdExsāla x̣wāx̣wagŭma qaᵉs lä hănxᵉētsēs
ᵉnEx̣ᵉunaᵉyē lāq qaᵉs g·āxē hănq̣Elaxa ămdEma qaᵉs hănxᵉalisēq
lāxa māg·îxstalīsasa dEmsx·ē ᵉwāpa. Wä, lä ᵉnāx̣waᵉma waōkwē 30
hë gwēx·ᵉid ōgwaqē. Wä, lāx·daᵉxwē k!ŭdzExtalīsExs laē dāx·ᵉīdxa
ᵉnałᵉnEmsg̣Emē ămdEma. Wä, lä tsāx·sēᵉstālasa xālaēsasa mEt!āna-

with the clam-shell. | They cut along the edge, for the sea-eggs are
35 flat. | After they have cut around it, they take off ‖ one half, and throw away the side of the sea-egg with the mouth, | for the edible part is on its back; and as soon as the one half comes off, | they throw it away. The other one they turn upside down in the salt water, | so that the entrails come out, and they eat the edible part; | and they
40 do the same to all the others. When ‖ one of them gets a milky sea-egg, he gives it to one who | gathers them. After they have eaten, they go up the beach and | go into their houses. There they take water and | rinse their mouths; and after doing so, they drink a little
45 water. | That is all about this. But the woman does the same ‖ with the milky flat sea-eggs as she did with the | milky large sea-eggs when she roasted them by the side of the fire. | That is all about this. |

Picking Flat Sea-Eggs off the Rock at Low Water.—When | there
50 is spring-tide at full moon, (the man) launches his ‖ sea-egg-picking canoe, takes two | large baskets and his paddle, and he | paddles to a place where the swell made by the southeast wind in winter does not reach. | That is the time for getting flat sea-eggs. That is the | place
55 to gather them. When he reaches there, he takes his basket and ‖ gets out of his sea-egg-picking canoe; and when he finds | many (sea-eggs),

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33 ᶜyax ăwēᶜstäsa ămdEma. Wä, laEm tsāk·asōᶜsēda ăwŭnxaᶜyas pEXSEmēnaᶜyasa ămdEma. Wä, g·îlᶜmēsē lăᶜstē tsāk·aᶜyasēxs laē ăxōdxa
35 ăpsōdiłē qaᶜs ts!EXᶜēdēq, yīx ăxāłaasas sEmsasa ămdEma, qaxs häē k!ŭtāłaatsa hămts!âwa ăwēg·aᶜyas. Wä, g·îlᶜmēsē lāwäyēda ăpsōdīłaxs laē ts!EXᶜīdEq. Wä, âᶜmēsē qEp!āLayōdEq lāxa dEmsx·ē ᶜwāpa. Wä, hëᶜmis la ᶜwīlᶜâwats yāx·yîg·īla. Wä, lä hămx·ᶜīdEX hămts!âwas. Wä, âᶜmēsē la ᶜnāẋwaEm hë gwēg·ilē waōkwa. Wä, g·îlᶜmēsē
40 lâLa ᶜnEmōkwaxa dzēdaqē ămdEmaxs laē ts!âs lāxa ᶜnEmōkwē q!ap!ēᶜnakŭlaq. Wä, lä gwāł tsāk·axs laē hōxᶜwEsdēsa qaᶜs lä hōgwēLElē lāxēs g·ig·ōkwē. Wä, hëᶜmis la ăxᶜēdaatsēxa ᶜwāpē qaᶜs ts!EwēL!EXōdē. Wä, g·îlᶜmēsē gwāłExs laē nāxᶜīdxa hōlałē ᶜwāpa. Wä, laEm gwāł lāxēq. Wä, laạa âEm nāqEmg·îłtâᶜyē gwēg·ilasasa
45 ts!Edāqaxēs gwēg·ilasaxa dzēdaqē ămdEma lāxēs gwēg·ilasaxa dzēdaqē mEsēqwaxs laē ts!ēsaq lāx onâlisasēs lEgwīłē. Wä, laEm gwāł lāxēq.

Picking Flat Sea-Eggs off the Rock at Low Water.—Wä, hëᶜmaaxs laē ᶜwālasa x·āts!aᶜyaxa nEXsEmālaēda ᶜmEkŭla, lä wīᶜxᵘstEndxēs
50 k·!āk·!Elaats!ē ẋwāẋwagŭmaxa ămdEma. Wä lā dāxsElaxa małtsEmē ăwâ lāElxaᶜya ạEᶜwīs k·!āk·!Elax·saᶜyasē sēᶜwayowa. Wä, lä sēẋᶜwīda qaᶜs lä lāxa k·!ēsē lāg·aaatsa qŭłäsa mEłasē qaxs ts!ăwŭnxaē k·!āg·îlax·dEmaxa ămdEma. Wä, lä hëEm q!āp!Eyats!ē. Wä, g·îlᶜmēsē lāg·aa lāqēxs laē ăxᶜēdxēs lExaᶜyē qaᶜs lä
55 lâłtâ lāxēs k·!āk·!Elaats!ē ẋwāẋwagŭma. Wä, g·îlᶜmēsē q!āxa

he picks out the large ones and | puts them into his basket; and when 57
the basket is full, | he takes it up and goes and pours (the contents)
into his canoe. | He continues doing this, and he only stops when he
has enough. ‖ Then he goes aboard his little canoe and goes home. 60
When | he arrives at the beach of his house, he puts the anchor | of
his sea-egg canoe into the water. After doing so, he goes up the
beach | and goes into his house; and his wife takes her back- | mat
and goes down to the beach, and she carries the basket with ‖ sea- 65
eggs up the beach into her | house and puts it down by the side of the
fire. | After doing so, she sends out some of her children to call | all
the men to go and carry up the sea-eggs. | Then they all take baskets
and go down to the ‖ beach, and they go alongside the sea-egg canoe 70
and | put the sea-eggs into their baskets; and as soon as they have
enough in their | baskets, they go up the beach and go into their
houses, carrying | the sea-eggs in the baskets on their backs. Then
they take their dishes | and pour fresh water into them, and take
their knives ‖ to cut the sea-eggs. They take the sea-eggs out of the | 75
basket, which they place by the side of the dish; and they chop them
with the knife. | As soon as they have cut a sea-egg all around, they
throw one half | towards the fire, and put the other half with the

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q!Eyaasasēxs laē māmEnōqEwaxa ăwāwē ămdEma qa^{c}s mEn- 56
ts!âlēs lāxēs k·!āk·!Elaats!ē lExa^{c}ya. Wä, g·îl^{c}mēsē qōt!a
lExEläsēxs laē k·!ōqŭlōdEq qa^{c}s lä gŭx^{c}ăłExsas lāxēs x̣wāx̣wagŭmē.
Wä, la hanāł hë g̣wēg·ilē. Wä, ăłmēsē gwāłExs laē hēłōLa. Wä,
lä lāxs lāxēs x̣wāx̣wagŭmē qa^{c}s lä nä^{c}nakwa. Wä, g·îl^{c}mēsē 60
lāg·alīs lāx L!Ema^{c}īsasēs g·ōkwē, wä, â^{c}mēsē q!ElstEntsa q!EltsE-
masēs ămdExsāla x̣wāx̣wagŭma. Wä, g·îl^{c}mēsē gwāłExs laē lâsdēsa
qa^{c}s lä laēL lāxēs g·ōkwē. Wä, lä g̣EnEmas ăx^{c}ēdxēs LEbēg·a^{c}yē
łē^{c}wa^{c}ya qa^{c}s lä lents!ēs lāxa L!Ema^{c}isē. Wä, lä ōxLEx·^{c}īdxa
ămtts!âla lExa^{c}ya qa^{c}s lä ōxLōsdēsElaq qa^{c}s lä ōxLaēLElaq lāxēs 65
g·ōkwē. Wä, lä ōxLEg·alīłas lāx māg·înwalīsasēs lEgwīłē. Wä,
g·îl^{c}mēsē gwāłExs laē ^{c}yālaqasa g·ayōłē lāxēs sāsEmē qa läs ăxk·!ā-
laxa ^{c}nāx̣wa bēbEgwānEm qa läs nanag̣wāla lāxa ămdEma. Wä,
hëx·^{c}ida^{c}mēsē ^{c}nax̣wa ăx^{c}ēdxa laElxa^{c}yē qa^{c}s lä hōqŭnts!ēs lāxa
L!Ema^{c}isē, qa^{c}s lä heg·ägEndālaxa ămdExsāla x̣wāx̣wagŭma qa^{c}s 70
k·!ats!âlēsa ămdEma lāxēs laElxa^{c}yē. Wä, g·îl^{c}mēsē hayāł^{c}ats!âwē
laElxa^{c}yasēxs laē hōx^{c}ŭsdēsa qa^{c}s lä hōgwīł lāxēs g·ig·ōkwē eōxLa-
laxēs ămdats!ē lāElxa^{c}ya. Wä, hëx·^{c}ida^{c}mēsē ăx^{c}ēdxa łōElq!wē
qa^{c}s gŭxts!ōdēsa ^{c}wE^{c}wāp!Eme lāq. Wä, lä ăx^{c}ēdxa k·!āwayowē
qa^{c}s tsāg·ayâxa ămdEma. Wä, lä dōłts!ōdxa ămdEma lāxa 75
lExa^{c}yē qa^{c}s ^{c}mEkwäg̣Endēs lāxa łōq!wäxs laē tsāx·^{c}ītsa k·!āwayowē
lāq. Wä, g·îl^{c}mēsē läc^{c}sta tsāk·a^{c}yasēxs laē ts!Eg̣Enōlisasa āpsōdiłas
lāxēs lEgwīłē. Wä, lä k·îpstents ăxts!E^{c}wasasa hămts!âwē lāx

edible part bottom up into | the water in the dish and wash it, so that the entrails come out. || As soon as they are all out, then they eat the edible part, | and all the people do the same. After they have finished, | they rinse their mouths; and when they have done so, their | wives gather up the empty shells and put them into a basket. As soon as | they are all in, the woman takes a large firebrand and puts it on top of the || empty shells. Then she picks up (the basket) and empties it outside of the | house.[1] . . . As soon as it is day, (the people) eat the flat and the | large sea-eggs. . . . This is all about the flat sea-eggs. |

Blue Sea-Eggs.—I have forgotten the blue sea-eggs. They are | the same as flat sea-eggs, for they are eaten in the same way | as the flat sea-eggs when they are broken. Only that is different, | when they go to get them, that the only time to get them is when it is really low || water at spring-tide, when the moon is new or when it is full. | When the tide is nearly at its lowest, the woman takes her | basket for carrying them, and she carries it on her back, going down the rocky beach to the | point of land; for that is the only place where there are many blue sea-eggs, where the largest waves are, | what some people call breakers, for that is where the blue sea-eggs stay, where there are || many cracks in the flat rocks, and that is where | the women go to look for blue sea-eggs, carrying their clam-digging

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ᶜwābᴇts!âwasa łōq!wē qaᶜs ts!ōx̣ᶜwīdēq qa lāwäyēsa yāx·yîg·īłas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē hămx·ᶜīdxa hămts!âwäs. Wä, lä ᶜnāx̣waᴇm hë g̣wēg·ilēda g·ōkŭlōtas. Wā, g·îlᶜmēsē g̣wāłᴇxslaē ᶜnāx̣wa ts!ᴇwēᴌ!ᴇxōda. Wä, g·îlᶜmēsē g̣wāłᴇxs laē q!āp!ēg·îlīłē g̣ᴇnᴇmasēxa tsäx·mōtē qaᶜs k·!ats!ōdēs lāxa lᴇxaᶜyē. Wä, g·îlᶜmēsē ᶜwīlts!âxs laē ăxᶜēdxa gŭlta ᶜwālastōkwas qaᶜs ănk·îyîndēs lāxa tsäx·motē. Wä, lä k·!ōqŭlīłaq qaᶜs lä k·!âdᴇs lāx ᴌ!āsanâᶜyasēs g·ōkwē.[1] . . . Wä, g·îlᶜmēsē ᶜnāla tsāx·dᴇmaxa amdᴇma ḷᴇᶜwa mᴇsēqwē. Wä, lawēsḷa g̣wāł lāxa amdᴇma.

Blue Sea-Eggs (Łᴇwa).—Hëdᴇn ᴌ!ᴇlēwēsᴇᶜwa łᴇwa, yîxa hëmaxat! g̣wēx·sa ămdᴇma, yîxs hëmaaxat! g̣wēg·ilasōxs laē tsāk·asᴇwē g̣wēg·ilasaxa ămdᴇmäxs laē tsāk·asᴇᶜwa. Wä, lēx·aᶜmes ogŭqāłayōsēxs laē ăxsᴇᶜwa yîxs lēx·aᶜmaē k·!āg·îlax·dᴇmqēxs âlak·!ālaē ᶜwālasa x·ats!aᶜyaxa x·āsawayaēda ᶜmᴇkŭla ḷōxs lā nᴇxsᴇmāla. Wä, g·îlᶜmēsē ᴇlāq wālᴇmwaxsdᴇlēsa x·āts!aᶜyaxs laēda ts!ᴇdāqē ăxᶜēdxēs k·!āg·îlaats!ēᴌē lᴇxaᶜya qaᶜs lä ōxᴌālaqēxs laē lᴇntsᶜᴇyala lāxa ăwīłbaᶜyē qaxs lēx·aᶜmaē q!āyatsa łᴇwēda ēᴇwīladäxa qŭła yîx gwᴇᶜyâsa waōkwē t!ōx̣wa qaxs hëᶜmaē dzᴇnaatsa łᴇwē ḷōxs q!ēnᴇmaēda xŭx·xŭk·!a lāxa pāspᴇlxᴇla. Wä, hëᶜmis la alᶜyatsa ts!ᴇdāqaxa łᴇwa lāxēs dalaēnaᶜyaxa k·!îlākwē. Wä, g·îlᶜmēsē

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[1] If this is not done, the ghost will come and eat the sea eggs. See p. 614, line 17.

sticks. When | she finds them, she immediately pushes them off with 12
her digging-stick, and she | throws them into her carrying-basket.
As soon as it is full, | she carries the basket of sea-eggs on her back.
She carries it up the rocky beach, and ‖ carries it into her house, and 15
puts it down in the corner of her house. | They are not eaten at once,
for they do not eat them until | after they have been four days in the
house. . . . When | they eat blue sea-eggs, they do the same as they
do when they eat the | flat sea-eggs. That is all about this. ‖

Barnacles (Getting barnacles).—When the woman is getting | 1
ready to go and get barnacles, she takes | many old mats and also
many baskets and one large bucket, | and she goes and puts them
aboard her barnacle-catching ‖ canoe. As soon as the tide begins 5
to fall, she | carries her paddle in one hand, and she goes down to
where the | barnacle-catching canoe is. She launches it and | goes
aboard. Then she paddles and goes to a place where she knows there
are many | barnacles on stones. As soon as she arrives there, she ‖
goes ashore. Then she puts the old barnacle-catching canoe stern 10
first ashore; | for they never use a new canoe to go getting bar-
nacles, because | often the canoe is cracked when they use it. |
Therefore they use old canoes for getting barnacles. As soon as |

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q!āqēxs laē hëx·ᵉidaᴇm ʟ!ᴇnqᴇlōtsēs k·!ĭlakwē lāq qaᵉs ts!ᴇx- 12
ts!ōdēs lāxēs k·!āg·îlaats!ē lᴇxaᵉya. Wä, g·îlᵉmēsē qōt!axs laē
ōxlᴇx·ᵉīdxēs łᴇwaats!ē lᴇxaᵉya qaᵉs g·āxē ōxlōsdᴇyālaq qaᵉs lä
ōxlaēlᴇlaq lāxēs g·ōkwē qaᵉs ōxlᴇg·alīłēs lāxa onēgwīłasēs g·ōkwē. 15
Wä, laxaē k·!ēts!ēnoxᵘ hëx·ᵉid tsax·ᵉīdᴇq yîxs ālmaē tsāx·ᵉīdqēxs
laē mōp!ᴇnxwaᵉsē ᵉnāläs ăxēł lāxa g·ōkwē. . . . Wä, lāla
nāqᴇmg·îłtawiᵉlälaᴇmx gwēg·ilasasēxs laē tsāk·asō lāx tsāk·ałaē-
naᵉyaxa ămdᴇma lōᵉ tsāk·!ēnaᵉyaxa łᴇwa. Wä, laᴇm gwāł lāxēq.

Barnacles (K!wētäxa k!wēt!aᵉyē).—Wä, hëᵉmaaxs laē xwānałᴇ- 1
lēda ts!ᴇdāqē qaᵉs lä k!wētaxa k!wēt!aᵉyē, wä, hēᵉmis ăxᵉētsōsēda
q!ēnᴇmē k·!āk·!obana, wä, hëᵉmisa q!ēxla laᴇlxaᵉya. Wä, hë-
ᵉmisa ᵉnᴇmsgᴇmē ᵉwālas nagats!ä qaᵉs lä ăxᵉāłᴇxsas lāxēs k!wēda-
ts!ᴇlē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē x·ats!ᴇg ätowa ᵉyîxwŭläxs laē 5
dak·!ōtᴇlaxēs k!wētsayasē sēᵉwayowäxs laē lᴇnts!ēs lāx hanaxsta-
līdzasasēs k!wēdats!ᴇlē x̣wāx̣wagŭma. Wä, lä wiᵉxᵘstᴇndᴇq qaᵉs
laxsē lāq. Wä, laᵉmē sēx̣ᵉwīda qaᵉs lä lāx q!āłas q!ēq!ādᴇx t!ēs-
t!äla. Wä, g·îlᵉmēsē lāg·aa laqēxs laē hăng·alīsa. Wä, laᴇm
ālaxlax·ᵉīda qaᵉs k·!ax·ᵉalīsēs ōxlaᵉyasēs k!wēdats!ēyē ts!āts!ag·îma 10
qaxs k·!ēsaē k!wēdats!ēxa k!wēt!aᵉya ëk·ē x̣wāx̣wagŭma qaxs q!ŭ-
nālaē hōxᵉwidēda ëk·ē x̣wāx̣wagŭmxs laē yāᵉyats!ä. Wä, hëᵉmis
lāg·iłas hë k!wēdats!ēxa k!wēt!aᵉya ts!āts!ag·îma. Wä, g·îlᵉmēsē
k·!ax·ᵉalisē ōxlaᵉyasēxs laē hëx·ᵉidᴇᴇm lâłtâwa qaᵉs mᴇnxsᴇla-

she puts the stern ashore, she goes ashore and picks up ‖ some driftwood and puts it aboard her old canoe; and | when she has enough, she pushes the canoe off the beach and goes aboard. | She goes seaward, and looks downward into the water; and | when she sees many barnacles on stones, she takes her anchor | and puts it overboard where she thinks it will run dry at half ‖ tide. She cuts shavings of dry cedar-wood; and | when her old barnacle-catching canoe is left dry on the beach, she takes a large | bucket and fills it with salt water. When it is full, | she just lifts it; and when it stands upright, she lets it go. | When her canoe is left dry on the beach, she unloads the small pieces of driftwood, and ‖ lays down the cross-ends for a fire on the beach, and she takes two other pieces and lays them | down as side-pieces. Between them she puts | the shavings for kindling. Then she places cross-pieces | of medium size on top of the side-pieces. | Then she picks up stones close alongside, and puts them on top; ‖ and when she thinks she has enough, she lights the fire underneath; and when | the fire is burnt up, she takes her basket and picks up the barnacle-stones and puts them | into the basket; but she only puts into the basket those that have many | barnacles on them. When she thinks that the basket is heavy, she carries it | and pours out (the contents) close to the fire for heating stones; ‖ and she continues picking up the barnacle-stones. She only stops when she has | gathered many; and as soon as she finishes, she takes two pieces of

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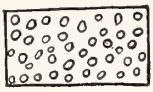
x·ᵉīdēxa q!āq!ēxEmē lāxēs k!wēdats!ēyē ts!āts!ag·îma. Wä, g·îlᵉmēsē hēłōLEXS laē wīqŭlīsasēs k!wēdats!ēyē ts!āts!ag·îma qaᵉs laxsēq. Wä, lä L!āsta qaᵉs hănxENSElēxa dEmsx·ē ᵉwāpa. Wä, g·îlᵉmēsē dōxᵉwaLElaxa q!aēdzasa t!ēst!äla laē ăxᵉēdxēs q!EltsEmē qaᵉs q!elstEndēs lāxēs k·ōdLē q!axᵉwīdEłxa laLa naEnxsEg·ilalīsłxa x·āts!axEla. Wä, lä k·!āk·!Exᵘmōtīlaxa lEmxwa k!waᵉxLāwa. Wä, g·îlᵉmēsē Elāq lEmxwalīsē k!wēdats!ēs ts!āts!ag·îmxs laē ăxᵉēdxa ᵉwālas nagats!ä qaᵉs tsēᵉstEndēs lāxa dEmsx·ē. Wä, g·îlᵉmēsē qōt!axs laē âEm dāłaq. Wä, g·îlᵉmēsē hăng·alīsExs laē dawäq. Wä, g·îlᵉmēsē lEmxwalisē yāᵉyats!äsēxs laē mōłtōdxa q!āq!ēxEmē. Wä, lä gēg·alīsasa·g·ibäLasa lEgwīsLē. Wä, lä ăxᵉēdxa małts!aqē qaᵉs k·āk·EdEnōdēs. Wä, laEm k·āk·EdEnwaᵉya. Wä, lä mōmăg·ōtsa ămEmaᵉyastowē lāx ëk·!alīsasa g·ālastoyîwē k·!āk·!Exᵘmōta. Wä, lä g·ēkîyîntsa hăᵉyałastowē q!ēxał lāx ōkŭyaᵉyasa k·āk·EdEnwaᵉyas. Wä, lä mEnxᵉīdxa t!ēsEmē lāx māg·înwaᵉyas qaᵉs xEqŭyîndalēs lāq. Wä, g·îlᵉmēsē k·ōtaq laEm hëłᵉaxs laē mēnabōdEq. Wä, g·îlᵉmēsē x·īqostâxs laē ăxᵉēdxēs lExaᵉyē qaᵉs mEng·îlīsēxa t!ēst!äla qaᵉs mEnts!âlēs lāxēs lExaᵉyē, yîxs lēx·amaē ăxᵉētsōsēda q!ēsgEmalaēda t!ēsEmaxa k!wēt!aᵉyē. Wä, g·îlᵉmēsē gwanāla łōxᵘsēs lExaᵉyaxs laē k·!ōqŭlīsaq qaᵉs lä gŭgEnōlisas lāxa māg·înwalīsasēs t!ēqwapaᵉyē. Wä, lä hanał hë gwēg·ila mEnaxa t!ēst!äla. Wä, āłᵉmēs gwāłExs laē q!ēnEmē q!ap!aᵉyas. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa małts!aqē

driftwood, | each one fathom in length and generally | one short span | thick, and puts them down close to the ‖ fire for heating 40 stones; and she takes two other pieces of the same thickness, | but only half a fathom long. When she | has finished this, the fire for heating stones is burnt out. | Then she takes a long thin piece of driftwood, and uses it to take out the firebrands | from the red-hot stones; and as soon as all the firebrands have been taken out, ‖ she 45 takes one of the one-fathom pieces of round driftwood and | places it by the side of the red-hot stones; and she does the same with the | piece half a fathom in length. She places it across the end, and also | with the other one of the same length at the other end; and she takes | the one-fathom piece and puts it down ‖ on the ends of the 50 two short ones; and after she has done so, | she takes a long thin piece of driftwood and levels down the top of the red-hot | stones, so that they are level, and so that they fill the corners of the | driftwood enclosure all around the place for steaming the barnacle-stones. As soon | as she finishes, she puts the barnacle-stones on the red-hot ‖ stones; and she heaps up the barnacle- 55 stones on top, so that they are quite | thick. Then she takes the old mats and spreads them alongside of the place; | and when they are all ready, she takes the large



ᵉnāłᵉnEmp!Enk· lāxEns bāLäqē ăwâsgEmasas. Wä, lä, q!ŭnala 37
ᵉnāłᵉnEmp!Enk· lāxEns ts!Exᵘts!ānaᵉyaxsEns q!wāq!wax·ts!ānaᵉyēx
yîx ăwāgwidasasa q!ēxałē qaᵉs k·at!ālisēs lāx māg·înwalisasēs t!ē-
qwapaᵉyē. Wä, !āxaē ēt!ēd ăxᵉēdxa małts!aqaxat! hëEm ăwâgwita 40
g·ālē ăxānEms. Wä, lāLa âEm nEq!Ebōdē ăwâsgEmas s. Wä, g·îl-
ᵉmēsē gwāłExs laē q!ŭlx·ᵉīdē lExk!wēdzEmas t!ēqwapaᵉyas. Wä,
lä ăxᵉēdxa wīłē g·îlt!a q!ēxāła qaᵉs k!wāk!wēt!EqEwēxa gŭlta
lāxa x·īx·îxsEmāla t!ēsEma. Wä, g·îlᵉmēsē ᵉwīᵉloqâwa gŭltäxs laē
ăxᵉēdxa ᵉnEmts!aqē lāxa ᵉnāłᵉnEmp!Enk·ē lēElx·în q!ēxała qaᵉs 45
k·adEnōlisē lāxa x·īx·îxsEmāla t!ēsEma. Wä, lä ēt!ētsa ᵉnEmts!aqē
lāxa nEq!Ebōdäs ăwâsgEmasē qaᵉs gēbEndēs lāq. Wä, lä ēt!ētsa
hëᵉmaxat! ᵉwāsgEm lāxa ăpsbaᵉyasa g·îltagawaᵉyē. Wä, laxaē ăxᵉēd-
xa ᵉnEmts!aqē ᵉnEmp!Enk·s ᵉwāsgEmsē lāxEns bāLax qaᵉs k·at!ē-
dēs lāx ēpsbaᵉyasa ts!Ełts!Ekwagawaᵉyē. Wä, g·îlᵉmēsē gwāłExs 50
laē ăxᵉēdxa g·îlt!a wīłto q!ēxała qaᵉs golx·ᵉīdēs lāxa x·īx·îxsEmāla
t!ēsEma qa ᵉnEmāk·îyas. Wä, hëᵉmis qa lElg·aēs lāxa ēwanēqwasa
ēEmxEnwaᵉyē q!ēxał lāx ăwīᵉstäsa ᵉnEg·asLaxa t!ēst!äla. Wä, g·îl-
ᵉmēsē gwāłExs laē t!äqEyundālasa t!ēst!äla lāxa x·īx·îxsEmāla t!ē-
sEma (*fig.*). Wä, g·îlᵉmēsē lā bōłEyāłēda t!ēst!äla lāq qaēs laēnaᵉyē 55
wâk!wa; wä, lä ăxᵉēdxa k·!āk·!obanē qaᵉs LEbEnōlisēs lāq. Wä,
g·îlᵉmēsē la ᵉnāxwa gwāłałaxs laē ăxᵉēdxa ᵉwālasē nagats!ē qōt!a-

58 bucket filled | with salt water and pours it over it, and she | quickly takes up the old mats and spreads them over what is being
60 steamed. ‖ When it is covered over on top and on the sides, | she takes a rest. It may be half an hour according to the watch | when they are done. Then she takes off the mat covering; and | when it is all off, she waits for them to get dry and also to | cool off. Then she
65 takes her large baskets and washes them ‖ in salt water, until the sand comes off. When it is | all off, she carries them up and puts them down by the side of the place where the | barnacle-stones have been steamed. She sits between the two large baskets. | She takes the barnacle-stones and she pulls off the barnacles, and she | throws
70 away the stones when the barnacles are all off; and she ‖ puts the barnacles into the baskets carefully, so as not to break them | when she puts them in. She continues doing this with the whole number; | but, even if she takes the barnacles quickly off the stone, | generally the tide rises to the place where she is steaming the barnacle-stones, for steaming in this way is slow. | When they are all off, she carries
75 the basket of barnacles ‖ and puts them on board the old barnacle-canoe. | As soon as they are all in, she puts aboard her old mats and the large | bucket; and when they are all aboard, she goes home to her house. | When she arrives at the beach of her house, she | gets out of the old canoe, which she lands stern first. Then she takes the

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58 ḷalēsxa dEmsx·ē ᶜwāpa qaᶜs lä tsādzELEyînts lāq. Wä, lä haᶜnakwīla ăxᶜēdxa k·!āk·!obana qaᶜs LEPEyîndalēs lāxēs ᶜnEk·asEᶜwē.
60 Wä, g·îlᶜmēsē ᶜwīᶜla nādzEkwē ōsgEmaᶜya ḷEᶜwēs ēwanâᶜyaxs laē x·ōsᶜīda. Wä, hăyāqxEnt!ēx nEXsēg·îLEla lāxEns q!aq!alak·!ayaxEns ᶜnāläxs laē L!ōpa. Wä, laᶜmē nāṣōdxa nayîmas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ēsEla qa lEmlEmx̣ᵘstōx̣ᶜwīdēs. Wä, hëᶜmis qa k·ōx̣ᶜwidēsēxs laē ăxᶜēdxēs ăwāwē lāElxaᶜya qaᶜs lä ts!ōx̣ᶜwīdEq
65 lāxa dEmsx·ē ᶜwāpa qa lāwäyēsa ëg·ītsEmaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē dālaq qaᶜs lä mEXEnōlīsas lāx ăpsānâᶜyasēs ᶜnEk·asEᶜwē t!ēst!äla. Wä, lä k!wāk!wagawēxa małtsEmē ăwâ laElxaᶜya. Wä, lä dāx·ᶜīdxa t!ēst!äla qa gElqâlēxa k!wēt!aᶜyē lāxa t!ēsEmē qaᶜs ts!EqElēxa t!ēsEmaxs laē ᶜwīᶜlâwa k!wēt!aᶜyē lāq. Wä, lä
70 aëk·ilaxs laē ăxts!ōtsa k!wēt!aᶜyē lāxa lExaᶜyē qa k·!ēsēs tEtEpsalaxs laē g·ēts!â. Wä, lä hëx·säEm gwēg·ilaq lāxēs ᶜwāxaasē. Wä, lāḷa mamax̣ŭlq!axs laē ăxâlaxa k!wēt!aᶜyē lāxa t!ēsEmē qaxs q!ŭnālaē ᶜyaxânEma ᶜnEk·äxa t!ēst!älaxs ăwābalaēda ᶜnEk·āx gwēx·sdEmas. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē k·!ōqŭlīsxa k!wēdats!ē lExaᶜya
75 qaᶜs lä k·!ōgŭxsElas laxēs nanak·!aats!äxa k!wēt!aᶜyē ts!āts!ag·îma. Wä, g·îlᶜmēsē ᶜwīlxsaxs laē mōxsaxēs k·!āk!obana LEᶜwa ᶜwālasē nagats!ä. Wä, g·îlᶜmēsē ᶜwīlxsExs g·āxaē näᶜnakwa lāxēs g·ōkwē, wä, g·îlᶜmēsē lāg·aa lāx L!Emaᶜisasēs g·ōkwaxs laē hëx·ᶜidaEm lōltâlaxēs ts!āts!ag·îmē lāxēs ālaxḷałaēnaᶜyē. Wä, laᶜmēsē dabēx

end ‖ of the anchor-line of the old canoe, goes up the beach, and ties | 80
the end to a stone on the beach. She goes into her house, | and immediately she eats; and her husband clears up the house | and spreads mats around the floor. When he has done so, he invites his | tribe to come and eat the barnacles. When they come in, ‖ the host takes 85
long narrow mats to eat from, | and he spreads them down in front of the barnacle-eaters; | and he takes cedar-sticks, which he splits into thin pieces, | and he breaks them into pieces four finger-widths in length. | He distributes these, one stick ‖ to each one of the 90
barnacle-eaters, to pull out the | edible part of the barnacles. As soon as each has one, he goes down to the | place where the old canoe of his wife is, and he carries on his back the basket with barnacles. | He carries them into the house and puts them down by the side of the | door of the house. Then he goes down again, and carries on his back the ‖ other large basket of barnacles; and he goes 95
and carries them into his house; | and he walks right back to the rear of the house, and pours them on the | mats from which the barnacles are to be eaten. Then he pours them out all along in front of those who | are to eat the barnacles; and he takes the other basket of barnacles | and goes and pours them out. Then the barnacle-eaters ‖ take up the barnacles with the left hand, and with the | 100
right hand they hold the cedar-stick and push at the "eye" | of the

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q!ᴇldzanâᵉyases ts!āts!ag·îmaxs laē lâsdēsᴇla qaᵉs mōx̣ᵘsᴇmlēsēs 80
ōbaᵉyas lāxa mᴇgwīsē t!ēsᴇma. Wä, lä laēʟ lāxēs g·ōkwē.
Wä, hëx·ᵉidaᵉmēsē ʟ!ᴇxwa. Wä, lāḷa łāᵉwŭnᴇmas ēx̣ᵉwīdxēs g·ōkwē
qaᵉs ʟᴇpsēᵉstalīłᴇlēsa łēᴇlᵉwaᵉyē. Wä, g·îlᵉmēsē g̣wāłᴇxs laē ʟēᵉlālaxēs
g·ōkŭlōtē qa g·äxēs t!ᴇsaxa k!wet!aᵉyē. Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaē-
ʟaxs laēda k!wētelaʟaxa k!wēt!aᵉyēxa bᴇgwānᴇmē ăxᵉēdxa g·îlsg·îldᴇ- 85
dzowē łēᴇlᵉwaᵉya qaᵉs lä ʟᴇpdzamōlilas lāxa t!ᴇsāʟaxa k!wēt!aᵉyē.
Wä, lä ēt!ēd ăxᵉēdxa k!waᵉxʟāwē qaᵉs xōxox̣ᵘsᴇndēq qa wīsᴡᴇłto-
wēs. Wä, lä k·ōk·ᴇxᵘsᵘᴇndᴇq. Wä, laᴇm maēmōdᴇnē ăwâsg̣ᴇmasas
lāxᴇns q!wāq!wax·ts!ānaᵉyēx. Wä, lä ts!ᴇwanaēsasa ᵉnāłᵉnᴇmts!aqē
lāxa ᵉnāłᵉnᴇmōkwē lāxa t!ᴇsaʟaxa k!wēt!aᵉyē qa ʟ!ᴇnxsâlayōsēxa 90
hăhămastâᵉyasa k!wēt!aᵉya. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē lᴇnts!ēs lāxa
haᵉnēdzasas ts!ag·ōłasēs g̣ᴇnᴇmē qaᵉs ōxʟōłtōdēxa k!wēdats!ē lᴇxaᵉya
qaᵉs lä ōxʟaēʟᴇlas lāxēs g·ōkwē qaᵉs lä hăng·alīłas lāxa ăwīʟᴇläs t!ᴇ-
x·îläsēs g·ōkwē. Wä, lä ētᴇnts!ēs qaᵉs ēt!ēdē ōxʟᴇx·ᵉīdxa ᵉnᴇmsg̣ᴇ-
mē ᵉwālas k!wēdats!ē lᴇxaᵉya qaᵉs lä ōxʟaēʟᴇlaq lāxēs g·ōkwē. 95
Wä, lä hēg·îyōlīłᴇlas lāxa ōgwīwalīłē qaᵉs lä g̣ŭg̣ᴇdzodālas lāxa t!ᴇ-
dzᴇdzōwē łēᵉwaᵉya. Wä, laᴇm g̣ŭg̣ᴇnakŭlas lāx ʟ!āsᴇx·dzamâlīłasa
t!ᴇsaʟaxa k!wēt!aᵉyē. Wä, lä ăxᵉēdxa ᵉnᴇmsg̣ᴇmē k!wēdats!ē lᴇ-
xaᵉya qaᵉs lä g̣ŭg̣ŭg̣ēqas lāq. Wä, hëx·ᵉidaᵉmēsēda t!ᴇsaʟaxa k!wē-
t!aᵉyē dāg·îlīłxa k!wēt!aᵉyē yîsēs g̣ᴇmxōłts!ānaᵉyē. Wä, lä dāłasēs 100
hëłk·!ōts!ānaᵉyē lāxa ʟ!ᴇng̣ayowē k!waᵉxʟāwa qaᵉs ʟ!ᴇʟ!ᴇnxstowēs

barnacles, so that the edible part comes out; and after they have pushed out | the edible part, they pinch the shell teeth of the barnacles, and bite off the | lower end and eat it; and they all do the same ‖ while they are eating the barnacles. They eat them very quickly; | and after they have eaten them, the host who is giving the barnacle-feast draws some water and | gives it to the feasters. They rinse their mouths so as to | remove the salt taste from the inside of the mouth; and when the salt taste is out of the mouth, | they drink a little water. Then ‖ they go out of the house; and the host gathers | the empty shells, puts them into a mat, and throws them | out of his house. That is all about this. |

Another Way of preparing Barnacles.—Burning barnacles on | level sandstone. When the | woman gets ready to go and start a fire over the barnacles, she | first takes her large basket; and she takes a short, broad board and ‖ splits it in pieces the thickness of a finger. | She ties them up with cedar-bark, and she also takes her yew-wood | clam-digging stick and matches, and she carries her | large basket. She carries the split cedar-sticks on her shoulder, | and in one hand she carries the yew-wood clam-digging stick, and she walks down the rocky ‖ beach in front of her house at Fort Rupert. Then she looks for | a sheet of barnacles; and as soon as she finds a large patch of

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lāxa k!wēt!aᶜyē qa lāx·sâlēs hămts!âwas. Wä, g·îlᶜmēsē L!ENX·sōdxa hămts!âwasēxs laē ēp!ēdEX q!Eg·îmasa k!wēt!aᶜyaxs laē q!Ek·ōdEX ōxsdEᶜyas qaᶜs hămx·ᶜīdēq. Wä, lä ᶜnāẋwaEm hë gwēg·ilaxs k!wētk!wataaxa k!wēt!aᶜyē. Wä, lä hālabālaEmxs hăᶜmāpaaq. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdēda k!wētēläxa k!wētaᶜyēxa ᶜwāpē qaᶜs lä tsēx·ᶜits lāxēs k!wētēlag·ilē. Wä, lax·daᶜxwē ts!EwēL!Exōda qa lawäyēs dEmp!aēL!Exawaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwē dEmp!aēL!Exawaᶜyasēxs laē xāL!Ex·ᶜīd nāxᶜīdxa ᶜwāpē. Wä, hēx·ᶜidaᶜmēsē ᶜnāẋwa hōqŭwElsa. Wä, laxaēda k!wētēłax·dē hëx·ᶜidaEm q!ap!ēg·îlīłxa t!asmotē qaᶜs k·!āts!ōdēs lāxa lExaᶜyē qaᶜs lä k·!ōdEs lāx L!āsanâᶜyasēs g·ōkwē. Wä, laEm gwāł lāxēq.

1 **Another Way of preparing Barnacles.**—Ănäxa k!wēt!aᶜya lāxa k!wēdEk!wa t!ēsEma lāxa ᶜnEmaa dEᶜnāxEk!wa. Wä, hëᶜmaaxs laē xwānałElēda ts!Edāqaxs lāLē ănaxa k!wēt!aᶜyē, wä, hëᶜmis g·îl ăxᶜētsōᶜsēs ᶜwālasē lExaᶜya. Wä, lä ăxᶜēdxa ts!āts!aẋᵘsEmē qaᶜs xōxoẋᵘsEndē qa yîwēs ăwāgwītEns q!wāq!wax·ts!ānaᶜyēx. Wä, lä yîḷōyōtsa dEnasē lāq. Wä, hëᶜmisa L!Emq!Ek·!înē k·!îlākwa; wä, hëᶜmisa k·ēdzayowa. Wä, lä ōxLālaxēs ᶜwālasē lExaᶜya. Wä, lä wīk·îlaxa mEndzaakwē k!waᶜxLāwa. Wä, lä dāk·!ōtElaxēs L!Emq!Ek·!înē k·!îlākwaxs laē lEts!Eyāla lāx L!EmaᶜisasēS g·ōkwē lāxg·a TsāxēsEk·. Wä, lä alēx·ᶜīdEX ᶜnEmxsaaāsa k!wēt!aᶜya. Wä, g·îlᶜmēsē q!āxa lēxEya tasâła k!wēt!aᶜya,

barnacles | (that is what the old Indians call a sheet of barnacles), | 12
then she puts her cedar-sticks down on the rock, and also her clam-digging stick, | and she carries her basket on her back as she is going up the beach where she goes to get || eel-grass at high-water mark. 15
She puts it into her basket. | When it is full, she goes down again to the rocky beach where she left | her split cedar-sticks, and she puts down the | basket of eel-grass. She takes out the eel-grass, and | scatters it over the barnacles. She does not put it on thick when she scatters the || eel-grass. After she has done so, she splits up | into 20
small pieces one of the cedar-sticks to start her fire. | After she has done so, she takes her matches and lights them. | With them she burns the end of the cedar-stick for starting the fire. She puts it | on the middle of the scattered eel-grass, places the || split cedar-sticks on 25
it, and scatters them all over. As soon as it is burnt up, | she sits down on the rocks and waits for the | split cedar-sticks to burn up. When they are burnt, | the woman takes her clam-digging stick, sweeps away the eel-grass and | the ashes of the burnt wood, and, when they have all been removed, she pries off the barnacles with her digging-stick. || The cooked barnacles come off in large cakes, as they 30
are in | cakes. Then the woman breaks them into smaller pieces | and puts them into her basket; and when all that has been cooked is off, | she carries the barnacle-basket on her back and goes to her

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hëEm gwEᶜyōsa g·ālē bāk!ŭm ᶜnEmxsaaatsa k!wēt!aᶜyēda hë gwałē, 12
wä, la ăxālōdxa mEndzaakwē k!waxLāwa, wä, hëᶜmesēs k·!ĭlākwē.
Wä, lä ōxLōsdēsElaxēs lExaᶜyaxs laē lâsdēsèla qaᶜs lä ăxᶜēd lāxa
ts!āts!ayîmē lāxa ᶜyaᶜx̣ᵘmutē qaᶜs łExts!ōdēs lāxēs lExaᶜyē. Wä, 15
g·îlᶜmēsē qōt!axs laē x̣wēlaqEnts!ēs lāxa L!Emayaa lāx g·îyaāsa-
sēs mEndzaakwē k!waᶜxLāwa. Wä, lä ōxLEg·aalōtsēs ts!ayats!ē
lExaᶜya. Wä, lä ăxᶜwŭłts!ōdxa ts!āts!ayîmē lāxa lExaᶜyē, qa
bēłEyîndālēs lāxa k!wēt!aᶜyē. Wä, k·!ēst!a wâk!waxaē LEXEyaya
ts!āts!ayîmē lāq. Wä, g·îlᶜmēsē gwāłExs laē hēlox̣ᵘsEnd xōxōx̣ᵘ- 20
sEndxa ᶜnEmts!aqē lāxa mEndzaakwē k!waxLāwa qaᶜs g·ālastoyâ.
Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs k·ēdzayowē qaᶜs k·ēsᶜēdēq.
Wä, lä mēx·bEndxa g·ālastoyowē k!waᶜxLāwa. Wä, lä ăxEyînts
lāx naq!Eq!aᶜyasa lā łExᶜa ts!āts!ayîma. Wä, lä k·ātEyîndālasa
mEndzaakwē k!waᶜxLâ lāq qa gwēlēs. Wä, g·îlᶜmēsē x·īqōstâxs laē 25
k!wāg·aāla lāxa t!ēdzEk!wa. Wä, laEm ēsEla qa q!ŭlx·ᶜīdēsa
mEndzaakwē k!waᶜxLāwa. Wä, g·îlᶜmēsē q!ŭlx·ᶜīdExs laē ăxᶜēdēda
ts!Edāqaxēs k·!ĭlākwē qaᶜs xox̣ᶜwīdēs lāxa ts!āts!ayîmē ŁEᶜwa
q!ŭq!wālEmōtē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē k!wētElalasēs k·!ĭlākwē
lāxa k!wēt!aᶜyē. Wä, âᶜmisē la qwāk!ŭg·îlālēda la L!ōp k!wēt!aᶜya 30
lāxēs ăwâdzEwēnaᶜyē. Wä, âᶜmēsa ts!Edāqē la hēlox̣ᵘsᶜalālā wEwEx·-
sālaq qaᶜs ăxts!âlēs lāxēs lExaᶜyē. Wä, g·îlᶜmēsē ᶜwīᶜlâwa la L!ōpExs
laē ōxLEx·ᶜīdxa k!wēdats!ē lExaᶜya qaᶜs lä naᶜnakwa lāxēs g·ōkwē.

35 house. | Then she calls her husband and her children, or, if ‖ she has no children, she calls her friends, to come and eat | barnacles. When they come and sit down, she spreads | mats in front of those who are to eat the barnacles. Then the woman goes down to the | beach of the house and picks up stones and carries them up. | She carries them 40 into the house and puts them down ‖ where she sits down, and she gives to those who are to eat the barnacles, each two stones. | Then she pours out the barnacles in front of those | whom she invited. Then those who are to eat the barnacles put | one of the stones down on the floor. That is the one on which they will break the barnacles; | 45 and they take a barnacle in the left hand and put it on ‖ the stone on which it is to be broken; and they take the hammer- | stone in the right hand and strike the barnacle and break its | shell. Then they eat the edible part. They keep on | doing so as they are eating the barnacles; and | when they have finished, they do just as I have told 50 before, ‖ when I talked about the way they do when the guests finish eating barnacles at a barnacle-feast. | That is all about this. |

1 **Cryptochiton.**—As soon as the tide is low, (the woman) takes her | small basket and her digging-stick for cryptochiton and she goes down to the | rocky beach. Then she looks under stones on the rocky beach; | and when she sees a cryptochiton, she pushes the crypto-

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Wä, hëx·ᵉidaᵉmēsē LēᵉlālaxēS lāᵉwŭnEmē ḶEᵉwis sāSEmē. Wä, g·îl- 35 ᵉmēsē k·!eâs sāSEmxS laē LēᵉlālaxēS ᵉnēᵉnEmōkwē qa g·āxēS t!EsaXa k!wēt!aᵉyē. Wä, g·îlᵉmēsē g·āx k!ŭsᵉalīłEXS laē LEpdzamōlīlEma łēᵉwaᵉyē lāxa t!EsāLaXa k!wēt!aᵉyē. Wä, lēda tsłEdāqē lEnts!ēS lāxa L!EmaᵉisasēS g·ōkwē qaᵉs XEXᵘᵉwīdēXa t!ēSEmē qaᵉs lä XEXᵉŭsdēSE-laq. Wä, lä XEgwīLElaq lāxēS g·ōkwē qaᵉs lä XEXᵘᵉwalīłas lāxēS 40 k!waēlasē. Wä, lä ts!âsa maēmaltSEmē t!ēSEm lāxēS k!wētēlag·iłaXa k!wēt!aᵉyē. Wä, lä gŭgEdzōtsa k!wēt!aᵉyē lāx L!āSEX·dzamâᵉyasēS LēᵉlānEmē. Wä, hëx·ᵉidaᵉmēsa k!wētk!watLaXa k!wēt!aᵉyē mEXwa-līłasa ᵉnEmsgEmē t!ēSEma qaXS hëᵉmaē t!EsdEmałXa k!wēt!aᵉyē. Wä, lä dāx·ᵉītsēS gEmxōłts!ānaᵉyē lāXa k!wēt!aᵉyē qaᵉs ăXSEmdēS lāXa 45 t!EsdEma t!ēSEma. Wä, lä dāx·ᵉītsēS hëłk·!ōts!ānaᵉyē lāXa t!äyowē t!ēSEmxS laē t!EsᵉītS lāXa k!wēt!aᵉyē. Wä, hëᵉmis lā tEp!ēdāmasXa xālaēsasa k!wēt!aᵉyē. Wä, lä hămx·ᵉīdEX hămts!âwas. Wä, âx·sä-ᵉmēsē hë gwēg·ilaXS k!wētk!wataaXa k!wēt!aᵉyē. Wä, g·îlᵉmēsē gwāłEXS laē âEm la nEgEłtEwēXEn g·ālē wāłdEmxg·în lä gwāgwēx·- 50 sᵉāla laqēXS laē gwāł k!wētk!wata LēᵉlānEmasa k!wētēläXa k!wē-t!aᵉyē. Wä, laEm gwāł lāXēq.

1 **Cryptochiton.**—Wä,[1] g·îlᵉmēsē x·āts!aēsēXS laēda gEnEmas ăXᵉēdXēS lālaXamē ḶEᵉwis q!Enyayâ̂Xa q!anasē. Wä, lä lEnts!Eyāla lāXa L!Emayaa. Wä, lä hëx·ᵉidaEm dōdEgŭpaXa ᵉmEX·ᵉmEk!wa t!ēSEma. Wä, g·îlᵉmēsē dōXᵉwaLElaXa q!anasē laē L!EnqElōtsēS q!Enyayowē

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[1] Continued from p. 151, line 21.

chiton digging-stick ‖ under it; and when it is turned on its back, 5
she takes it and throws | it into her cryptochiton basket. She continues doing this | as long as she finds cryptochitons; and when her little basket is full, | she goes up the beach into her house. |

Then she takes her small kettle and washes it out with water. ‖ When this is done, she pours fresh water into it, until it is | half full, 10
and she puts it over the fire. When it | begins to boil, she takes her cryptochiton basket and pours the | chitons into the boiling water. When they are all in, | she takes her tongs and stirs them with them, so that they stop boiling, for the ‖ chitons are cold. Therefore the 15
water stops boiling at once. | She keeps on stirring it while the cryptochitons are in the kettle; and | as soon as the water boils up again, she takes the | kettle off the fire. She takes a dish and quickly | pours fresh water into it. Then she takes a large ladle, ‖ and with 20
it she takes out the cryptochitons she is cooking and puts them into the | dish with water in it. When they are all in, she calls | her husband to come and eat the boiled cryptochitons. | Then he goes and sits down by the side of the dish with cryptochitons; | and he takes out one, peels the shell off its back, and ‖ throws it into the kettle. 25
He pulls out the | entrails and throws them into the kettle; and when they have | "berries" on the back,—these are of red color and soft,—

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lāx ăwābâᵉyas. Wä, g·îlᵉmēsē nELElaxs laē dāx·ᵉidEq qaᵉs ts!Ex- 5
ts!ōdēs lāxēs q!Enyats!ē lālaxama. Wä, âx·säᵉmēsē hë gwēg·ilaxēs q!āsEwē q!anasa. Wä, g·îlᵉmēsē qōt!ē q!Enyats!äs lālaxamaxs !aē lâsdēsa qaᵉs lä laēL lāxēs g·ōkwē.

Wä, hëx·ᵉidaᵉmēsē ăxᵉēdxēs haᵉnEmē qaᵉs ts!ōxŭg·îndēsa ᵉwāpē lāq. Wä, g·îlᵉmēsē gwāłExs laē gŭxts!ōtsa ᵉwEᵉwāp!Emē lāq qa 10
nEgoyoxsdālēs. Wä, lä hănx·LEnts lāxēs lEgwīłē. Wä, g·îlᵉmēsē mEdElxᵉwīdExs laē ăxᵉēdxēs q!Enyats!ē lālaxama qaᵉs gŭxstEndēsa q!anasē lāxa maEmdElqŭla ᵉwāpa. Wä, g·îlᵉmēsē ᵉwīᵉlaᵉstaxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs xwēt!ēdēs lāqēxs laē gwāł mEdElqŭla qaēda q!anasaxs ᵉwŭdaē lāg·iłas hëx·ᵉidaEm gwāł mEdElqŭlē. Wä, lä 15
xwētax·säEmqēxs laē g·ēstalēda q!anasē lāxa hănx·Lanowē. Wä, g·îlᵉmēsē ēt!ēd mEdElxᵉwīdExs laē hëx·ᵉidaEm hănx·sEndxa hănx·Lanowē lāxa lEgwīłē. Wä, lä ăxᵉēdxa łōq!wē qaᵉs hālabalē gŭxts!ōtsa ᵉwEᵉwāp!Emē lāq. Wä, lä ăxᵉēdxa ᵉwālasē k·ats!Enaqa qaᵉs xalōstEndēs lāxa q!ănsēläsēda q!anasē qaᵉs lä xElts!ōts lāxa 20
ᵉwābEts!âlēłē łōq!wa. Wä, g·îlᵉmēsē ᵉwīᵉlosExs laē hëx·ᵉida LēᵉlalaxēS łāᵉwŭnEmē qa g·āxēs q!Ensq!asxa hănx·Laakwē q!anasa. Wä, hëx·ᵉidaᵉmēsē la k!wāg·äEgElīłxa q!Ensq!ayats!ē łōq!wa. Wä, lä dāx·ᵉīdxa ᵉnEmsgEmē q!anasa qaᵉs sex·âlēx xEldzēg·aᵉyas qaᵉs ts!Exts!âlēs lāxa q!Ensēlats!ē hănx·Lanowa. Wä, lä gElxᵉŭqōdEx 25
yîx·yîg·īła qaᵉs ts!Exts!ōdēxaas lāxa hănx·Lanowē. Wä, g·îlᵉmēsē

he puts them into his mouth | and eats them; and he washes the
30 clean cryptochitons in | the dish; and after washing them, he ‖ eats
them. Some Indians call this "cryptochiton-eating;" | and when
one has been eaten, they take another one | and clean it, as they did
the first one, before; | and after it has been cleaned and washed,
they | eat it; and the one who eats the chitons does this with every
35 one of them; ‖ and as soon as he has finished, water is given to him
He rinses | his mouth; and after rinsing his mouth, he drinks a |
very little water; and after doing so, he sits still. | That is all about
this. |

1 **Baked Cryptochiton.**—The woman also takes | a small basket of
cryptochitons. She takes a handful and throws them under her |
fire, at the side-logs, scraping out some of the hot ashes. | When she
5 throws the chitons into the ashes, she takes her ‖ tongs and stirs the
ashes about, so that they will be scattered, and she continues stirring
them. | She does not leave them there a long time; and when they
are burnt black, she | pulls them out with her tongs and puts them
down by the side of the | fire. She takes her small dish and pours
some water into it | until it is half full. Then she picks up the
10 roasted cryptochitons and ‖ puts them into the dish with water in it,
and she stirs them round with her | hand; and when all the ashes are

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27 q!EmdzEgwēk·îlaxa L!axᵘstowē tElkŭxs laē ts!ōq!ŭsa lāxēs sEmsē qaᵉs hămx·ᵉīdēq. Wä, lä ts!ōxᵉwīdxa sēnkwē q!anasa lāxa q!Ensq!ayats!ē łōq!wa. Wä, g·îlᵉmēsē gwāł ts!ōxwaqēxs laē
30 hămx·ᵉīdEq. Wä, lä ᵉnēkēd·a waōkwē bāk!ŭma q!Ensq!asēdxa q!anasē. Wä, g·îlᵉmēsē ᵉwīᵉlaqēxs laē ēt!ēd dāx·ᵉīdxa ᵉnEmsgEmē q!anasa qaᵉs ēt!ēdē sēx·ᵉīdEq lāxēs g·ālē gwēg·ilasxēs g·ālē sēx·aSEᵉwa. Wä, g·îlᵉmēsē sēnkŭxs laē ts!ōxᵉwīdEq. Wä, lāxaē q!Ensq!asᵉēdEq. Wä, lä ᵉnāxwaEm hë gwēg·ilaxs q!Ensq!asaē.
35 Wä, g·îlᵉmēsē gwāłExs laē tsēx·ᵉītsōᵉsa ᵉwāpē. Wä, lä ts!EwēL!Exōda. Wä, g·îlᵉmēsē gwāł ts!EwēL!ExōdExs laē xāL!Ex·ᵉīd nāxᵉēdxa hōlałbidaᵉwē ᵉwāpē. Wä, g·îlᵉmēsē gwāłExs laē âEm k!ŭsᵉāliła. Wä, laEm gwāł lāxēq.

1 **Baked Cryptochiton.**—Ts!ēdzEkᵘ q!anas, yîxs hëᵉmaē ăxᵉēdēda ts!Edāqaxa q!anasēs lālaxamē. Wä, lä k·!ōłts!ōdEq qaᵉs k·!aābōlisēs lāxēs lEgwīlē lāxa k·āk·EdEnwaᵉyas yîxs laē gōlx·aakwēda ts!Elqwa gŭnaᵉya. Wa, g·îlᵉmēsē la k·!ag·ilisa q!anasē lāxa gŭnaᵉyaxs laē ăxᵉēdxēs ts!ēs-
5 LāLa qaᵉs gōliᵉlālēq qa gwēłᵉīdēs. Wä, la hëmEnłᵉEm golg·Elgēq. Wä, k·!ēst!a âlaEm gaēsExs laē k!wēk!ŭmElsgEmx·ᵉida. Wä, âᵉmēsē gōlxsEntsēs ts!ēsLāla lāq qa g·āxēs k·!anâlēs lāx māg·înwalīsasēs lEgwīlē. Wä, lä ăxᵉēdxēs łālogŭmē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq. Wä, la nEgoyoxsdālaxs laē k·!āg·îlīłxa ts!ēdzEkwē q!anasa qaᵉs
10 lä k·!āstEnts lāxa ᵉwābEts!âwasa łōq!wa. Wä, lä xwētElgEntsēs aᵉyasowē lāq. Wä, g·îlᵉmēsē ᵉwīlᵉâwē gwēgŭnēsgEmaᵉyasēxs laē

off, | she pours away the dirty water; and she pours more water into 12
it so as to | change it, and she again stirs it with her hand, and again |
she pours off the dirty water. Now they are clean. ‖ She pours 15
more water on them, and she peels off the shell from the back, as she
did in the case | I first talked about when I talked about | boiling
cryptochitons, and she does the same as she does when | eating
them. That is all about this. |

Winkles.—The woman just takes her small basket and ‖ goes down 20
to the rocky beach of her house at low tide, about | the time when
the Indians are going to Knight Inlet; for that is the time when |
winkles gather to spawn, and that is what the woman searches for. |
As soon as she finds them, the woman just puts her small basket under
the place where there are many winkles, | and she scrapes the
winkles into her small basket; and as soon as ‖ the small basket is 25
full, she comes up from the rocky beach carrying the winkle- | basket
in her hands, and she puts it down by the side of the fire. Then she
takes her small | kettle and puts it down by the side of the winkle-
basket. She takes it | and pours the winkles into the small kettle.
When they are all in, she | takes the water and pours a little into it.
She takes an ‖ old piece of matting and tucks it in. Then she puts 30
the kettle on the fire, | and it stays on the fire a long time boiling.
It takes about | four hours according to the watch before they are

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gŭqōdxa nēqwa ᶜwāpa. Wä, lä et!ēd gŭq!Eqasa ᶜwāpē lāq qaᶜs L!ā- 12
yōdēq. Wä, laEmxaē xwētElg·întsēs aᶜyasowē lāq. Wä, lāxaē ēt!ēd
gŭqōdxa nēqwa ᶜwāpa. Wä, laᶜmē ēx·sEmx·ᶜida. Wä, laxaē ēt!ēd
gŭq!Eqasa ᶜwāpē lāq. Wä, lä sēx·âlax xEldzēg·aᶜya lāxēs gwēg·i- 15
lasaxEn g·ālē wāłdEmx·g·în läk· gwāgwēx·sᶜālalak·ēxs laē q!Ensq!as-
xa hănx·Laakwē q!anasa. Wä, laEm âEm nEqEmg·îłtEwēqēxs laē
hăᶜmāpEq. Wä, laEmxaē gwāł lāxēq.

Winkles (G·ēlayo).—ÂEmLēda ts!Edāqē ăxᶜēdxēs lālaxamē qaᶜs lä
lEnts!ēsEla lāxa L!Emāyaäsēs g·ōkwaxa x·āts!aēsē lāxs laē mEm- 20
waēL!Enx lax Dzāwadē qaxs hëᶜmaē la q!ap!ēx·ᶜīdEx·dEmsa g·ē-
layowē lāxēs wasēlasLē. Wä, hëᶜmis la āläsoᶜsa ts!Edāqē. Wä,
g·îlᶜmēsē q!āqēxs laē âEm hănābōtsēs lālaxamē lāx q!ayasasa g·ē-
layowē qaᶜs golts!ōdēsa g·ēlayowē lāxēs lālaxama. Wä, g·îlᶜmēsē
qōt!ē lālaxamäsēxs g·āxaē lâlsdEyala k·!ōxk·!ōtElaxēs g·ēlayoats!ē 25
lālaxama qaᶜs lä hăᶜnōlīłas lāxēs lEgwīłē. Wä, lä ăxᶜēdxēs haᶜnE-
mē qaᶜs hāᶜnōlīłēs lāxēs g·ēlayoats!ē lālaxama. Wä, lä dādanōdEq
qaᶜs gŭqōsēsa g·ēlayowē lāxa haᶜnEmē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē
ăxᶜēdxa ᶜwāpē qaᶜs xaL!aqē gŭq!Eqas lāq. Wä, lä ăxᶜēdxa k·!ā-
k·!obana qaᶜs dzōpEyîndēs lāq. Wä, lä hănx·Lents lāxēs lEgwīłē. 30
Wä, la gēx·Lāla lāxa lEgwīłē yāla maEmdElqŭla. Wä, laxEntē
mōts!agELElag·ila lāxEns q!āq!alak·!ayaxEns ᶜnāläxs laē L!ōpa. Wä,

33 done. | Then she takes them off and pours off the water; and when all the | liquid is off, she takes out the old mat that she tucked in,
35 and ‖ she takes two stones to break the winkles. She uses | the mat to break them on, and spreads it out outside of her seat. | Then she takes the winkle-kettle and pours the | winkles on the mat on which they are to be broken. She takes up one of the stones | and puts it
40 on the mat to break them on it. In her ‖ right hand she takes the other hammer-stone, and she takes up | one of the winkles, puts it on the one stone, and | strikes it with the hammer-stone. Then the | shell of the winkle breaks to pieces. She takes out the | edible part
45 and eats it, and she does the same with the others. ‖ After she has eaten all, she rinses her mouth, so that the salt taste comes out, | and she drinks a little water; and she gathers the | broken shells, puts them into her mat on which they were broken, and she | goes out and throws them away outside the house, for these are not given at a
50 feast to | many tribes,—winkles, cryptochitons, and chitons. ‖ Only chiefs and their children eat winkles. | I do not know why they are the only ones to eat them. That is all | about this, for there is only one way of cooking them. |

1 **Eel-Grass** (Twisting off eel-grass).—In springtime, | when the winter is past, then all the women get ready to | twist eel-grass. . . .

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33 lä hănx·sEndEq qa^{c}s x·ats!Ex·^{c}īdē ^{c}wāpaläs. Wä, g·îl^{c}mēsē ^{c}wī^{c}lâwē ^{c}wāpaläsēxs laē lawEyōdEx dzōpEya^{c}yas k·!āk·!obanē. Wä, lä
35 ăx^{c}ēdxa małtsEmē t!ēsEma qa^{c}s t!äyoxa g·ēlāyowē. Wä, lä ăx^{c}ēdxa t!ēdzâ łē^{c}wa^{c}ya qa^{c}s LEp!ālilēs lāxēs L!āsalīłasēs k!waēlasē. Wä, lä ăx^{c}ēdxa g·ēlayots!âla hănx·Lanowa qa^{c}s gŭgEdzōdēsa g·ēlayowē lāxa t!ēdzâ łē^{c}wa^{c}ya. Wä, lä ăx^{c}ēdxa ^{c}nEmsgEmē t!ēsEma qa^{c}s ^{c}mEgŭdzōdēs lāxa t!ēdzâ łē^{c}wa^{c}ya. Wä, lä dāłasēss hēłk·!ō-
40 ts!āna^{c}yē lāxa ^{c}nEmsgEmē t!äyo t!ēsEma. Wä, lä dāx·^{c}īdxa ^{c}nEmsgEmē g·ēlayo qa^{c}s ^{c}mE^{c}x^{u}sEmdēs lāxa t!EsdEma t!ēsEma. Wä, lä t!Es^{c}ēdEq yîsēs dāsgEmēsE^{c}wē t!ayō t!ēsEma. Wä, hë^{c}mis la tEtEpsaatsa xEltsEma^{c}yasa g·ēlayowē. Wä, lä ăx^{c}ēdEx hămts!âwas qa^{c}s hămx·^{c}īdēq. Wä, â^{c}misē hë gwēg·ilaxa waōkwē. Wä,
45 g·îl^{c}mēsē ^{c}wī^{c}laxs laē ts!EwīL!Exōda qa lawäyēs dEmp!aēL!Exawa^{c}yas. Wä, lä xaL!Ex·^{c}īd nāx^{c}īdxa ^{c}wāpē. Wä, lä q!ap!ēg·îlīłxēs t!asēsawa^{c}yē qa^{c}s lä ^{c}wī^{c}ladzōts lāxēs t!ēdzâ łē^{c}wa^{c}ya qa^{c}s lä k·!âts lāx L!āsanâ^{c}yasēs g·ōkwē, yîxs k·!ēsaē k!wēladzEm lāxa q!ēnEmē lēlqwălaLa^{c}yaxa g·ēlayowē ḷE^{c}wa q!anasē ḷE^{c}wa k·!Enōtē.
50 Wä, lāḷa lēx·ama g·īg·îgăma^{c}yē ḷE^{c}wis sāsEmē hă^{c}māpxa g·ēlayowē. Wä, lEn k·!ēs q!âLElax hëg·ag·īłmas hă^{c}māpEq. Wä, laEm gwāł lāxēq qaxs ^{c}nEmx·^{c}īdāłamaē hă^{c}mēx·silaēna^{c}yaq.

1 **Eel-Grass** (K!îlpäxa ts!āts!ayîmē).—Wä, hë^{c}maaxs laē q!waxEnxa laas hăyāqaxa ts!ăwŭnxē laē xwānał^{c}idēda ^{c}nāx̣wa ts!ēdaqa qa^{c}s

The man's wife | who is going to twist eel-grass first takes her eel-grass twisting ‖ paddle and her anchor-line of cedar-bark rope, and also her | eel-grass twisting hat, for generally they wear a hat when they twist | eel-grass, because generally sea-water splashes into their faces | when the women pull up the twisting-stick with the eel-grass twisted around | its end. Then it splashes into their faces ‖ when they wash the eel-grass; and therefore (the woman) wears an eel-grass twisting hat. | She carries down every thing as she goes down to the beach | to her little old canoe for twisting eel-grass, and she also | carries her bailer and her eel-grass twisting-stick. She launches | her small old canoe, and puts into it what I have named. ‖ When it is all aboard, she sits in the stern of the small eel-grass twisting | canoe. She takes up her eel-grass twisting paddle and paddles, | and she goes to a place where she knows that there is thick eel-grass and that the eel-grass is growing in soft sand. | When she arrives at the place where the eel-grass is, | she takes the cedar-bark rope and ties the ‖ stone to its end and throws it into the water; and when it touches the bottom so that it is vertical, | she ties it to the stern-seat. After doing so, she | takes her twisting-stick and puts the tip into the water. | She pushes it down into the sea-water and strikes the sandy bottom where | there is much eel-grass. Then she

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k·!îlpēłxa ts!āts!ayîmē.[1] . . . Wā, laEm lāLē gENEmasa bEgwā- 3
NEmē k·!îlpałxa ts!āts!ayîmē. Wä, hë^{c}mis g·îl ăx^{c}ētsō^{c}sēs k·!îpsa-
yasē sē^{c}wayowa ḷE^{c}wēs q!Eldzana^{c}yē dENsEn dENema. Wā, hë- 5
^{c}misēs k·!îlpEmłē LEtEmła qaxs hëmENāła^{c}maē LEtEmālēda k·!îlpäxa
ts!āts!ayîmē qaxs hëmENāła^{c}maē kŭsx·EgEmālaxa dEmsx·ē ^{c}wa-
pExs laē nēxōstōdēda ts!Edāqaxēs k·!îlba^{c}yâxs laē x·îlk!ŭtba^{c}ya
ts!āts!ayîmē lāx ōba^{c}yas. Wä, hë^{c}mis lā kŭsx·EgEmālatsēxs laē
ts!ōts!Exōdxa ts!ātsayîmē. Wä, hëEm lāg·iłasa k·!îlpEmłē LEtEm- 10
ła. Wä, lä ^{c}wī^{c}la dEnts!ēsElaqēxs laē lEnts!ēsEla lāxa L!Ema^{c}isē
lāx hă^{c}nēdzasasēs k·!îlbats!ēLē ts!āg·ōł ẋwāẋwagŭma. Wä, hë-
^{c}misēs tsälayowe ḷE^{c}wis k·!Elbayowaxa ts!āts!ayîmē. Wä, lä wīx^{u}-
stEndxēs ts!āg·ołē ẋwāẋwagŭma. Wä, lä ăx^{c}āłExsElaxEn lā ḷēḷEqEla-
sE^{c}wa. Wä, g·îl^{c}mēsē ^{c}wīlxsExs laē k!waxḷEndxēs k·!îlbats!ēLē ẋwā- 15
ẋwagŭma. Wä, lä dāx·^{c}īdxēs k·!îlpsayasē sē^{c}wayâ qa^{c}s sēẋ^{c}wīdē
qa^{c}s lä lāxēs q!ālē wâẋ^{u}s ts!āts!ayîmē. Wä, hë^{c}misa tElgwēsas ëg·isē
q!waxasasa ts!āts!ayîmē. Wä, g·îl^{c}mēsē lāg·aa lāxa k·!îlbadaxa
ts!āts!ayîmaxs laē ăx^{c}ēdxa dEnsEnē dENema qa^{c}s mōẋ^{u}bEndēsa
t!ēsEmē lāq qa^{c}s q!Elstendēs. Wä, â^{c}mēsē a^{c}wENEnsElaxs laē mōẋ- 20
^{c}wałExsas lāxa ḷEXEXstEwēłExsē. Wä, g·îl^{c}mēsē gwālałExsExs
laē dāg·iłExsxēs k·!îlbayowē qa^{c}s mētsEndēs wīłba^{c}yas qa^{c}s mē-
dEnsēs lāxa dEmsx·ē ^{c}wāpa qa^{c}s L!Enxalisēs lāxa ëg·ēdzEgwisē lāx
q!ayasasa ts!āts!ayîmaxs laē k·!îlp!īda. Wä, la^{c}mēda ts!āts!ayîmē

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[1] Continued on p. 155, line 19, to p. 156, line 45.

25 begins to twist it. Then the eel-grass ‖ is twisted around the twisting-stick. When she cannot turn the | twisting-stick any more, she pulls it up. The twisting woman pulls up the twisting-stick. | As soon as the eel-grass comes in sight, she untwists | it to get it off from her twisting-stick, and then the eel-grass comes off; | and she squeezes
30 one span around it, ‖ beginning at the head-end. That is what we refer to as the roots. | She washes it in salt water, so that the sand comes off. | When it is all off, she measures two spans | from the upper end of the roots, and she breaks off the lower end. | When it is
35 all off, she puts it in front of herself, ‖ and she puts the twisting-stick back into the water, and she does the same | as she did before. When she has much of it, the tide rises, | for they only twist at spring tide. As soon as the tide | comes up, she hauls up the anchor and goes home; | and when she arrives at the beach of her house, she gets
40 out of her ‖ old canoe for twisting eel-grass. She takes out her anchor and carries it up; | and when the anchor-line gets taut, she puts it down. | Then she sends her husband to go and invite his tribe | to come and peel eel-grass. The man immediately obeys |
45 his wife. He invites his tribe. ‖ When he comes back, he clears out his house, | and spreads the mats around for those who are going to peel the eel-grass to sit down on. | As soon as he has done so, he takes

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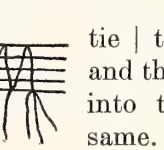
25 la k·!îlp!ENēxa k·!îlbayowē. Wä, g·îlᵉmēsē gwāł sEᵉẋᵘts!a k·!îlpE-lēda k·!îlbayâxs laē nēxōstodēda k·!îlp!ēnoxwē ts!EdāqxēS k·!îlbayowē. Wä, g·îlᵉmēsē g·āx nēłᵉēdēda ts!āts!ayîmaxs laē aōdzaaqa qwēłk·!EwēsēdxēS k·!îlbayowē. Wä, hëᵉmis la lāwîyatsa ts!āts!a-yîmē. Wä, lä q!wēsᵉidxa ᵉnEmp!Enk·ē lāxEns q!wāq!wax·ts!āna-
30 ᵉyēx g·äg·îLEla lāxa ōgŭmaᵉyas yîxEns gwEᵉyōwē L!ōp!Ek·s. Wä, lä ts!ōẋᵉwEłtālaq lāxa dEmsx·ē ᵉwāpa qa lawäyēsa ëg·îsē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē bāłᵉīdxa małp!Enk·ē lāxEns q!wāq!wax·ts!āna-ᵉyēx g·äg·îLEla lāx ăwanâᵉyasa L!ōp!Ek·asēxs laē p!ōqâlax ēwaxsda-ᵉyas. Wä, g·îlᵉmēsē ᵉwīwŭlx·sExs laē g·īg·aalExsas lāxēs nalēłExsē.
35 Wä, lä ẋwēlaqa mēdEnsasēs k·!îlbayowē. Wä, âᵉmēsē nEqEmg·îł-tEwēxēs g·ālē gwēg·ilasa. Wä, g·îlᵉmēsē q!EyōLExs laē ᵉyîẋwa qaxs lēx·aᵉmaē k·!îlpdEma ᵉwālasē x·ats!aᵉya. Wä, g·îlᵉmēsē k!wa-yōsdēsa ᵉyîẋwäxs laē dEnx·ᵉīdxēs q!EltsEmē qaᵉs lä näᵉnakwa. Wä, g·îlᵉmēsē lāg·alis lāx L!Emaᵉisasēs g·ōkwaxs laē lōłtâlaxēs k·!îl-
40 bats!ē ts!ag·ōła qaᵉs dāg·îłExsēxēs q!EltsEmē qaᵉs lä dâsdēsElaq. Wä, g·îlᵉmēsē łEk!ŭt!ēdē q!Eldzaanâyasēxs laē ᵉmEẋᵉwālīsaq. Wä, hëx·ᵉidaᵉmēsē ᵉyālaqaxēs łāᵉwŭnEmē qa läs LēᵉlālaxēS g·ōkŭlōtē qa g·āxēs sēx·axā ts!āts!ayîmē. Wä, hēx·ᵉidaᵉmēsē nānaqeg·aᵉya bE-gwānEmax wāłdEmasēs gEnEmē. Wä, lä LēᵉlalaxēS g·ōkŭlōtē.
45 Wä, g·îlmēsē g·āx aēdaaqaxs laē hëx·ᵉidaᵉEm ēẋᵉwīdxēS g·ōkwē qaᵉs LEpsēᵉstalīłElēsa łēElᵉwaᵉyē lāq qa k!wadzōsa sēx·aLaxa ts!ā-ts!ayîmē. Wä, g·îlᵉmēsē gwālalīłExs laē ăxᵉēdxēS ts!ēts!Ebats!ē

his oil-dishes | and oil and brings them, so that they are ready. 48
Then those who are to peel the | eel-grass come in; and when they
are all inside, the man asks the ‖ young men of his numaym to go and 50
carry up the eel-grass. | Immediately the young men go and carry it
up. They | carry it into the house and put it down in front of those
who are to peel it. | The man takes the oil and pours it into the |
oil-dishes; and when the oil is in every one, (the young men) place
them in front ‖ of those who are to peel the eel-grass, at the outer side. 55
There are four | men to each oil-dish. Then the eel-grass is scattered
in front of | those who are to peel it. When this is done, the | men
take up four pieces of eel-grass and pluck off | the small roots. When
they are all off, they peel off the ‖ leaves of the tail-end. They begin 60
at the upper end of the thick | root; and when they have peeled it as
far as the soft part in the middle of the | eel-grass, they do the same
with the other three pieces. When | this has been done with all of
them, they put the roots together so that they are | three finger-
widths in length, and then they break ‖ them off; 65
and they break them off again so that they are all
the same length, | in this manner: Then there are
eight pieces in all. They tie | them together with
the leaves, in this manner, and they hold them at | 1.
Then they dip (the bundle) into the oil and eat it,
and | all the others do the same. After they have



LEᶜwa L!ēᶜna qa g·āxēs gwālīła. Wä, g·āxē hōgwīLElēda sēx·āLaxa 48
ts!āts!ayîmē. Wä, g·îlᶜmēsē ᶜwiᶜlaēLExs laēda bEgwānEmē hēlaxa
hăᶜyāłᶜäsēs ᶜnEᶜmēmotē qa läs gEmxᶜŭsdēsaxa ts!āts!ayîmē. Wä, 50
hëx·ᶜidaᶜmēsē lāx·daᶜxwēda hăᶜyāłᶜa qaᶜs lä gEmxᶜŭsdēsaq qaᶜs lä
gEmxēLElaq qaᶜs lä gEmxEmlīłElas lāx ōx̣ᵘdzamâlīłasa sēx·aLaq.
Wä, lä ăxᶜēdēda bEgwānEmaxa L!ēᶜna qaᶜs k!ŭnxts!âlēs lāxa ts!ē-
ts!Ebats!ē. Wä, g·îlᶜmēsē q!wałxots!Ewakŭxs laē k·ax·dzamolīłas
lāxa sēx·aLaxa ts!āts!ayîmē lāx L!asālīłas. Wä, lä maēmâlēda bē- 55
bEgwānEmaxa ᶜnāłᶜnEmēxLa ts!ēts!Ebats!ä. Wä, lāḷa gwēłEmalīłēda
ts!āts!ayîmē lāxa sēx·aLaq. Wä, g·îlᶜmēsē gwāłᶜalīłExs laē hëx·ᶜi-
daᶜma bēbEgwānEmē dāx·ᶜīdxa maēmots!aqē ts!ats!ayîma qa k!ŭl-
wālēxa ămᶜămaᶜyē L!ōp!Ek·s. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē sēx·âlaxa
wīwakŭyaᶜya ōgwidaᶜyas ōxsdaᶜyas g·äg·îLElālax ăwānâᶜyasa ḷEkwē 60
L!ōp!Ek·s. Wä, g·îlᶜmēsē lāg·aa sēx·aᶜyas lāx tEltElq!ŭq!aᶜyasa
ts!āts!aᶜyîmaxs laē ēt!ēd hë gwēx·ᶜīdxa yūduxᵘts!aqē. Wä, g·îl-
ᶜmēsē ᶜwīᶜla la hë gwēkŭxs laē q!ap!ēx·ᶜīdEx L!ōp!Ek·asēxs laē yaē
duxᵘdEn lāxEns q!wāq!wax·ts!ānaᶜyēx yîx ăwâsgEmasasēxs laē k·ō-
k·ExsEndEq. Wä, lä ēt!ēd k·ōk·ExsEndEq qa ᶜnEmēs ăwāsgEmasa 65
g·a gwālēg·a (*fig.*). Wä, lä hămałgŭnałts!aqâłaxs laē yîłtsEmts qwē-
qŭL!Exsdaᶜyas lāq g·a gwālēga (*fig.*). Wä, hëᶜmis la dāłasōsēda
(1) axs laē ts!Ep!ēts lāxa L!ēᶜna qaᶜs ts!āsts!Esᶜēdēq. Wä, ᶜnā-

70 finished eating, ‖ they pick up what they did not eat and go out of the house; and they go into | their houses and put down in front of their | wives the eel-grass that they have taken along. They never drink water before they go out | and when they go into their houses. That is the eel-grass peeling feast given to | many tribes, for it is the 75 food of the first people ‖ in the time of the first Indians of the mythical period. Therefore | an eel-grass feast is a valuable feast given by a man. | That is all that is to be said about eel-grass, for there is only one way | of eating it and of getting it. |

1 **Seaweed.**—When the visitors have finished | eating dried salmon, the woman takes her seaweed | and tears it into strips; then she gives it to each of the young men. | And some take an adz and put 5 the seaweed ‖ on a block of hemlock-wood made on purpose: it is a span | and a half long and three | spans around, and it stands on the floor of the | house. Then they lay the seaweed flat on it, and the young men cut it with the adz; | and some of the young men chew 10 it and put it ‖ into a large dish. As soon as enough of the seaweed has been chewed, | they stop chewing, and the others stop chopping it with the adz. | Then a kettle is taken, and water is poured into it | until it is half full. Then the chewed | seaweed is put into it. Then

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ẋwaEm hē gwëg·ilē waōkwas. Wä, g·îlᵉmēsē gwāł ts!āsts!EsEXs laē 70 âEm gEmxElītxēs k·!ēts!aᵉyawayē qaᵉs lä hōqŭwElsa. Wä, lä hōgwīL lāxēs g·ig·ōkwē qaᵉs gēgEmxEmliłElēsēs mamutē ts!āts!ayîm lāxēs gEgEnEmē. Wā, laEm hëwäxa nāxᵉidEX ᵉwāpaxs laē hōqŭwElsa ḷōxs laē hōgwīL lāxēs g·ig·ōkwē. Wä, hëEm sēx·ilag·iłaxa ts!āts!ayîma q!ēnEmē lēElqwälaLaᵉya qaxs hēmawalaasa g·ālē bEgwānEma 75 g·ālaōłex bEkŭmg·alisa ᵉnāẋwa nuẋᵘnemisa. Wä, hëᵉmis lāg·iłas awīlax·sēlakwa ts!āts!ayîmxs ts!āsēlaēda bEgwānEmē. Wä, laEm gwāła ts!āts!ats!aläxa ts!āts!ayîmē qaxs ᵉnEmx·ᵉidāłaᵉmaē ts!āts!Ets!ēnaᵉyaq ḷEᵉwa lâLElaēnaᵉyaq.

1 **Seaweed** (ŁEqaxa łEq!EstE'nē).—Wä, hë'ᵉmaaxs la'ē gwāł hăᵉma'pa k!wē'łaxa xaᵉmā'sē, wa, la ăxᵉē'dēda ts!Edā'qaxēs łEq!EstE'nē qaᵉs k!ŭlk!ŭlpsa'lēq. Wä, lä ts!awanaqas lā'xa haᵉya'łᵉa. Wä, lēda waō'kwē ăxᵉē'dxa k·!îmḷayowē qaᵉs pā'xbEndēsa łEq!EstE'nē 5 lā'xa hēkwilaᵉyē tE'mk·!Ewē q!waxasa. Wä, laE'm ē'sEg·Eyō la'-xEns q!wā'q!wax·ts!ānaᵉyēx. Wä, lä yū'duẋᵘp!Enx·sēᵉsta lā'xEns q!wā'q!wax·ts!ānaᵉyēx yîx wa'g·idasas. Wä, lä ḷaEł lā'xa g·ō'-kwaxs la'ē pagEtâlī'łēda łEq!EstE'nē la'qēxs la'ē tsEtsEx·sa'lēda hăᵉyā'łᵉäq. Wä, lēda waō'kwē hăᵉyā'łᵉa mā'lekwaq qaᵉs ăxts!â'lēs 10 lā'xa ᵉwā'lasē łō'q!wa. Wä, g·î'łᵉmēsē hēłᵉē'da malēg·Ekwē łeq!Es-tE'nxs la'ē gwāł malē'kwa ḷEᵉwa waō'kwaxs tsEk·aa'sa k·!ī'm-ḷayo. Wä, laE'm ăxᵉē'tsEᵉwēda hănx·Lanowē qaᵉs gŭxts!ō'tsE-ᵉwēsa ᵉwā'pē qa ᵉnEgoyâ'lēs. Wä, la k·!Esta'nowēda malē'g·Ekwē łEq!EstE'nē lāq. Wä, lä xwē'tasa g·Elt!Exḷā'la k·ats!Ena'qē lāq.

they stir it with a long-handled ladle, ‖ and they watch it so that it 15
does not become too thick when it is | on the fire. They keep on stirring it while it is on the fire; | and after it has been boiling for a long time, oil | is poured on the seaweed. It is stirred again a long time, | so that it becomes well mixed. When it is really mixed, ‖ the kettle is taken off the fire. Then it is done, | when the oil 20
disappears from the top of the seaweed. Immediately | a food-mat is taken and is spread before | those who are to eat the seaweed. Then spoons are given to the | guests. Then the small kettles are lifted by the handle, and ‖ are put down at the outer edge of the food-mat, 25
and they begin to eat with spoons | the seaweed. They do not drink water before they eat it, | because they drank water before they ate dried salmon. | After they have finished eating with spoons the seaweed, they cool themselves | by drinking fresh water; and after they have finished they go out. ‖ They eat seaweed at all times, in the morn- 30
ing and at | noon and in the evening; but only in the morning they eat | dried salmon first; and when there is no dried salmon, then they eat | dried halibut in its place: They do not eat dried salmon first, at | noon and in the evening. ‖

Powdered Seaweed.—(The powdered seaweed) is only taken when 1
the owner wants to eat some of it; | and they do it in the same way when it is cooked | as they do with the chopped and chewed seaweed.

Wä, la dō′qwałaq qa hĕłâ′łes gEnk·alaēnaᶜyasēxs la′ē hă′nx·LEnts 15
lā′xa lEgwī′łē. Wä, lä hĕ′mEnałag·îlīłᶜEm xwētē′da hă′nx·Lāla. Wä, hĕ′t!a la gē′g·îlīł maE′mdElqŭlaxs la′ē ăxᶜē′tsEᶜwa L!ē′ᶜna qaᶜs k!ŭq!EgEmē lā′xa łEq!EstE′nē. Wä, lā′xaa ē′t!ēd gē′g·îlīł xwē′-tasEᶜwa qa lElgowēs. Wä, g·î′lᶜmēsē la â′lak·!āla lE′lgoxs la′ē hă′nx·sanō lā′xa lEgwī′łēda hă′nx·Lanowē. Wä, laE′m L!ō′pExs 20
la′ē x·îsᶜī′dēda L!ē′ᶜna lāx ō′kŭyaᶜyasa łEq!EstE′nē. Wä, hĕ′x·īd-ᶜmēsē ăxᶜē′tsEᶜwa hăᶜmadzowē łē′ᶜwaᶜya qaᶜs lē LEpdzamolīłas lā′xa łExła′qLē. Wä, la ts!awanaē′dzEma k·ak·Ets!Ena′qē lā′xa k!wē′łē. Wä, lä k·!ō′kŭlīłasEᶜwa hēha′nEmē qaᶜs lē hănEmg·ā′lilEm lāx L!ā′sEnxaᶜyasa haᶜmadzowē łē′ᶜwaᶜya. Wä, lax·daᶜxwē ᶜyō′s- 25
ᶜidxēs łExła′qsEᶜwē. Wä, laE′m k·!ēs nanaqałg·iwalax ᶜwā′pa qaxs laᶜmē′x·dē nā′qaxa ᶜwā′paxs lē′x·dē hăᶜma′pxa xaᶜma′sē. Wä, g·î′lᶜmēsē gwāł ᶜyō′saxēs łE′xłExsEᶜwaxs la′ē k·ō′ẓwaxōd nā′-xᶜīdxa a′łta ᶜwā′pa. Wä, g·î′lᶜmēsē gwā′łExs la′ē hō′qŭwElsa. Wä, k·!eâ′s k·!ēs hăᶜmā′pdEmxa łEq!EstE′nē ḷEᶜwa ḡaā′la ḷEᶜwa 30
ᶜnEqä′la ḷoᶜma gā′nuLē. Wä, lē′x·aᶜma ḡaā′la ha′haᶜmałg·iwala-tsēxa xaᶜmasē. Wä, g·î′lᶜmēsē k·!eâ′s xaᶜmasExs la′ē hē′dēda k·!ā′wasē hă′ᶜmäᶜs. Wä, lä k·!ēs hahaᶜmałg·iwalaxa xaᶜmasaxa ᶜnEqä′la ḷEᶜwa dzā′qwa.

Powdered Seaweed.—Wä, â′ᶜmēsē la ăxᶜē′daasExs łExłaq!ēxsdaēda 1
ăxnōgwadäs. Wä, la hĕ′Emxat! gwē′g·ilasōxs la′ē hăᶜmēx·sīla-sEᶜwē ḡwē′g·ilasaxa tsEg·Ekwē ḷEᶜwa malē′g·Ekwē. Wä, g·î′lᶜmēsē

As soon as | the seaweed gets cold quickly, the guests who eat it ‖ take tongs, and red-hot stones are taken | and put into a small kettle. Then it | keeps warm for a long time while they are eating it. Seaweed is never | boiled in a large kettle, but they use a | small kettle, for they eat it out of it; and ‖ not once is it put into a dish, | for it is not good when it gets cold, and it is only good | when it is hot. That is all about this. |

Salmon-Spawn with Seaweed.—I have | forgotten this. When two spoonfuls of scattered ‖ dog-salmon spawn are boiled, when they are nearly done, | the kettle is taken off from the fire, and then cold water is poured | into it until the kettle is more than half full. | Then chopped seaweed is put in and is stirred. | When it is just the right thickness, the kettle is put back ‖ on the fire. Then it is left to boil for a long time; and | it is taken off again, and oil is poured into it. | This is eaten with spoons when it is done. |

Clams with Seaweed.—And also four large (small) | clams are taken and are opened. Then ‖ the sand is picked off; and when it is all off, they are put into the | kettle. When this is done with four | large clams, water is poured on, but not very | much water. |

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ha'labala ᶜwŭdEx·ᶜī'dēda łEq!EstE'naxs la'ē łExła'qa k!wē'łaxs la'ē ăxᶜē'tsEᶜwa k·!îpLā'la qaᶜs k·!îp!eda'yuwē lā'xa x·ī'xsEmāla t!ē'-sEma qaᶜs lē k·!îpsta'no la'xa ha'nEmē. Wä, hë'x·ᶜida ᶜmēsē la gä'ła ts!E'lqwaxs la'ē ᶜyō'sēda łExła'qē. Wä, hë'ᶜmēsēxs k·!ē'saē hë hăᶜmēx·sīlats!ēda ᶜwā'lasē hănx·Lano lā'xa łEq!EstE'nē hë'ē hă'nx·LEndaa'ts!ēda EmᶜEma'ᶜyē hă'nx·Lanâq qaxs hë'ᶜmaē ha'ᶜma-ats!ēq qaxs k·!ē'saē ᶜnE'mp!Ena ło'xts!oyo lā'xa łō'q!wēda łEq!EstE'nē, qaxs k·!ē'saē ë'k·Exs ᶜwŭda'ē yîxs lē'x·aᶜmaē ë'g·asExs ts!E'!xstaē. Wä, laE'mxaa g̣wāł lā'xēq.

Salmon-Spawn with Seaweed (ŁE'q!EqElaxa g̣ē'ᶜnē).—Hë'dEn L!E-lē'wēsEᶜwa g̣ē'ᶜnäxs hă'nx·LEntsEᶜwaēda mā'łExLa gwē'lēdzē g̣ē'ᶜnēsa g̣waᶜxnisē lā'xa k·ā'ts!Enaqē. Wä, g·î'lᶜmēsē Elā'q L!ō'pExs la'ē hă'nx·sanowēda hă'nx·Lanowē lā'xa lEg̣wī'łē. Wä, g̣ŭq!Eqasōsa ᶜwŭda'ᶜsta ᶜwā'pa qa ë'k·!ōłdzaᶜyēs lā'xa hă'nx·Lanowē. Wä, lē k·!a'stanowēda tsEg·E'kwē łEq!EstE'n lāq. Wä, lä xwē'tasEᶜwa. Wä, g·î'lᶜmēsē hë'łâłē gE'nk·ałaēnaᶜyasēxs la'ē x̣wē'laqa hă'nx·LEn-dayo lā'xa lEg̣wī'łē. Wä, laᶜmē'sē g̣ē'g·îlīł qaᶜs maE'mdElqŭlaxs la'ē hă'nx·sanō lā'xa lEg̣wī'łē. Wä, lä k!ŭ'nq!Eqasōsa L!ē'ᶜna. Wä, â'ᶜmēsē la ᶜyō'sᶜītsōxs la'ē L!ō'pa.

Clams with Seaweed.—Wä, hë'ᶜmēsa mō'sgEmē awâ' g·ā'wēq!ā-nEma yîxs ăxᶜē'tsEwaē. Wä, lä k·!ō'x̣ᶜwītsEᶜwa. Wä, la mEn-wä'lasEᶜwēda ë'g·isē. Wä, g·î'lᶜmēsē ᶜwī'ᶜlâxs la'ē ăxts!o'yo lā'xa hă'nx·Lanowē. Wä, g·î'lᶜmēsē ᶜwi'ᶜla la hë g̣wē'kwēda mō'sgEmē ăwâ' g·ā'wēq!ānEma la'ē g̣ŭq!Eqasōsa ᶜwā'pē. Wä, la k·!ēs â'łaEm q!ē'nEma ᶜwā'pē.

The woman takes with her hands the meat ‖ of the cleaned clams and 30
squeezes it, and she only stops squeezing it | when the water is quite
milky. Then | she puts the kettle over the fire, and she lets it boil a
long time. | Then she pours oil into it. When it is | done, she takes
it off the fire. Then she pours ‖ cold water into it, until the kettle 35
is more than half full. | Then she takes chopped seaweed and puts
it in, and | she stirs it until it is the right thickness; and she puts the
kettle back | on the fire, and she lets it boil for a long time, and she
puts more | oil into it. Then she takes the kettle off the ‖ fire, 40
and it is done; and it is only eaten with spoons. | That is all about
this. |

Fern-Root (1).—After she has (dug the fern-roots) the woman takes 1
the basket on her back | and goes home. On the following day, as
soon as day comes, when the weather is good, | she takes a large mat
and spreads it out on the ground in front of the | house. Then she
goes back into her house and takes the ‖ basket of fern-roots. Then 5
she goes out with it and pours the fern-roots on the | spread mat, and
she scatters the fern-roots over it. Now she | dries them, so that
they may become dry, and she turns them over again; | and when
they all become dry, the woman | takes a piece of cedar-stick and
measures it so that it is the size of one ‖ span, and half the thickness 10

Wā, lē'da ts!Edāqē dā'x·ᶜītsēs eᶜeyasōwē lā'xa E'lg·Ekwē g·a-
wēq!ānEma qaᶜs q!wē'q!ŭłts!ālēq. Wä, a'łᶜmēsē gwāł q!wē'q!ŭł- 30
ts!ālaqēxs la'ē â'ēm la dzE'mx̣ᵘstowēda ᶜwā'pas. Wä, lē hă'nx·-
LEntsa hă'nx·Lanowē lā'xa lEgwī'łē. Wä, lē g·ē'g·îlīłᶜEm la
maE'mdElqŭlaxs la'ē k!ŭ'nq!Eqasa L!ē'ᶜna lāq. Wä, g·îlᶜmēsē
gwā'łExs la'ē hă'nx·sEndEq lā'xa lEgwī'łē. Wä, la'xaē gŭq!Eqasa
ᶜwŭda'ᶜsta ᶜwāp lāq, qa ëk·!ō'łdzaᶜyēs lā'xa hă'nx·Lanowē. Wä, lē 35
ăxᶜē'dxēs tsEg·Ekwē' łEq!EstE'na qaᶜs k·!ā'ᶜstEndēs lāq. Wä,
lē xwē'taq qa hë'łâłēs gEnk·alaē'naᶜyas. Wä, lē hă'nx·LEnts la'xēs
lEgwī'łē. Wä, lē gē'g·îlīłᶜEm maE'mdElqŭlaxs la'ē ē't!ēd k!ŭ'nq!E-
qasa L!ē'ᶜna lāq. Wä, lā'xaē hă'nx·sEndxa hă'nx·Lanowē lā'xa
lEgwī'łē. Wä, laE'm L!ō'pa. Wä, â'ᶜmēs la ᶜyō'sᶜitsEᶜwa. Wä, 40
laE'm gwāł lā'xēq.

Fern-Root (1).—Wä,[1] lä gwāłExs laē ōxLEx·ᶜīdxēs tsāg·ats!ē lExaᶜya 1
qaᶜs lä näᶜnakwa. Wä, g·îlᶜmēsē ᶜnāx·ᶜīdxa la łEnsa yîxs ëk·aēda
ᶜnāla, la ăxᶜēdxa ᶜwālasē łēᶜwaᶜya qaᶜs lä LEp!Elsas lāx L!āsanâᶜyasēs
g·ōkwē. Wä, la x̣wēlaqa laēL lāxēs g·ōkwē qaᶜs ăxᶜēdēxēs tsāg·a-
ts!ē lExaᶜya. Wä, la lawElsas qaᶜs lä gŭgEdzōlsasa tsāk·usē lāxa 5
LEp!Esē łēᶜwaᶜya. Wä, lä gwēldzōlsasa tsāk·usē lāq. Wä, laEm
x·îłāq qa lEmlEmx̣ᵘsEmx·ᶜīdēs. Wä, la x̣wēlaqElaEm lēx·ᶜīdEq.
Wä, g·îlᶜmēsē ᶜnāx̣waEm la lEmlEmx̣ᵘsEmx·ᶜīdExs laēda ts!Edāqē
ăxᶜēdxa k!waᶜxLāwē qaᶜs mEnsᶜīdēq qa ᶜnEmp!Enk·ēs ᶜwāsgEmasas
lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, la k·!ōdEnē wâgwasas lāxEns 10

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[1] Continued from p. 196, line 12.

11 of a finger, | and it is one finger-width wide; | and she whittles down the end of it until it is thin. As | soon as she has finished this, she takes the root and holds it bottom up in her | left hand; and the woman
15 holds the cleaner, the cedar-stick, in the middle ‖ and scrapes off the dirt that is on the fern-root, and the | small roots that are on its surface. As soon as | the dirt and the roots that were on the outside of the fern-root are all off, she | puts them on the mat again; and she only stops doing so when | all the fern-roots have been
20 cleaned. As soon as this is done, she takes ‖ her basket and puts the cleaned fern-roots into it; | and when they are all in, she takes up the basket of fern-roots and hangs | it up in the rear of the house, behind the fire. They are kept twelve | days drying in the rear of the house. When this is done, the woman | gets some fire-wood, and makes every-
25 thing ready. When she ‖ has the fire-wood, the woman takes a rest and when the fern-roots have been drying for eleven | days, the woman takes her large basket | and looks for good hemlock-branches and also wet leaves; that is to say, the | leaves of the salmon-berry bush and of the thimble-berry bush. These are referred to by the Indians as "wet leaves." | As soon as she finds them, she puts the
30 wet leaves into her basket; ‖ and when it is full, she breaks off hemlock-branches and carries them under her arms; | and she carries the

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11 q!wāq!wax·ts!āna$^{\varepsilon}$yēx. Wä, la $^{\varepsilon}$nEmdEnē $^{\varepsilon}$wādzEwasas lāxEns q!wāq!wax·ts!āna$^{\varepsilon}$yēx. Wä, la k·ōxbEndEq qa pExbäs. Wä, g·îl-$^{\varepsilon}$mēsē gwāłExs laē ăx$^{\varepsilon}$ēdxa tsāk·usē qa$^{\varepsilon}$s dāłēsēs gEmxōłts!āna laqēxs laē ēk·!axsdāla. Wä, lä q!wēdzoyâyēda ts!Edāqaxēs k·îmda-
15 yâxa k!wa$^{\varepsilon}$xLāwaxs laē k·îmtâlax dzEx^{u}sEma$^{\varepsilon}$yasa tsāk·usē LE$^{\varepsilon}$wa L!ōp!Ek·mEnēxwē lāx ōsgEma$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$lâwēda dzEx^{u}-sEma$^{\varepsilon}$yas LE$^{\varepsilon}$wa L!ōp!Ek·axs laē ēx·sEma tsāk·usē. Wä, la xwēlaqa ăxdzōts lāxa łē$^{\varepsilon}$wa$^{\varepsilon}$yē. Wä, la āł$^{\varepsilon}$Em gwāł hë gwēg·ilaxs laē $^{\varepsilon}$wī$^{\varepsilon}$la la k·ēk·îmdEkwâ tsāk·usē. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē ăx$^{\varepsilon}$ēd-
20 xēs lExa$^{\varepsilon}$yē qa$^{\varepsilon}$s xEx^{u}ts!ōdēsa la k·īk·îmdEk^{u} tsāk·ōs lāq. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laxs laē k·!ōqŭlsxēs tsāg·ats!ē lExa$^{\varepsilon}$ya qa$^{\varepsilon}$sl ä tēx·$^{\varepsilon}$wałłaq lāxa ōgwiwēwałłases lEgwīł. Wä, laEm małExsag·îyogwīlałxa $^{\varepsilon}$nāla x·îłElāLełał lāxa ōgwiwałłē. Wä, g·îl$^{\varepsilon}$mēsē gwāła laē ănēx$^{\varepsilon}$ēdēda ts!Edāqaxa lEqwa qa g·āxēs gwālłła. Wä, g·îl$^{\varepsilon}$mēsē g·āxēda
25 lEqwäxs laē x·ōs$^{\varepsilon}$īdēda ts!Edāqē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$nēmxsag·îyowē $^{\varepsilon}$nāläsa tsāk·use la x·îłałaxs laēda ts!Edāqē ăx$^{\varepsilon}$ēdxēs $^{\varepsilon}$wālasē lExa$^{\varepsilon}$ya qa$^{\varepsilon}$s lä āläx ēk·a q!wāxa. Wä, hë$^{\varepsilon}$mēsa LEq!Emsē yîx māmämamōtasa q!wāłmEsē LE$^{\varepsilon}$wa tsEgEłmEsē, gwE$^{\varepsilon}$yâsa bāk!ŭmē LEq!-Emsa. Wä, g·îl$^{\varepsilon}$mēsē q!āqēxs laē mōts!âlasa LEq!Emsē laxēs lExa$^{\varepsilon}$yē.
30 Wä, g·îl$^{\varepsilon}$mēsē qōt!axs laē L!Ex$^{\varepsilon}$wīdxa q!waxē qa$^{\varepsilon}$s gEmxElēq. Wä,

basket with wet leaves on her back and goes home. | Then she puts 32
the basket down from her back in the house.[1] . . .

In the morning, as soon as day comes, she lights the fire under the stones; | and as soon as it blazes up, she takes her large basket ‖ and 35
goes and plucks off seaweed and puts it into her basket. When | her basket is full, she carries it on her back, and she puts it down | close to the place where she is going to bake the fern-root; and she also takes two | large buckets, and she goes and draws fresh water. As soon as | she comes, she puts them down near the place where she is going to bake; ‖ and she also takes tongs made on purpose to use 40
with the red-hot stones. ‖ She puts them down where she put down the two buckets, | and she also takes an old mat and puts it down. Then she takes | her digging-stick of yew-wood and puts it down. Now everything is | ready.[2] . . . ‖

And when all the fire is out of the hole, she takes with the tongs 45
the red-hot stones and puts them into the fire in the middle. Eight | stones she puts into the fire in the middle, for she puts into a heap on the floor of the house the | fire that she has taken out with her tongs from the place where she is going to bake. Then she levels down the | stones in the place where she is going to bake. ‖

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g·āxē ōxLalaxa LEq!Emdzadzē lExa^{c}yaxs g·āxaē nä^{c}nakwa. Wä, 31
lä ōxLEg·alīłaxēs lExa^{c}yē.[1] . . .

Wä, g·îl^{c}mēsē ^{c}nāx·^{c}īdxa gaäläxs laē tsēnabōtsa gŭlta laxēs t!ē-qwapa^{c}yē. Wä, g·îl^{c}mēsē x·īqostâxs laē ăx^{c}ēdxēs ^{c}wālasē lExa^{c}ya qa^{c}s lä k!ŭlg·îlaxa L!EsL!Ekwē qa^{c}s ăxts!âlēs laxēs lExa^{c}yē. Wä, g·îl- 35
^{c}mēsē qōt!ē lExa^{c}yasēxs laē ōxLEx·^{c}īdEq qa^{c}s lä ōxLEg·alīłaq lāxa nEẋwāła laxēs kŭnyasLaxa tsāk·usē. Wä, laxaē ăx^{c}ēdxa małtsEmē ăwâ naEngats!ä qa^{c}s lä tsēx·^{c}īts lāxa āłtä ^{c}wāpa. Wä, g·îl^{c}mēsē g·āxExs laē hăng·alīłElas lāxa nEẋwāła laxēs kŭnyasLē. Wä, laxaē ăx^{c}ēdxa k·îpLāla hēkwēlē qa k·!îpElēxa x·īx·îxsEmāla t!ēsEma. 40
Wä, lä ăx^{c}ālīłas lax la hēnelatsa małtsEmē naEngats!ä. Wä, laxaē ăx^{c}ēdxa gēmasē łē^{c}wa^{c}ya qa g·āxēs g·aēła. Wä, laxaa ăx^{c}ēdxēs L!Emq!Ek!înē k·!îlākwa qa g·āxēs g·aēła. Wā, laEm ^{c}wī^{c}la la gwālīła.[2] . . .

Wä, g·îl^{c}mēsē ^{c}wī^{c}lōłts!âwēda gŭltäxs laē k·!îp!ēdxa x·īx·EXsEmala 45
t!ēsEma qa^{c}s lä k·!îpLEnts lāxa la lāqawalīła. Wä, mālgŭnāłtsEmēda t!ēsEmē la xEx^{u}Lalalīł lāxa lāqawalīłē qaxs laē q!ap!ēsgEmlīłēda gŭlta yîx k·!îpwŭłts!âlayâs laxēs kŭnyasLē. Wä, lä ^{c}nEmāk·îyîndxa t!ēsEmē lāx ōts!âwasēs kŭnyasLē.

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[1] Then follows the description of the oven (see Publications of the Jesup North Pacific Expedition, Vol. V, p. 408).

[2] Then follows remarks on the taking out of stones from the fire (see ibid., p. 408).

50 As soon as she has done so, she takes a large clam-shell | and scrapes up the soil with it, and she puts it over the red-hot | stones; and she only stops doing so when (the soil) is four fingers | thick on top of the red-hot | stones. Then she takes the seaweed and throws 55 it on top of the soil, ‖ and it is of the same thickness as the soil; and she takes | hemlock-branches and puts them on the seaweed, and she puts them carefully | on top of the seaweed so that none of it shows. | Then she takes the wet leaves and puts them on top of the hemlock- 60 branches, | and these are also four finger-widths thick. ‖ Then she takes the fern-root and puts it among the wet leaves. She | places (the fern-roots) bottom upward, and they are close together. | First they are put on the right-hand side of the hole, turning the face to the | rear of the house. And when they are all in, the woman | takes wet 65 leaves and throws them over the fern-roots; and ‖ these are also the same thickness as the thickness of those underneath the fern-roots, namely, four | finger-widths. As soon as this has been done, she levels down the top. | Then she takes hemlock-branches and places them over them, the | same amount as was first put into the hole. Then she takes seaweed | and throws it on top of the hemlock- 70 branches, and this is also four ‖ finger-widths in thickness. Then she takes an old mat | and spreads it over the seaweed. Then she takes her

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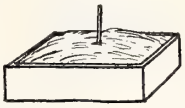
50 Wä, g·îlᵉmēsē gwāłEXs laē ăxᵉēdxa ᵉwālasē xalaētsa mET!ānaᵉyē qaᵉs xElx·ᵉīdēs lāxa dzEqwa. Wä, la k·!ak·îyîndālas lāxa x·īx·îxsEmāla t!ēsEma. Wä, āłᵉmēsē gwāłEXs laē mōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasasa dzEqwa lax ōkŭyaᵉyasa x·īx·îxsEmāla t!ēsEma. Wā, lä ăxᵉēdxa L!EsL!Ekwē qaᵉs łEXEyînts lāxa dzEqwa. 55 Wä, hëEmxaawisē wâkwē wâgwasasa dzEqwa. Wä, laxaē ăxᵉēdxa q!waxē qaᵉs LEXwŭyîndēs lāxa L!EsL!Ekwē. Wä, laEm aëk·!a LEXwas lāx ōkŭyaᵉyasa L!EsL!Ekwē qa k·!eâsēs la nēłāłas. Wä, lāxaē ăxᵉēdxa LEq!Emsē qaᵉs łEXᵉēdēs lāx ōkŭyaᵉyasa q!waxē. Wä, laEmxaē mōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas. 60 Wä, lä ăxᵉēdxa tsāk·usē qaᵉs k!ŭts!EqElēs lāxa LEq!Emsē. Wä, laEm ëk·!axsdāłaxs laē ăxts!âlayâ. Wä, laxaa tasâła. Wä, la hëEmxat! g·îl k!wats!ōdaatsa tsāk·usa hëłk·!ōdEnēxᵘts!â gwēg·îmāła lāxa ōgwiwalīłasēs g·ōkwē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laēda ts!Edaqē ăxᵉēdxa LEq!Emsē qaᵉs łEXEyōdālēs lāxa tsāk·usē. Wä, laxaē 65 hëEm wâkwē wâgwasasa bEnaᵉyasa tsak·usaxs mōdEnaē lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē gwāłEXs laē ᵉnEmāk·îyîndEq. Wä, laxaē ăxᵉēdxa q!waxē qaᵉs LEXŭyîndēs lāq. Wä, laxaē hëEm waxē waxaasasa g·îlx·dē lats!oyos. Wä, lä ăxᵉēdxa L!EsL!Ekwē qaᵉs łEXEyîndēs lāxa q!waxē. Wä, g·îlᵉEmxaāwisē mōdEn laxEns 70 q!wāq!wax·ts!ānaᵉyaqē wâgwasasēxs laē ăxᵉēdxa gēmasē łēᵉwaᵉya qaᵉs LEpEyîndēs lāxa L!EsL!Ekwē. Wä, lä ăxᵉēdxēs L!Emq!Ek·!īnē

yew-wood | digging-stick and pokes it down in the middle of what is 72
being baked by her. | She pokes it through the middle of the mat;
and after she has done so, | she takes a large clam-shell, scrapes up
some soil with it, ‖ and throws it on top of the mat. When this is 75
level with the | floor of the house, she calls a woman who has had just
one husband, | and whose husband is still alive, and who has never
been | a widow, and whose monthly period terminated at least eight
days before. | This woman is called to come and stamp down the
soil ‖ on top of what is to be baked. The woman continues for a long 80
time to tread down the soil, | and she only stops when the soil on top
of the baking-place is very hard. | Then the owner of the fern-roots
takes her tongs | and takes the red-hot stones which she had put into
the | fire in the middle of the house, and puts four of them into ‖
each of her buckets. As soon as she has done so, the | water in the 85
buckets gets hot. When this has been done, | the woman again
throws soil upon the baking-place which has been stamped down;
and she | only finishes throwing soil on it when it
is piled up over the baking-place, in this manner: |
Now the root-digger stands out from it. After this
is done, ‖ she takes up the buckets by the handles, 90
and she puts the two buckets | containing the hot water near to
the baking-place. Then she pulls out the | root-digger and puts



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k·!îlākwa qa^{e}s L!ENXBETENDĒS lāx NEQEya^{e}yasēs kŭnsasowē. Wä, 72
laEM L!ENXSŌDEX NEGEDZâyasa łē^{e}wa^{e}yē. Wä, g·îl^{e}mēsē gwāłEXS
laē ăx^{e}ēdxa ^{e}wālasē xālaētsa MET!āna^{e}yē qa^{e}s XELX·^{e}īdēs lāxa DZEQWA
qa^{e}s k·!āk·îyîndālēs lāxa łē^{e}wa^{e}yē. Wä, g·îl^{e}mēsē ^{e}NEMākîya ḶE^{e}wa 75
ăwīnagwīłasa g·ōkwaxs laē LĒ^{e}lalaxa hëEM āłēs ^{e}NEMōkwē łā^{e}wŭ-
NEMASA TS!EDĀQ yîxs hë^{e}maē āłēs q!ŭlē łā^{e}wŭNEMAS, yîxs k·!ēsaē
AEMYŌŁA. Wä, hë^{e}mēsēxs laē małgŭnāłEXSē ^{e}nāläs g̣wāł ēXENTA.
Wä, hëEM LĒ^{e}lalasō^{e}sēda TS!EDĀQĒ qa g·āxēs t!ēpaxa DZEQWA lāx
ōkŭya^{e}yas kŭnsasE^{e}was. Wä, lēda TS!EDĀQĒ g̣ēg·îlīł t!ēpaxa DZE- 80
QWA. Wä, āł^{e}mēsē g̣wāłEXS laē p!ēs^{e}ēdēda DZEQWA lāx ōkŭya^{e}yasa
kŭnyasē. Wä, lāḶēda ăxnōgwadäsa tsak·usē ăx^{e}ēdxēs k·!îpLāla
qa^{e}s lä k·!îp!ēdxa x·īx·îxsEmāla t!ēsEM, yîx ăxLālayōx̣^{u}däs lāxa
laqawalīłasa g·ōkwē, qa^{e}s lä k·!îpstālasa maēmōsg̣EMĒ lāxa ^{e}nał-
^{e}NEMSG̣EMĒ nag̣ats!ä. Wä, g·îl^{e}mēsē gwāłEXS laē tsēts!ELX^{u}stēda ^{e}wī- 85
^{e}wābETS!âwasa NAEng̣ats!ē. Wä, g·îl^{e}mēsē gwāłEXS laē ēt!ēdēda
ts!EDĀQĒ k·!āk·îyîntsa DZEQWA lāxa la t!ēbEK^{u} kŭnyasa. Wä,
āł^{e}mēsē gwāł k·!āsa DZEQWÄXS laē TENK·îyałēda kŭnyasē g·a gwä-
łēg·a (*fig.*). Wä, laEM Ḷak·EYALĪłXAK·!îlākwē. Wä, g·îl^{e}mēsē gwāłEXS
laē k·!ōkŭlīłxa nag̣ats!ē qa^{e}s lä hănōlīłElasa małtsEMĒ ts!ēts!ELX^{u}- 90
sats!âla NAEng̣ats!ēxa ^{e}wāpē lāxēs kŭnyasē. Wä, lä lēx^{e}wīdxēs
k·!îlākwē qa^{e}s k·at!alīłēs. Wä, la ăx^{e}ēdxa ^{e}NEMSG̣EMĒ nāg̣ats!ä

it down on the floor of the house; and she takes one bucket | and pours the water into the hole on the top of the baking-place, where the | root-digger had been standing; and as soon as it is emptied, she takes the ‖ other bucket and empties it also into the hole on top; | and when it is emptied, she covers up the hole on top with soil. | It is evening when she finishes; and as soon as it gets dark, | she takes her tongs and lifts the fire from the middle of the house with her tongs, | and puts the firebrands on top of the baking fern-roots; ‖ and when it blazes up, she puts some wet fire-wood on top, | so that it may last until the morning. |

When she has finished, she asks the people who live in the same house to abstain | from sexual intercourse during the night. In the morning, when day comes, | the woman gets up, and she goes to look at what is being baked by her. ‖ As soon as the fire on top is all burned out, she digs | it up; and when it is not burned out, she extinguishes | the fire on top of it, and she waits for the soil to get cool before | she digs into it. As soon as she reaches, in digging, the | mat that has been spread on top, she takes it by the corners and she lifts it up with everything on it, and ‖ takes it out. Then she takes her tongs and takes out | the seaweed and the hemlock and the wet leaves. As soon as | the fern-roots show, she takes her large basket and | puts it down by the side of the baking-place. Then she

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qa^{e}s qEpts!ōdēsa ^{e}wāpē lāxa kwaẋŭya^{e}yasa kŭnyasē yîx Łała-asdäsa k·!îlākwē. Wä, g·îl^{e}mēsē ^{e}wīlg·îłts!âxs laē ēt!ēd ăx^{e}ēdxa ^{e}nEmsgEmē nāgats!ē qa^{e}s läxa qEpts!ōts laxaaxa kwaẋŭya^{e}yē. Wä, g·îl^{e}mēsē ^{e}wīlg·îłts!âxs laē dzEmstōtsa dzEqwa lāxa kwaẋŭya^{e}yē. Wä, laEm dzāqwaxs laē gwāła. Wä, g·îl^{e}mēsē p!EdEgî^{e}nakŭlaxs laē ăx^{e}ēdxēs k·!îpLāla qa^{e}s k·!îp!îdēs lāxa lāqawalīłē qa^{e}s lä k·!î-pEyEndālasa gŭlta lāx ōsgEma^{e}yasēs kŭnsasE^{e}wēda tsāk·usē. Wä, g·îl^{e}mēsē x·īk·ustâxs laē ăxLālasa k!ŭnqē lEqwa lāq qa ^{e}nag·ilisLEs x·īqElāł.

Wä, g·îl^{e}mēsē gwāłExs laē hăwaxElaxēs ^{e}nEmaēłwŭtē qa k·!eâ-sēs nEẋwālas ḷE^{e}wēs gEgEnEmaxa ganolē. Wä, g·îl^{e}mēsē ^{e}nāx·^{e}īdxa gaäläxs laē ḷāẋ^{e}widēda ts!Edāqē qa^{e}s lä dōx^{e}widxēs kŭnsasE^{e}wē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la q!ŭlx·^{e}īdēda lEqŭya^{e}yasēxs laē hĕx·^{e}īda^{e}Em ^{e}lā-p!EqōdEq. Wä, g·îl^{e}mēsē k·!ēs q!ŭlx·^{e}īdExs laē hĕx·^{e}idaEm k·!îl-x·^{e}idxa lEqŭya^{e}yas. Wä, la ēsElaEmq qa k·ōẋ^{e}wīdēsa dzEqwäxs laē ^{e}lāp!EqōdEq. Wä, g·îl^{e}mēsē lāg·aē ^{e}lāpa^{e}yas lāxa LEpEya^{e}yē łē-^{e}wa^{e}ya laē âEm dādEnxEndEq qa^{e}s ^{e}nEmāg·îłts!ōdē wēx·^{e}idEqēxs laē ăx^{e}wŭłts!ōdEq. Wä, â^{e}mēsē la ăx^{e}ēdxēs k·!îpLāla qa^{e}s k·!îpwŭlts!âlēs lāxa L!EsL!Ekwē ḷE^{e}wa q!wāxē ḷE^{e}wa LEq!Emsē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la la nēEłtsEmx·^{e}īdēda tsāk·usaxs laē ăx^{e}ēdxēs ^{e}wālasē lExa^{e}ya qa^{e}s lä hănōlīłas lāxēs kŭnyasē. Wä, lä dādEsgEmasēs e^{e}eyasowē lāxa

takes out the fern-roots with her hands | and puts them into the basket; and when they are all out, || then she fills up with earth again the hole in which she had been baking. She | just throws the soil on top of the stones; but she throws out of the house the seaweed | and the hemlock-branches and the wet leaves which were on top of the fern-roots. | Now the fern-roots are done. That is the | end of this. ||

Eating Fern-Roots.—Four days after | the fern-roots have been in the house and have been cooked, | the people are invited. Often the chiefs of the tribes eat the fern-roots, | for it is really a valuable food. | When the guests have taken their seats, the woman || takes a food-mat and spreads it in front | of those who are going to eat the fern-root. Then she pours oil into oil-dishes; | and when all the oil has been poured into oil-dishes, | she takes dry spawn of the silver-salmon and she puts it | on the food-mat. Then she puts the oil-dishes || before her guests; and she takes fern-roots and | puts them down, two for each man. | The guests at once take up one, and | begin to clean off what can be plucked from the lower end of the root; and | when they get off all the black bark, they dip it into the oil and || eat it; and if others prefer to eat it with dried | spawn, they mix it, and they do not dip it into oil. | When they eat all the pieces

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tsāk·usaxs laē ăxts!âlas lāxa lExa$^{\varepsilon}$yē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wi$^{\varepsilon}$lōłts!âxs laē ẓwēlaqa dzEmts!ōtsa dzEqwa laxēs kŭnyasdē. Wä, laEm âEm dzEmēg·întsa dzEqwa lāxa t!ēsEmē. Wä, lāLa k·!âtsa L!EsL!Ekwē LE$^{\varepsilon}$wa q!wāxē LE$^{\varepsilon}$wa LEq!Emsē yîx ĕk·!ēłts!âx·däsa tsāk·usē lāxa L!āsanâ$^{\varepsilon}$yasēs g·ōkwē. Wä, laEm L!ōpēda tsāk·usē lāxēq. Wä, laEm gwāła laxēq.

Eating Fern - Roots. — Wä, g·î'l$^{\varepsilon}$Em mō'p!EnẓwA$^{\varepsilon}$sē $^{\varepsilon}$nā'läsa tsā'k·usē la ăxē'ł lā'xa g·ō'kwaxs la'ē L!ō'pa. Wä, lē LE'-$^{\varepsilon}$lalayoEm lā'xa g·ō'kŭlōtē. Wä, la hë q!ŭnala mEk·a'xa tsā'-k·usēda g·ī'g·îgăma$^{\varepsilon}$yasa lē'lqwălaLa$^{\varepsilon}$yē qaxs â'laē łā'wēnē hē'maō-masa. Wä, hë'$^{\varepsilon}$maaxs la'ē k!ŭs$^{\varepsilon}$ā'liła LE'$^{\varepsilon}$lanEmē lä'da ts!Edā'qē ăx$^{\varepsilon}$ē'dxa ha'$^{\varepsilon}$madzowē łē'$^{\varepsilon}$wa$^{\varepsilon}$ya qa$^{\varepsilon}$s lē LEpdza'molīłas lā'xa mE-k·a'Laxa tsā'k·usē. Wä, lä k!ŭ'nxts!odālaxēs ts!ē'ts!Ebats!äsa L!ē'$^{\varepsilon}$na. Wä, g·î'l$^{\varepsilon}$mēsē $^{\varepsilon}$wī'$^{\varepsilon}$la k!ŭ'nxts!Ewakwa ts!ē'ts!Ebats!äxs la'ē ăx$^{\varepsilon}$ē'dxa lałłEmwēts!aakwē gē'$^{\varepsilon}$nēsa dza$^{\varepsilon}$wŭ'nē qa$^{\varepsilon}$s lē ăxdzō'ts lā'xa ha'$^{\varepsilon}$madzowē łē'$^{\varepsilon}$wa$^{\varepsilon}$ya. Wä, lē k·ax·dzamōlī'łElasa ts!ē'ts!E-bats!ē lā'xēs LE'$^{\varepsilon}$lanEmē. Wä, la ăx$^{\varepsilon}$ē'd lā'xa tsa'k·usē qa$^{\varepsilon}$s lē xEx$^{\varepsilon}$walī'łElasa maē'małtsEmē qaē'da $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmōkwē bē'bEgwānE-ma. Wä, hë'x·$^{\varepsilon}$ida$^{\varepsilon}$mēsēda k!wē'łē dā'x·$^{\varepsilon}$īdxa $^{\varepsilon}$nā'ł$^{\varepsilon}$nEmsgEmē qa$^{\varepsilon}$s sē'x·$^{\varepsilon}$īdēxēs la k!ŭlpōyo lāx ō'xsda$^{\varepsilon}$yasa tsā'k·usē. Wä, g·î'l$^{\varepsilon}$mēsē lā'wäyēda ts!ō'ła xEẓ$^{\varepsilon}$wŭnē'sēxs la'ē ts!Ep!ē'ts lā'xa L!ē'$^{\varepsilon}$na qa$^{\varepsilon}$s hămx·$^{\varepsilon}$ī'dēq. Wä, g·î'l$^{\varepsilon}$mēsa waō'kwē hë ăx$^{\varepsilon}$ē'tsE$^{\varepsilon}$wa lEmō'kwē gē'$^{\varepsilon}$nä, wä, la hë ma'yîmsē. Wä, la k·!ēs ts!Epa'xa L!ē'$^{\varepsilon}$na. Wä,

of fern-root, then the inner part is just | held by the chief, who often does not eat it. He just gives it | to the one to whom he wishes to give it; for the Indians say, that, if ‖ a chief eats the inner part of a fern-root, he will always | waver in his mind about giving away blankets, for one side of his mind will | forbid him to give away blankets. Therefore the inner part of fern-root is not eaten by the | head chiefs. When the guests | have all eaten two fern-roots each, they drink water, and ‖ the woman gives each man two fern-roots to | take home to his wife. Then the guests go out of the house. | That is all about this. |

Fern-Root (2).—As[1] soon as she enters the house, she puts the bundle of fern-roots down by the side | of the fire. She builds up a large fire; | and as soon as it begins to burn low, she unties the root | with which the bundle of fern-root has been tied, and she spreads them out so that they are straight. ‖ Then she puts them on the fire, and | turns them over so that the whole outer side of the fern-root is charred. | When the whole fern-root is charred, she takes it off | from the fire; and when they are all off, she takes a | short wedge and a piece of fire-wood and her fish-knife, and ‖ she puts them down at the place where she charred the fern-roots. Now | the fire in which she charred the fern-roots has gone out, and she takes the long | charred roots

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lä ᶜwī′ᶜlâwē q!wa′sgEmaᶜyasa tsā′k·usē la′ē â′Em la mEg·ē′sē daakwasa g·ī′gămaᶜyē la q!ŭnā′la k·!ēs hăᶜmx·ᶜī′dEq. Wä, â′ᶜmisē ts!âs la′xēs gwEᶜyō′ qas ts!Ewats qaxs ᶜnē′k·aēda bā′k!ŭmaqēxs g·î′lᶜmaē hăᶜmä′sa g·ī′gămaēda mEg·ē′sasa tsā′k·usē, wä, la′ᶜlaē hë′mEnałaEm mā′g·īsiᶜlälē nâ′qaᶜyas qaᶜs p!EsᶜĪ′dē ḷoxs bEla′ē ăpsa′nēgwisē nâ′qēᶜs qaᶜs k·!ē′sē p!EsᶜĪ′da. Wä, hë′ᶜmēs lā′g·iła k·!ēs hăᶜmäsa xa′magEmaᶜyē g·ī′gămaᶜēda mEg·ē′sasa tsā′k·usē. Wä, g·î′lᶜmēsē ᶜwi′ᶜlēda k!wē′łaxa maē′małtsEmē tsā′k·usExs la′ē nā′xᶜīdxa ᶜwā′pē. Wä, lä′da ts!Edā′qē ē′t!ēd ts!Ewanaēsasa maē′małtsEmē tsā′k·usa qa mō′dōłts qaēs gEgEnE′mē. Wä, hë′x·ᶜīdaᶜmēsē hō′qŭwElsēda k!wē′łdē lā′xēq. Wä, laE′m gwāł lā′xēq.

Fern-Root (2).—Wä,[1] g·îlᶜmēsē laēL lāxēs g·ōkwaxs laē g·ēnolisas lāx lEgwīłasēs g·ōkwē. Wä, lä lEqwēlax·ᶜid qa L!agawasLalīsēs lEgwīłē. Wä, g·îlᶜmēsē q!wālaᶜnākŭlaxs laē qwēłōdxa L!ōp!Ek·ē qEnōyowēs sāgwanEmas sāgumaxs laē dāłᶜīdEq qa naEnqElēs. Wä, lä k·atLEndālas lāxa q!ŭq!wālEmōtas lEgwīłas. Wä, lä lēx·iᶜlälaq qa ᶜnEmaᶜnakŭlēs k!ŭmElx·ᶜīdē ōgwidaᶜyasa sagumē. Wä, g·îlᶜmēsē ᶜnaẋwa k!ŭmElx·ᶜīdē ōgwidaᶜyasēxs laē ăxsEndEq lāxa q!ŭq!wālEmōtasēs lEgwīłē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜēdxa ts!Ek!wa LEmg·aᶜyâ hëᶜmisa lEqwa; wä, hëᶜmisēs xwāḷayowē qaᶜs lä g·îyîmg·alīłas lāxa mag·înwalīsas L!Enāsasēxa sāgumē, yîxs laᶜmaaḷał k·!îlxᶜēdē L!Ex·damasēs lEgwīle. Wä, lä dāx·ᶜīdxa g·îlt!a L!Enkᵘ sāguma qaᶜs gwānaxᶜēdēq. Wä, lä k·at!Ents lāxa lEqwa

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[1] Continued from p. 616, line 63.

doubled in two, and puts them on the fire-wood, | holding them with 13
her left hand. Then she takes the sharp point of the | wedge and
strikes the charred fern-root with the top of the wedge. ‖ She does 15
not strike it very hard, going along the whole length | while she is
striking it. As soon as the fern-root has been pounded flat, she |
takes her fish-knife and puts the handle between the big toe | and the
other toes, turning the edge of the knife upward. | Then she takes the
pounded charred fern-root and measures a piece three ‖ finger-widths 20
long. Then she | presses it against the sharp edge of the knife which
is turned upward, | and cuts it off. She continues cutting that way;
and as soon as all the roots have been cut in pieces, | she takes her
oil-dish, puts some oil in it, | and begins to eat the pounded charred
fern-root, ‖ dipping it into oil every time she takes a piece, and put- 25
ting it into her mouth. For a long time | she chews it and sucks at
it; and when all that is good has been sucked out, | she spits out the
fibrous part inside of the fern-root; and | she takes another piece of
pounded charred fern-root, cuts it in pieces, and dips it | into oil.
She puts it into her mouth, ‖ chews it for a long time, and sucks at it, 30
and spits out what is left after sucking. | She continues doing this
while she is eating the cut pieces of charred fern-root. | As soon as she
has eaten enough, she puts away what is left over, and she drinks |
water. That is all about the fern-roots, for there is only one way of |

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dāłasēs gEmxōłts!āna^{c}yē lāq. Wä, lä dāx·^{c}īdEx ëx·ba^{c}yasa 13
LEmg·âyâxs laē t!Elxwīts ōxtâ^{c}yas lāxa L!Enkwē sāguma lāxēs
k·!ēts!ēna^{c}yē eâłtsēlaxs t!Elxwaaq, la lābEndālax ^{c}wasgEmasas t!Elō- 15
^{c}nākŭlaq. Wä, g·îł^{c}mēsē lā pEx^{c}Ena t!Elōkwē L!Enk^{u} sāgumxs laē
ăx^{c}ēdxēs xwāLayowē qa^{c}s g·apōdēs ōxLa^{c}yas lāxēs qōmax·sīdza^{c}yē
LE^{c}wēs q!wāq!wax·sīdza^{c}yē lāx ëk·!Ex·ałaēna^{c}yasa xwāLayowē. Wä,
lä ăx^{c}ēdxa t!Elōkwē L!Enk^{u} sāguma qa^{c}s mEns^{c}īdēsa yūduxudEnē
lāxEns q!wāq!wax·ts!āna^{c}yēx lāxa t!Elōkwē L!Enk^{u} sāgumaxs laē 20
LaxxwälabEnts lāxa ëk·!Ex·ała xwāLayowa. Wä, la^{c}mē t!ōts!EndEq.
Wä, â^{c}mis lā hë gwēg·ilaxa waōkwē. Wä, g·îl^{c}mēsē ^{c}wī^{c}la la t!Ewē-
kŭxs laē ăx^{c}ēdxēs ts!Ebats!ē qa^{c}s k·!Enxts!ōdēsa L!ē^{c}na laq. Wä,
lä sāx·sExwīdxa t!Elōkwē L!Enk^{u} sāguma. Wä, laEm q!wāłxoEm
ts!Ep!ēts lāxa L!ē^{c}na qa^{c}s ts!ōq!ŭsēs lāxēs sEmsē. Wä, lä gēg·îlīł 25
malēkwaq qa^{c}s k!ŭmtēq. Wä, g·îl^{c}mēsē ^{c}wī^{c}la k!ŭmtâlax ēg·imas
laē kwēsōdxēs k!wâx·mote yîx dōdEq!ŭga^{c}yasa sāgumē. Wä, laxaē
ēt!ed dāx·^{c}īdxa t!Ewekwē t!Elok^{u} L!Enk^{u} saguma qa^{c}s ts!Ep!ēdēs
lāxa L!ē^{c}na. Wä, laxaē ts!oq!ŭsas lāxēs sEmsē. Wä, laxaē geg·îlīł
malēkwaq qa^{c}s k!ŭmtēq. Wä, lāxaē kwēsōdxēs k!wâx·motē. Wä, 30
âx·sä^{c}mēsē hë gwēg·ilaxs sāx·sEkwaaxa t!Ewēkwē L!Enk^{u} sāguma.
Wä, g·îl^{c}mēsē pōł^{c}īdExs laē g·ēxaxēs ănēx·sâ^{c}yē. Wä, lă nāx^{c}idxa
^{c}wāpē. Wä, laEm gwał lāxa sagumē qaxs ^{c}nEmx·^{c}idāła^{c}maē hă-

cooking it, and it is not good when eaten raw. They are not ‖ given at feasts, for only old people eat them. |

Fern-Root (3).[1]—She[2] takes the fire-tongs and piles the fire-brands | together by the side of the fire. She takes the | fern-roots out of her basket and throws them on the | fire, where she turns them over with the fire-tongs, so that they are ‖ scorched all over. When they are brittle, they are done. | She takes them out with her tongs, and does the same with | the others. When all the roots are done, | she takes her small dish, washes it out, and when it is clean, | she breaks the roasted roots into short pieces into the small dish. She breaks the roots into pieces ‖ one finger-width long. When she | has broken up enough, she takes oil and pours it over them, | and she does not stop pouring oil over them until they are all covered. Then she takes | a spoon and begins to eat the scorched roots with oil. | She eats the oil and the roasted roots with a spoon. ‖ After she has finished, she puts away what is left over, and | she drinks a little water, for she does not want to vomit. Because | she has taken much oil, she does not take much water. | There is only one way of cooking the fern-roots. | They are not eaten raw by the tribes. When a ‖ hunter goes hunting, he holds a fern-root in his mouth in order | not to get

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ᵉmēx·silaēnaᵉyaq, yîxs k·!ēsaē ëk· lāx k·!îlx·k·!ax·sEwē k·!ēs k!wē-ladzEma qaxs lēx·aᵉmaē sāx·sEkwa q!ŭlsq!ŭlyakwē.

Fern-Root (3).[1]—Wä,[2] lä ăxᵉēdxēs ts!ēsLāla qaᵉs k·ełts!ālēxa gŭlta qa g·āxēsē q!ap!ēsgEmlēs lāxa onâlisasēs łEgwīlē; wä, lä LEXᵉŭłts!ōdxa łEk!waᵉyē lāxēs łEgwats!ēᵉyē lExaᵉya qaᵉs L!EX·LEndēs lāxēs L!Enasē lEgwīła. Wä, lä k·ēLiᵉlälasēs ts!ēsLala lāq qa ëk·ēs k!ŭm-laᵉnakŭlaēnaᵉyas. Wä, g·îlᵉmēsē L!EłᵉīdExs laē L!ōpa. Wä, lä k·ełts!EndEq lāxēs L!EX·dEma lEgwīła. Wä, lä hānał hë gwēg·i-laxa waōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlala L!Enkwa łEk!waᵉyaxs laē ăxᵉēdxēs łālōgŭmē qaᵉs tsōxŭg·îndēq. Wä, g·îlᵉmēsē ëg·îg·axs laē ăxᵉēdxa L!Enkwē łEk!waᵉya qaᵉs p!oxts!âlēs lāxa łālogŭmē. ᵉnāłᵉnEmdEnē ăwasgEmasas p!ōqwaᵉyasēda łEk!waᵉyē. Wä, g·îlᵉmēsē hëłᵉē p!oqwaᵉyasēxs laē ăxᵉēdxa L!ēᵉna qaᵉs k·!ŭnq!Eqēs lāq. Wä, āłᵉmēsē gwāł k!ŭnq!Eqēxs laē t!Ep!EgElisa. Wä, lä ăxᵉēdxa k·ats!Enaqē qaᵉs łEx·łaᵉxᵉwidēxa t!Ep!EgElīsē L!Enkᵘ łEk!waᵉya. Wä, laEm ᵉyōsasa k·āts!Enaqē lāxa L!ēᵉna LEᵉwa L!Enkwē łEk!wa-ᵉya. Wä, g·îlᵉmēsē gwāła laē g·ēxaxēs ănēx·sâᵉyē. Wä, lä xāL!EX·ᵉīd ᵉnaxᵉīdxa ᵉwāpē qaxs gwaq!Ełaē ts!Enk!ŭłᵉīda qaxs q!ēk!Esaaxa L!ēᵉna lāg·iłas k·!ēs q!ēk·!Esxa ᵉwāpaxs laē nāxᵉīda. Wä, laEmxaē ᵉnEmx·ᵉīdāłaᵉmē hăᵉmēx·silaēnaᵉyaxa łEk!waᵉyē. Wä, lāxaē k·!ēs k!wēladzEma lāxa lēlqwălaLaᵉyē. Wä, g·îlᵉmēsē hāna-L!ēda hănenL!ēnoxwē laē hămsgEmēxa k·!îlx·ē łEk!waᵉya qaᵉs

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[1] *Dryopteris spinulosa.*

[2] Continued from p. 197, line 31.

hungry and thirsty, and also | those who vomit blood keep it in the mouth. That is all about this. |

Cooking Clover.—Now[1] I will talk about the cooking of | clover. 1
First of all, the husband of the woman | goes to get fire-wood to cook the clover. When | he has filled his small canoe, he goes home and ‖ throws down the fire-wood that he has obtained. After he has thrown 5
it out | of the canoe, he carries it on his shoulders and throws it down | in his house. After the fire-wood has all been taken up, he | takes his wife's basket and goes down to the beach and | puts stones into it. When this has been done, he ‖ carries them on his back up 10
the beach and into his house, and he puts them down | by the side of the fireplace in the middle of the house. He only stops | when he thinks that he has enough. Then he takes the fire-wood and | puts one log down at the rear end of the fireplace in the middle of the house; and he | takes one of medium size and puts one end on the first one, the ‖ other one resting on the floor of the house; and he 15
does the | same on the opposite side. Then he splits dry fire-wood and | places it between the two side-pieces; and when it is even with the top | of the side-pieces, he takes some medium-sized | fire-wood and places it crossways over the side-pieces, putting them close together. ‖ After this has been done, he picks up the stones and 20

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k·!ēsē pōsq!a ḷōᵉ qaᵉs k·!ēsē naq!ēxsdxa ᵉwāpē. Wä, lāxaē 21
hämsgEmēsōᵉsa Elkwāla. Wä, laEm gwāł lāxēq.

Cooking Clover.—Wä,[1] laᵉmēsEn gwāgwēx·sᵉalał laqēxs laē ḷEk·ē- 1
laxēs ḷEx·sEmē. Wä, hëEm g·îl ăxᵉētsōᵉsa łaᵉwŭnEmasa ts!Edāqaxs laē ănēqax lEqwä qaᵉs ḷEk·ēlax·dEmaxa ḷEx·sEmē. Wä, g·îlᵉmēsē qōt!ē x̣wāx̣wagŭmasēxs g·āxaē näᵉnakwa. Wä, hëx·ᵉidaᵉmēsē sEpᵉwŭłtōdxēs ănēganEmē lEqwa. Wä, g·îlᵉmēsē ᵉwīᵉlōłtâwēda lEqwa 5
lāx x̣wāx̣wagŭmasēxs laē hēx·ᵉidaEm yîlx̣ᵉŭsdēsElaq qaᵉs lä yîlx̣-ᵉwalīłElas laxēs g·ōkwē. Wä, g·îlᵉmēsē ᵉwīᵉlōsdēsa lEqwäxs laē ăxᵉēdxa lExaᵉyasēs gEnEmē qaᵉs lä lEnts!ēs lāxa L!Emaᵉisē qaᵉs lä xEXᵘts!âlasa t!EsEmē lāq. Wä, g·îlᵉmēsē gwānāla łōkŭsēxs laē ōxLōsdēsEq qaᵉs lä ōxLaēLElas laxēs g·ōkwaxs laē ōxLEg·alīłas lāx 10
māg·înwalisasa laqwawalīlasē. Wä, ałᵉmēse gwāł ōxLosdēsElaxa t!ēsEmaxs laē k·ōtaq laEm hēłala. Wä, lä ăxᵉēdxa lEqwa qaᵉs k·at!āliłēsa ᵉnEmts!aqē lāx ōgwiwaliłasa laqwawalīlas. Wä, laxaē ăxᵉēdxa hēłag·itē qaᵉs k·atbEndēs ăpsbaᵉyas lāq. Wä, lä xaᵉmastalīłē ăpsbaᵉyas lāxa ăwīnagwīłasa g·ōkwē. Wä, laxaē hëEm 15
gwēx·ᵉīdxa ăpsanâᵉyas. Wä, mEndzîx·ᵉīdxa lEmx̣wa lEqwa qaᵉs k·ak·Etōdālēs lāxa k·ak·EdEnwaᵉyē. Wä, g·îlᵉmēsē ᵉnEmāk·îᵉyēda mEndzaakwē ḷEᵉwa k·ēk·ak·EdEnwēxs laē ăxᵉēdxa hăᵉyaastowē lEqwa qaᵉs gēk·îyîndalēs lāxa k·ēk·ak·EdEnwas lāxēs q!asâłaēnaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē xExᵉwīdxa t!ēsEmē qaᵉs lä xEqŭyîndālas 20

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[1] Continued from p. 188, line 60.

21 places them on top. | When all the stones are on, he lights the fire underneath; | and when it blazes up, he sends some men of his | numaym to go and call the people. The messenger goes immediately | to call them; and as soon as he arrives at the door of the house of 25 those whom he is to call, ‖ he says, "I call you to come and eat the clover-root," | naming the man who sends the invitation. He continues | saying these words, going to the end of the village; and the one who gives the | clover-feast takes out the clover-baskets and puts them down | at the left-hand side of the door of the house; and 30 he ‖ takes a large steaming-box and places it in front of the | fire in the middle of the house, together with two long fire-tongs. | He also takes two large buckets, | a large cedar-withe basket, and old mats, and he sends | a second time the man who went first to invite. As 35 soon as he goes, ‖ he sends another man of his numaym to | get fresh water in the two large buckets, which is to be poured over the | clover when it is put on the red-hot stones. | As soon as the man who went to draw water comes back, he puts it down by the side of the | steaming-box. Now the guests who are going to eat the clover come 40 in. ‖ They go to the rear of the house and sit down. When | they are all in, they eat first scorched dried salmon. | When they eat the dried salmon, two men of the | numaym of the host take the tongs and | stand

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21 lāq. Wä, g·îlᵉmēsē ᵉwīlk·ᴇyîntsa t!ēsᴇmaxs laē menābodᴇq yîsa gŭlta. Wä, g·îlᵉmēsē x·īqostâxs laē ᵉyālaqas g·ayōłē lāxēs ᵉnᴇᵉmēmotē qa läs lēᵉlālax g·ōkŭlōtas. Wä, hëx·ᵉidaᵉmēsē läda ᵉyālagᴇmē qa lēᵉlāla. Wä, g·îlᵉmēsē lāg·aa lāx t!ᴇx·îläsēs lēᵉlālasᴇ-
25 ᵉwaxs laē ᵉnēk·a: "lēᵉlalᴇnlōl qaᵉs laōs ḷᴇx·ḷak·xa ḷᴇx·sᴇmē lāx . . " (ᵉnēx· ḷēxᵉēdᴇx ḷēgᴇmasēs lēᵉlałēlē). Wä, la hëx·säᴇm wāłdᴇmsēxs lābᴇlsᴇlaaxa g·ōx̣ᵘdᴇmsē. Wä, lāḷēda ḷᴇk·ēlaLaxa ḷᴇx·sᴇmē ăxwŭłt!alīłᴇlaxa ḷēḷᴇg·ats!ē l!āl!ᴇbata qaᵉs g·āxē ăxstōlīłᴇlaq lāx gᴇmxōtstâlīłas t!ᴇx·îläsēs g·ōkwē. Wä, lāxaē ēt!ēd
30 ăxᵉēdxa ᵉwālasē q!ōᵉlats!ä qaᵉs hăng·alīłēs lāxa ōbēx·lālalīłasēs lāqawalīlasēs g·ōkwē. Wä, hëᵉmisa małts!aqe g·îlsg·îlt!a k·!îpLālaa. Wä, hëᴇmxaāwis ăxᵉētsōᵉsēda małtsᴇmē ăwâ naᴇngats!ä, hëᵉmisa ᵉwālasē lᴇxaᵉya ḷᴇᵉwa k·!āk·!ᴇk·!obanä. Wä, lä ᵉyālaqa ēt!ēd qa läs ētsēᵉstēda lax·dē g·îl lēᵉlalᴇlg·îsa. Wä, g·îlᵉmēsē lāxs
35 laē ᵉyālaqasa ōgŭᵉlamaxat! g·ayōł lāxēs ᵉnᴇᵉmēmotē bᴇgwānᴇm qa läs tsēx·ᵉītsa małtsᴇmē ăwâ nagats!ē lāx ᵉwᴇᵉwāp!ᴇma qa tsayîmłtsa ḷᴇk·ēläs ḷᴇx·sᴇma qō lāł lāg·aalał lāxa x·īx·îxsᴇmāla t!ēsᴇma. Wä, g·îlᵉmēse g·āxa tsäx·däxa ᵉwᴇᵉwāp!ᴇmaxs laē hăᵉnōlīłas lāxa q!ōᵉlats!ē. Wä, g·āxᵉmē hōgwīlᴇlēda ḷᴇx·ḷax·Laxa ḷᴇx·sᴇmē.
40 Wä, lä hēᵉnakŭlaᴇm lāxa ōgwīwalīłasa g·ōkwē qaᵉs k!ŭsᵉalīłē. Wä, g·îlᵉmēsē ᵉwīᵉlaēlᴇxs laē hëᴇm g·îl hămx·ᵉītsᴇᵉwa ts!ᴇnkwē xaᵉmāsa. Wä, g·îlᵉmēsē xᴇmsxasᵉīdᴇxs laē ăxᵉēdēda maᵉlōkwē g·aᵉyōł lāx ᵉnᴇmēmotasa ḷᴇk·ēläxa ḷᴇx·sᴇma ăxᵉēdxa k·!îpLālaa qaᵉs lä

in readiness on each side of the steaming-box, and || both pick up the 45
red-hot stones and dip them quickly | into the water that has been
brought in in the two large buckets. They take the stones out
again | and put them into the steaming-box. They do this | in
order to wash off the ashes that stick on the stones; and they con-
tinue | to do so with all the red-hot stones. When || this has been 50
done, the woman takes the large basket and pours | some water over
it, so that it is wet. Then she takes a | square box, pours some fresh
water into it, not very much. | Then she throws the clover into it and
washes off the sand that sticks to it. | When all the sand is off, she
throws the roots into || the basket for steaming clover. When all 55
the | clover has been taken out of the square box and has been
washed, the two | men take hold of it, one on each side, and they put
it on the red-hot | stones which they have put into the steaming-box.
Then they press the clover-roots down in the | large basket so that
they are close to the red-hot stones. || When they have been pressed 60
down, the woman takes some old mats | and spreads them on each
side of the place where the clover is being steamed. | Then one of the
men lifts a large bucket, | draws fresh water, and, when he comes in,
he | immediately pours the fresh water over the clover which is ||
piled up at the place where it is being steamed. When the fresh 65
water has all been poured out of the | bucket, they take old mats

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ḷāxumg·alił lāxa ᶜwāx·sanâᶜyasa q!ōᶜlats!ē. Wä, lä ᶜnEmāx·ᶜīd
k·!îp!ēdxa x·īx·EXSEmāla t!ēsEma qaᶜs lä hanaxᶜwīd k·!îpstents 45
lāx ᶜwābEts!âwasa małtsEmē ăwâ naEngats!ä. Wä, lä xwēlaxŭs-
tEndaᶜmēsēq qaᶜs lä k·!îpts!ōts lāxa q!ōᶜlats!ē. Wä, hēt! hëg·iłts
gwēg·ilaq qaᶜs ts!oxâlēxa gŭnaᶜyē k!wēk!ŭtsEmēq. Wä, lä hëx·säEm
gwēg·ilaq lāxēs wāxaāsa x·īx·EXSEmāla t!ēsEma. Wä, g·îlᶜmēsē
ᶜwīᶜlaxs laēda ts!Edāqē ăxᶜēdxa ᶜwālasē lExaᶜya qaᶜs gŭgEłtsEm- 50
dēsa ᶜwāpē lāq qa k!ŭnqēsē hamEXSEma. Wä, lä ăxᶜēdxa
k·!îmyaxḷa qaᶜs gŭxts!ōdēsa ᶜwEᶜwāp!Emē lāq, xa k·!ēsē q!ēnEma.
Wä, lä łExstālasa ḷEX·sEmē lāq qaᶜs ts!oxâlēxa ëg·isē k!wēk!ŭt!E-
nēq. Wä, g·îlᶜmēsē ᶜwīᶜlâwa ëg·îsEnaᶜyasēxs laē łExts!âlas lāxa
hēlosgEmaᶜyē lExäsa ᶜnEk·axa ḷEX·sEmē. Wä, g·îlᶜmēsē ᶜwīlts!owēda 55
ḷEX·sEmē lāxa k·!îmyaxḷa laē ts!ōkwa. Wä, läda maᶜlōkwē bēbE-
gwānEm dādanōdEq qaᶜs hănk·îyîndēs lāxa x·īx·EXSEmāla t!ēsE-
maxa la xEXᵘts!â lāxa q!ōᶜlats!ē. Wä, lä LāqwaxałtsIōdxa ḷEX·-
ts!âla ᶜwālas lExaᶜya qa q!EsᶜalēS lāxa x·īx·îxsEmāla t!ēsEma.
Wä, g·îlᶜmēsē q!EsᶜālaxS laēda ts!Edāqē ăxᶜēdxa k·!āk·!Ek·!obanē 60
qaᶜs lä LEp!ālīłElas lāx ᶜwāx·sanâᶜyasa ᶜnEg·ats!äxa ḷEX·sEmē,
laaḷasa ᶜnEmōkwē bEgwānEm ăxᶜēdxa ᶜnEmsgEmē ᶜwālas nagats!ä
qaᶜs lä tsēx·ᶜīdEx ałtä ᶜwEᶜwāp!Ema. Wä, g·îlᶜmēsē g·āxEXS laē
hëx·ᶜidaEm tsādzELEyîntsa ᶜwEᶜwāp!Emē lāxa ḷEX·sEmaxs laē
L!äk·îmłts!â lāxa ᶜnEg·ats!äq. Wä, g·îlᶜmēsē ᶜwīlg·îłts!âwēda nāga- 65
ts!äxa ᶜwEᶜwāp!Emaxs laē ăxᶜēdxa k·!āk·!Ek·!obanē qaᶜs nāsE-

67 and cover it over. | They do not let the steam blow out. | They do not leave it there a long time, before the woman takes the short
70 tongs | and lifts up one side of the covering of old mats. ‖ She picks up some clover-roots and puts them into a small dish, and | she pinches them with her fingers; and if they break in two, | they are done. Then the man takes off the | old-mat covering and spreads the mats on each side of the steaming-box. | When this has been done,
75 two men take up ‖ each one clam digging-stick and push it through | each side of the clover-basket in which the clover has been steamed, | and they lift it up out of the | steaming-box. Then they put it down on the old mats which are spread | on the floor, and they pour
80 it all out. When the clover is all out, ‖ they put the basket down at the left-hand side of the house. | Then the woman spreads the hot clover over the | old mats, so that the steam comes out and so that they get cool. | After this has been done, the woman takes the dishes and | puts them down. Then the two men take the steamed ‖
85 clover-roots and put them into the dishes; and when all | the dishes are full, they begin at one end of the dishes and go to the other, breaking up | the roots with their hands. When all the clover-roots are in pieces in the | dishes, the woman takes oil and pours it over them; | and when they are covered over with oil, they mix (the roots

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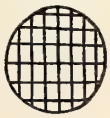
67 yîndēs lāq. Wä, laᶜmē k·!ēs hēłq!alaq k·Eẋᵘsâlēda k·!ałEla. Wä, k·!ēst!a âlaEm gEyaxs laēda ts!Edāqē ăxᶜēdxa ts!ēsLāla ts!Ek!wa qaᶜs k!wētostōdēx ăpsānâᶜyasa nayîmē k·!āk·!Ek·!obanä. Wä, lä
70 k·!îp!ēd lāxa ḷEx·sEmē qaᶜs ăxts!ōdēs. !āxa łālōgŭmē. Wä, lä ēp!ētsēs q!wāq!wāx·ts!ānaᶜyē lāq. Wä, g·îlᶜmēsē hëx·ᶜidaEm k·!Exᵘ-sExs laē L!ōpa. Wä, hëx·ᶜidaᶜmēsa bEgwānEmē nāsᶜōdEx nayîmas k·!āk·!Ek·!ōbanä qāᶜs LEp!ālīłElēq lāx ᶜwāx·sanâlīłasa ᶜnEg·ats!ē. Wä, g·îlᶜmēsē gwāłExs laēda maᶜlōkwē bēbEgwānEm ăxᶜēdxa ᶜnāł-
75 ᶜnEmts!aqē k·!îlākwa yîx dzēg·ayâxa g·āwēq!ānEmē qaᶜs L!Enxsōdēs lāx ᶜwāx·sānâᶜyasa helōsgEmaᶜyasa la L!ōp ᶜnEg·Ekᵘ ḷEx·sEma. Wä, lax·daᶜxwē k!wāk!wēdāanōdEq qaᶜs k!wētᶜwŭłts!ōdēq lāxa ᶜnEg·ats!äxa ḷEx·sEmē qaᶜs lä k!wēdEdzōts lāxa la LEbēł k·!āk·!E-k·!ōbanä. Wä, lä qEbEdzōts lāq. Wä, g·îlᶜmēsē ᶜwīᶜlōłts!âxs lāē
80 hănstolīłtsa lExaᶜyē lāx gEmxōtstâlīłasa ḷEx·ḷag·ats!ē g·ōkwa. Wä, lāḷēda ts!Edāqē łEndzodālasa ts!Elqwa ḷEx·sEm lāxa LEbīłē k·!āk·!Ek·!obanä qa lawälēsa k·!ałEla. Wä, hëᶜmis qa k·oẋᶜwīdēs. Wä, g·îlᶜmēsē gwāłExs laēda ts!Edāqē ăxᶜēdxa łōElq!wē qaᶜs g·āxē mExᶜalīłElaq. Wä, lä ăxᶜēdēda maᶜlōkwē bēbEgwānEmxa ᶜnEg·Ekwē
85 ḷEx·sEm qaᶜs lä łExts!âlas lāxa łōElq!wē. Wä, g·îlᶜmēsē ᶜwīᶜwEl-ts!Ewakŭxs laē g·äbEndxa łoElq!wē qaᶜs p!ōp!oxsalēxa ḷEx·sE-masēs eᶜeyasowē. Wä, g·îlᶜmēsē ᶜwīᶜla la p!ōgEkwaxa ḷEx·ts!âläsa łōElq!wäxs laēda ts!Edāqē ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēs laq. Wä, g·îlᶜmēsē la t!Ep!EgElīsxa L!ēᶜnäxs laē xwētElg·întsēs eᶜeya-

and the oil) with their hands; ‖ and when (everything) is mixed, it is like mush. When | this is done, they carry the clover to those who are to eat it. Four men | eat out of one dish of clover. Those who | eat the clover take it with their hands. After | they have eaten, two men take soft ‖ cedar-bark and give to each of those who have eaten the clover a piece (with which) to | wipe off the oil from their hands. | After they have done this, they drink fresh water. Then | they go out. The steamed clover is given at a great feast to many tribes, | and those who eat steamed clover always try to eat it all. ‖ This is all about one way of cooking it. |

Another Way of cooking Clover.—This is another way of | cooking clover. The woman takes a small kettle and | puts it down by the place where she is sitting. She takes a cedar-stick and | splits it into thin pieces. She measures the size of the bottom ‖ of her small kettle with the split cedar-sticks, and | breaks the cedar-sticks in pieces and puts them in the bottom of the kettle. As soon | as they are all in the bottom of the kettle, she places others across them, in this | way:  After this has been done, she takes her clover-basket | and puts it down at the place where she is sitting; and she takes a small dish ‖ and places it by the side of the clover-basket, and also a bucket of water. |

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sowē lāq. Wä, g·îlᵉmēsē lɛlgoxs laē gɛnk·a. Wä, g·îlᵉmēsē gwāłɛxs laē k·aēsas lāxa ḷɛx·ḷax·ʟaxa ḷɛx·sɛmē. Wä, maēmâlēda ḷɛx·ḷak·axa ᵉnāłᵉnɛmēxʟa łōq!wa. Wä, laɛm xāmax·ts!ānalēda ḷɛx·ḷak·axs laē ḷɛx·ḷax·ᵉīdxa ḷɛx·sɛmē. Wä, g·îlᵉmēsē gwāł ḷɛx·ḷak·axs laēda maᵉlōkwē bēbɛgwānɛm ăxᵉēdxa q!oyaakwē k·ādzɛkwa qaᵉs lä ts!ɛwanaēsas lāxa ḷɛx·ḷax·däxa ḷɛx·sɛmē qa dēdɛnxᵉwēdēsēxēs ēᵉeyasowaxs q!ɛlq!ɛlts!ānalaē. Wä, g·îlᵉmēsē gwāłɛxs laē nagek·îlaxa āłta ᵉwāpa. Wä, g·îlᵉmēsē gwāłɛxs laē hōqŭwɛlsa. Wä, hëɛm k!wēladzɛm lāxa q!ēnɛmē lēlqwălaʟaᵉya ᵉnɛg·îkwē ḷɛx·sɛma. Wä, lä ᵉwāᵉwīlaasōxs ḷɛx·ḷax·sɛᵉwaēda ᵉnɛg·îkwē ḷɛx·sɛma. Wä, laɛm gwāła ᵉnɛmx·ᵉidāła hăᵉmēx·sīlaēnēq.

Another Way of cooking Clover.—Wä, g·aᵉmēs ᵉnɛmx·ᵉidāła hăᵉmēx·silaēnēxa ḷɛx·sɛmēg·a yîxs ăxᵉēdaēda ts!ɛdāqaxa haᵉnɛmē qaᵉs hăng·alīłēs lāxēs k!waēlasē. Wä, laxaē ăxᵉēdxa k!waᵉxʟāwē qaᵉs xōxoxᵘsɛndēq qa wīswŭłtowēsē. Wä, lä mɛnsᵉīdɛx ᵉwādzɛq!ɛxsdaasasa haᵉnɛmē, yîsa xōkwē k!waᵉxʟāwa. Wā, hëᵉmis la k·ōk·oxsᵉālatsēxa k!waᵉxʟāwē qaᵉs k·at!ɛxḷɛndalēs lāxa haᵉnɛmē. Wä, g·îlᵉmēsē la hamɛlq!ɛxsdēq lāē galōtɛyîndālasa waōkwē lāq g·a gwäłēg·a (*fig.*). Wä, g·îlᵉmēsē gwāłɛxs laē ăxᵉēdxēs ḷɛg·ats!ē ʟ!ābata qaᵉs g·axē hăng·alīłas lāxēs k!waēlasē. Wä, lāxaē ăxᵉēdxa łālogŭmē qaᵉs g·āxē hăᵉnōlīłas lāxa ḷɛg·ats!ē ʟ!ābata. Wä, hëᵉmesa ᵉwābɛts!âla

11 Then she unties the string of the clover-basket, so that it comes off | and that she can take out the roots. She takes out the clover and puts it | into the small dish; and when she thinks it is enough to go into the kettle, | she pours some water into it and she
15 washes off the sand. ‖ When all the sand is off, she places (the clover-roots) on top of the | cedar-sticks in the bottom of the small kettle. She does not press them down, | for she wishes (them) to lie loosely inside of the kettle, so that | the steam can pass through easily. When (the kettle) is full, she takes soft cedar-bark, | dips it into
20 water, and covers the roots with it. ‖ After she has tucked it in all round the small kettle, she pours a little | water all round the covering, perhaps half a teacupful, | which forms the liquid of the clover. Then she puts (the kettle) on the fire. | She does not let it boil long, before she takes it off of the fire of her house, | and leaves it on the floor while it is getting done,—while it is staying there and the steam
25 is passing through it. ‖ As soon as it stops steaming, the woman takes off | the top covering. She takes her small dish and puts it down by the side | of the clover-kettle. She takes her tongs, and with them she takes out the | boiled clover and puts it into the small dish. |
30 When it is all in the dish, she takes her oil-dish and puts some ‖ oil into it. Then she calls her husband and her children to | come and sit down; and when they sit down, she puts before them the | whole

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11 nagats!ä. Wä, lä qwēłEyîndxa ḷEg·ats!ē L!ābata qa lāwäyēs t!Emak·îyaᶜyas. Wä lä łExᶜwŭłts!ōdxa ḷEX·sEmē qaᶜs lä łExts!ōts lāxa łalogŭmē. Wä, g·îlᶜmēsē k·ōtaq laEm hēłᶜats!â lāxa haᶜnEmaxs laē gŭq!Eqasa ᶜwāpē lāq qaᶜs ts!oxâlēxa ëg·îsē lāq. Wä,
15 g·îlᶜmēsē ᶜwīᶜlâwēda ëg·îsᶜEnaᶜyasēxs laē łExEyîndalas lāxa hëlots!âwē k!waᶜxLâ lāx ōxsdaᶜyasa haᶜnEmē. Wä, lä k·!ēs Laqwaxa ḷEX·sEmē qaxs ᶜnēk·aē qa hasdēxwālēs lāx ōts!âwasa haᶜnEmē qa lālaqēsa k·!ālEla. Wä, g·îlᶜmēsē qōt!axs laē ăxᶜēdxa q!oyaakwē k·adzEkwa qaᶜs t!āk·Eyîndēsēxs laē hăpstaakᵘ lāxa ᶜwāpē. Wä, g·îlᶜmēsē
20 gwāł dzōpīᶜlälax ăwēᶜstäsa haᶜnEmaxs laē xāL!EX·ᶜīd gŭxsēᶜstālasa ᶜwāpē lāxa ăwēᶜstäsa t!āk·Eyaᶜyē wälaanawisē ḷoᶜ nEgoyâla dēdag·aats!ē ᶜwāpalāsa ḷEX·sEmaxs laē hănx·Lanō lāxa lEgwīła. Wä, lä k·!ēs gēg·îlīł mEdElqŭlaxs laē hănx·sanō lāxa lEgwīłasēs g·ōkwē. Wä, âᶜmēsē la hăᶜnēła qa hēᶜmis la L!ōbEᶜnākŭlayōsēxs laē kŭnya-
25 tasa k·!ālEla. Wä, g·îlᶜmēsē gwāł k·!ałElaxs laēda ts!Edāqē ăxōdxa t!āk·Eyaᶜyas. Wä, lä ăxᶜēdxēs łālogŭmē qaᶜs haᶜnōlīłēs lāxēs ḷEk·ēlats!ē haᶜnEma. Wä, lä ăxᶜēdxēs ts!ēsLāla qaᶜs k·!îp!ēdēs lāxa hănx·Laakwē ḷEX·sEma qaᶜs lä k·!îpts!âlas lāxa łālogŭmē. Wä, g·îlᶜmēsē ᶜwīᶜlōsExs laē ăxᶜēdxēs ts!Ebats!ē qaᶜs k!ŭnxts!ōdēsa
30 L!ēᶜna laq. Wä, lawēsḷē Lēᶜlālaxēs łāᶜwŭnEmē ḷEᶜwis sāsEmē qa g·āxēs k!ŭsᶜāliła. Wä, g·îlᶜmēsē k!ŭsᶜālīłExs laē k·agEmlīłtsa sEnyEnk·!Enālats!âläxa hănx·Laakwē ḷEX·sEm łālogŭm lax·daᶜxwaq

clover-roots in the small dish, | and the oil in the oil-dish. Then they | take some clover-roots and dip them into the oil and ‖ put them into the mouth; and they continue to do so, eating it. | After they have eaten, they drink water, after eating | the boiled clover. The married couple and | their children alone eat boiled clover. It is not given | at feasts to many tribes. That is all about ‖ boiled clover. |

Baked Clover-Root.—Now I will talk about clover baked in | hot ashes. When the woman and her husband have nothing to eat | and they have no kettle, when they are camping out | in bad weather and their food is all gone, ‖ then, since there is no place where clover does not grow, the woman goes to find | the leaves of the clover. When she finds them, she | digs out (the roots); and when she has many, she goes to a place where there is water, | carrying the clover. She washes (the roots) so that the sand comes off. | When all the sand is off, she goes back ‖ to her camp, carrying the clover, and she sits down by the side of | the fire. Then she sends her husband inland to get | skunk-cabbage, and, if there is no skunk-cabbage, to get dry fern-fronds. | When he gets the skunk-cabbage, he brings back two leaves and gives them | to his wife. The woman takes them and puts the ‖ clover-roots into the skunk-cabbage leaves, which she

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ḶEᶜwa ts!Ebats!âla L!ēᶜna lāx L!āsalīłas. Wä, hëx·ᶜidax·daᶜxᵘ-ᶜmēsē dāx·ᶜīd lāxa ḶEX·SEmē qaᶜs ts!Ep!īdēs lāxa L!ēᶜna qaᶜs ts!ō-q!ŭsēs lāxēs SEmsē. Wä, âx·säᶜmēsē hë g̣wēg·ilaxs laē ḶEX·Ḷak·a. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē nāg·īk·Elaxa ᶜwāpaxs laē g̣wāł ḶEX·Ḷa-k·ăxa hănx·Laakwē ḶEX·SEma, yîxs lēx·aᶜmaēda hayasEk·âla ḶEᶜwis sāsEmē ḶEX·Lāk·xa hănx·Laakwē ḶEX·SEma. Wä, la k·!ēs k!wēla-dzEm lāxa q!ēnẹmē lēlqwălaLaᶜya. Wä, laEm g̣wāł lāxa hănx·La-akwē ḶEX·SEma.

Baked Clover-Root.—Wä, laᶜmēsEn ēdzaqwałtsa dzamēdzEkwē lāxa ts!Elqwa g̣ŭnaᶜyaxa ḶEX·SEmē. Wä, hëᶜmaaxs k!eâsaē hăᶜmaᶜya ts!Edāqē ḶEᶜwis łāᶜwŭnEmē Ḷōxs k·!eâsaē hănāg̣ēxs g·ayag·îlīsElaē, yîxs ᶜyāx·saᶜmaēda ᶜnāla, wä, hëᶜmis la g·ōlElosEᶜwatsēxēs g·îwŭl-kwē, wä la k·!eâs k·!ēs q!wāxatsa ḶEX·SEmē. Wä, lä alēx·ᶜīdēda ts!Edāqaxa ḶEg·ānowasa ḶEX·SEmē. Wä, g·îlᶜmēsē q!āqēxs laē hëx·ᶜidaEm ts!ōsᶜēdEq. Wä, g·îlᶜmēsē q!Eyōłqēxs laē lāxa ᶜwāpē hănqElaxēs ḶEX·SEmē qaᶜs lä ts!ox̣ᶜwŭłtalaq qa lawäyēs ëg·e-sEnaᶜyas. Wä, g·îlᶜmēsē ᶜwīᶜlâwē ëg·esEnaᶜyasēxs laē näᶜnakᵘ lāxēs g·îg·ō′k!wałē hănqElaxēs ḶEX·SEmē. Wä, lä k!wanōlisaxēs lEg̣wīłaxs laē ᶜyālaqasēs łāᶜwŭnEmē qa läs lāxa āL!ē ăxᶜēdEx k·!aōk!wä. Wä, g·îlᶜmēsē k·!eâs k·!aōk!wäxs laē hë ăxsEᶜwēda g̣Ems. Wä, g·îlᶜmēsē lōłxa k·!aōk!wäxs g·āxaē dālaxa małExsa qaᶜs ts!âwēs lāxēs g̣EnEmē. Wä, läda ts!Edāqē ăxᶜēdEq qaᶜs łExdzōdēsa ḶEX·-SEmē lāxa k·!aōk!wē. Wä, lä q!Enēpsemts lāq. Wä, g·îlᶜmēsē

16 folds around them. As soon as she | has done so, she takes split cedar-sticks and digs a hole in the hot | ashes just under the fire. When the hole is deep enough, she | takes the clover wrapped up in skunk-cabbage and puts it into it. | She takes the split cedar-sticks 20 and she scrapes the hot ashes || over the clover that she is going to bake. When | it is covered thick with hot ashes, she piles fire over it. | When this is done, she waits for it to be baked. After a short while | she thinks that it is done. Then she takes up the split cedar-sticks, scrapes | away the fire and the ashes, and digs out the clover 25 wrapped up in || skunk-cabbage leaves. She opens the leaves and spreads them on the floor, | and the baked clover-roots are piled up in the middle | of the leaf. They use the leaf as a dish, and eat it without oil | when they eat the baked clover. The woman only eats 30 it | with her husband; and they drink a little water after || eating it, as the white men do when they drink tea. After they have | eaten enough, they drink much water. That is all about this. |

Raw Clover-Root.—Now I will talk about | those who eat raw clover. Not all Indians eat it | raw. Generally it is eaten raw by 35 the woman who is || digging it, when she gets hungry, and she does not wish to lose time by going to | eat in her house. Then she just eats raw | clover. That is the only time when it is eaten raw. | These are all the ways of eating clover. |

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16 ǵwāłEXs laē ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs ᵉlāp!ēdēxa ts!Elqwa ǵŭnaᵉya lāx ăwābalisasēs lEǵwīlē. Wä, g·îlᵉmēsē hēłᵉabEtalisEXs laē ăxᵉēdxa q!EnēpsEmaläxa k·!aōk!wē ḷEX·sEma qaᵉs ᵉmEẋᵘts!ōdēs lāq. Wä, lä ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs ǵōlēs lāxa ts!Elqwa ǵŭnaᵉya 20 qaᵉs ǵolsǵEmdālēs lāxēs dzamēsasEᵉwē ḷEX·sEma. Wä, g·îlᵉmēsē wâẋᵘsEmālaxa ts!Elqwa ǵŭnēxs laē mōsǵEmdālasa ǵŭlta lāq. Wä, g·îlᵉmēsē ǵwāła laē ēsEla qa L!ōpēs. Wä, k·!ēst!a âlaEm ǵäłaxs laē k·ōtaq laEm L!ōpaxs laē ăxᵉēdxa xōkwē k!waᵉxLāwa qaᵉs ǵōlaxE-lēxa ǵŭlta ḷEᵉwa ǵŭnaᵉyē. Wä, lä k!wēt!Eqâlisaxa q!EnēpsEmāläxa 25 k·!aōk!wa ḷEX·sEma. Wä, lä dzaẋᵘsEmdEq qaᵉs LEp!ālilēq. Wä, âᵉmisē la mōdzâya dzamēdzEkwē lāxa ts!Elqwa ǵŭnē lāx nEǵEdzâ-ᵉyasa k·!aōk!wa. Wā, laEm hamadzōnoẋᵘsēxs laē wEłwałᵉīdEXs laē ḷEX·ḷax·ᵉīdxa dzamēdzEkwē ḷEX·sEma. Wä, laᵉmē âEm ḷEX·ḷax·ᵉī-dEq ḷEᵉwis łāᵉwŭnEmē. Wä, lax·daᵉxwē âEm nāxnaqaxa ᵉwāpaxs 30 ḷEX·ḷak·aē hë gwēg·ilēda dēdag·äxa dēyēxa māmałᵉa. Wä, g·îlᵉmēsē pōłᵉīdEXs laē âlax·ᵉīd nāxᵉīdxa ᵉwāpē. Wä, laEm xaē gwāła.

Raw Clover-Root.—Wä, laᵉmēsEn ēdzaqwał ǵwāǵwēx·sᵉālał lāxa k·!îlx·k·!ax·axa ḷEX·sEmē yîxs k·!ēsaē ᵉnāẋwēma bāk!ŭmē k·!îlx·-k·!ak·Eq. Wä, hët!a q!ŭnāla k·!îlx·k·!ax·qēda ts!Edāqaxs laē ts!ō-35 saq yîxs laē pōsq!Ex·ᵉīda qaxs k·!ēsaē hēłq!ala LāK·îmx·ᵉīda qaᵉs lä hămx·ᵉīd lāxēs g·ōkwē. Wä, hëᵉmis âEm la k·!îlx·k·!ax·ᵉīda-atsēxa ḷEX·sEmē; lēx·aEm hăᵉmāpdEmxa k·!Elx·ē ḷEX·sEmēq. Wä, laEm ᵉwīᵉla ǵwāła ǵwayiᵉlälasaxa ḷEX·sEmē.

Cinquefoil (1).—Now I shall talk about the man who | cooks cinque- 1
foil-roots for his tribe. First he takes a | large square box, which is put
down at the right-hand side inside of | the house-door; and he takes
cedar-wood that splits well, ‖ and splits it into pieces of the size of the 5
little finger; | and when he thinks he has enough, he takes the cedar-
bark and | splits it in narrow strips and long. When he | thinks he
has enough, he takes cedar-sticks and | measures them off so that they
are of the length of the inside of the square box. ‖ Then he takes his 10
knife and he cuts them; and he takes another | cedar-stick and
measures off the width of the inside of the square box, | and he cuts
that also. Then he takes the other | cedar-sticks and measures them
off according to the length of the square box. He measures | them
with the cedar-stick, takes his knife, and cuts them off ‖ so that they 15
are all of the same length. When he thinks he has enough, | he takes
the measure of the width of the box and measures off another |
cedar-stick, and cuts it accordingly. There are only | two sticks for
the width of the box. Then he | takes one of the cedar-sticks which
he has measured according to the length of the ‖ box, and 20
one of those which he has measured | according to the width
of the box, and he puts the two ends crosswise, in this | way:[1]
He takes the split cedar-bark and ties them together. | When
they have been tied, he takes another one that has been |

Cinquefoil (1).—Wä, la^{c}mēsEn gwāgwēx·s^{c}ālał lāxa bEgwānEmaxs 1
laē t!Eqwēlaxa t!Ex^{u}sōsē qaēs g·ōkŭlōtē. Wä, hëEm g·îl ăx^{c}ētsosēda
^{c}wālasē k!îmyaxḶā qa g·āxēs ha^{c}nēła lāx hēłk·!ōtstâlīłasa ăwēLEläs
t!Ex·îläs g·ōkwas. Wä, lä ăx^{c}ēdxa ëg·aqwa lāx xâsE^{c}wē k!wa^{c}x-
Lāwa qa^{c}s xōxoX̣^{u}sEndēq qa yūwēs ăwâgwītens sElt!ax·ts!āna^{c}yēx. 5
Wä, g·îl^{c}mēsē k·ōtaq laEm hēł^{c}axs laē ăx^{c}ēdxa dEnasē qa^{c}s dzE-
dzExs^{c}ālēq qa ts!ēłts!Eq!astowē Ḷō^{c} g·îlsg·îldEdzowa. Wä, g·îl^{c}Em-
xaāwisē k·ōtaq laEm hēł^{c}axs laē ăx^{c}ēdxa k!wa^{c}xLāwē qa^{c}s mEn-
s^{c}īdēs lāx ^{c}wāsgEmasas ōts!âwas g·îldōlasasa k·!îmyaxḶa. Wä, lä
ăx^{c}ēdxēs k·!āwayowē qa^{c}s k·!îmts!Endēq. Wä, laxaē ăx^{c}ēdxa ōgŭ- 10
^{c}la^{c}mē xōk^{u} k!wa^{c}xLāwa qa^{c}s mEns^{c}īdēx ts!Eg·ōläs ōts!âwasa k·!îm-
yaxḶa. Wä, laxaē k·!îmts!EndEq. Wä, lä ăx^{c}ēdxa waōkwē
k!wa^{c}xLāwa ḶE^{c}wis mEnyayōx g·îldolasasa k·!îmyaxḶa qa^{c}s mEnsēs
lāxa k!wa^{c}xLāwē. Wä, lä ăx^{c}ēdxēs k·!awayowē qa^{c}s k·!îmk·!îmts!a-
lēs lāq qa ^{c}nē^{c}nEmasgEmēs. Wä, g·îl^{c}mēsē k·ōtaq laEm hēłaxs laē 15
ăx^{c}ēdxēs mEnyayowaxa ts!Eg·ōła. Wä, lä mEns^{c}īts lāxa ōgŭ-
^{c}la^{c}mē k!wa^{c}xLāwa laxaē k·!îmts!Entsēs k·!āwayowē lāq. Wä, laEm
małts!aq^{c}mēda ts!Eg·ōła k!wa^{c}xLāwa qaēda k·!îmyaxḶa. Wä, lä
ăx^{c}ēdxa ^{c}nEmts!aqē lāxa mEnēkwē k!wa^{c}xLāwa qaēda g·îldōläsa
k·!îmyaxḶa. Wä, hë^{c}misa ^{c}nEmts!aqē lāxa mEnēkwē k!wax^{c}Lāwa 20
qaēda ts!Eg·ōläsa k·!îmyaxḶa qa^{c}s k·āk·Etōdēx ōba^{c}yasg·a gwałeg·a.[1]
Wä, lä ăx^{c}ēdxa dzExEkwē dEnasa qa^{c}s yāLōdēs lāq. Wä, g·îl^{c}-
mēsē Elg·aaLEla yîlāyasēxs laē ēt!ēd ăx^{c}ēdxa ^{c}nEmts!aqē g·a^{c}yōł

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[1] So that the ends form a right angle.

measured according to the length of the box, and places it at the
25 end of the one ‖ that he tied on first; and he continues | doing so until he comes to the end of the crosspiece; and when he has filled it to the end, he takes the | other cedar-stick that had been measured for the other end (the width of the box), and he ties it on with | cedar-bark; and when he has finished with his frame for red-hot stones on which cinquefoils are cooked, | it is in this way:
30 He places it inside the bottom of the square box. ‖ Then he takes up a medium-sized basket and goes into the woods to look for | dry fern-fronds. When he finds them, he pulls them out and puts them into his | basket. When it is full, he carries the | dry fern-fronds on his back into his |
35 house, and puts them down next to the square box. ‖ After he has done so, he takes a stout and long cedar-bark rope, | coils it up, and dips it into the water on the beach. | When the kinks are all out, he takes it back | into the house and ties it around the square box, |
40 the whole height of it, and as tightly as possible, ‖ so that the box may not burst when they begin to put red-hot | stones into it, for very often the square boxes burst | when the host who gives a cinquefoil-root feast fails to put a rope around it. | After this has been done, they do the same as they do when they | build a fire in the middle
45 of the house | for clover and put stones on it. ‖ When (the stones)

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lāxa mEnēkwē qaēda g·îldołäxs laē k·ādEnōdzEnts lāxa g·îlx·dē
25 yîłᵉāLElōdayosēxs laaxat! yîłᵉāLElōts. Wä, âᵉmēsē la hë gwēᵉnā-
kŭlas lābEndālaxa gēbaᵉyē. Wä, g·îlᵉmēsē q!ŭlbaxs laē ăxᵉēdxa
mEnēkwē k!waᵉxLāwa qaēda ăpsbaᵉyē. Wä, laxaē yîłᵉaLElōts yîsa
dEnasē lāq. Wä, g·îlᵉmēsē gwāła t!ak·!aLē ᵉnEg·îdzōxa t!EXᵘsōsaxs
laē g·a gwäłēg·a (*fig.*). Wä, lä pāq!EXLents lāxa k·!Emyaxla. Wä,
30 hëᵉmis lā ēt!ēd ăxᵉētsōᵉsēda hēłᵉa lExaᵉya qaᵉs lä lāxa āL!ē äläx
gEmsa. Wä, g·îlᵉmēsē q!āqēxs laē k!ŭlx·ᵉīdEq qaᵉs dzopts!âlēs lāxēs
gagEmyaats!ē lExaᵉya. Wä, g·îlᵉmēsē k·ōt!axs laē ōxLEx·ᵉīdxēs
gEmdzats!ē lExaᵉya qaᵉs lä oxLōłt!ālaq qaᵉs lä ōxLaēLElaq lāxēs
g·ōkwē qaᵉs lä ōxLEg·alīłaq lāx māg·înwalīłasa k·!îmyaxla. Wä,
35 g·îlᵉmēsē gwāłExs laē ăxᵉēᵉdxa lEkwē dEnsEm dEnEmaxa g·îlt!a.
Wä, lä q!Elxwalaq qaᵉs lä hăpstEndEq lāxa ᵉwapasa L!Emaᵉisē.
Wä, g·îlᵉmēsē ᵉwīᵉlâwē q!Ek·!Elsäs laē xwēlaqaEm la q!Elxwālaq
qaᵉs lä laēL lāxēs g·ōkwē. Wä, hëx·ᵉidaᵉmēsē qEx·sEmts lāxa k·!îm-
yaxla qa hamElxsEmayēsēq lāxēs âlaēnaᵉyē łEk!ŭtālēda dEnEmē
40 qa k·!ēsēs yîmxsēda k·!îmyaxla qō lāł k·!îpts!âlayoLa x·īx·EXSE-
māla t!ēsEm lāq qaxs q!ŭnālaē yîmxsēda k·!îmyaxläxs q!Emq!Em-
dzaakwēlaē qEx·sEmdēda t!Eqwēläxa t!EXᵘsōsē. Wä, g·îlᵉmēsē
gwāła bEgwānEmaxs laē âEm nEqEmg·îłtEwēx gwēg·ilasasa lā laqō-
līła qaēda LEx·sEmē, LEᵉwa t!ēsEmaxs laē ts!āts!Elq!waSEᵉwa. Wä,
45 g·îlᵉmēsē la ᵉnāxwa ᵉmēᵉmEnłtsEmx·ᵉīdēda t!ēsEmaxs laē ăxᵉētsEᵉwēda

arē all red-hot, | two men take two long pairs of tongs, which they | use as 46
walking-sticks, and go out of the house in which the cinquefoil-roots are being cooked. | They are going to invite the tribe to come and eat cinquefoil-roots. They go into | each house and stand inside the door. ‖ As soon as they have gone all through the village, they go back and call 50
again. | When they come back to the house in which the roots are being cooked, | they spread mats for the guests to sit down on. After | they have done so, the guests come in; and when they are in, | the two men take the square box and put it ‖ down by the side of the fire in the 55
middle of the house. Another man takes | two large buckets and goes to draw | fresh water; and when the one who went to draw water comes back, | another man takes the frame out of | the bottom of the box and puts it up against the side of the box, ‖ behind it, away from 60
the fire in the middle of the house. When | this has been done, each takes a bucket, and, | standing at each end of the square box, carrying in the hand | the fire-tongs and the bucket, they put it down at the | left-hand side. Then they take off ‖ the burning fire and put 65
it down at each end of the fireplace. When it has all been taken off, | they put the ends of the tongs into the | buckets which contain the water, | and keep them in this way until the ends are wet. | That is

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małts!aqē g·îlsg·îlt!a k·!ēk·!EPLālaa yîsa ma$^{\varepsilon}$lōkwē bēbEgwānEm 46
qa$^{\varepsilon}$s sēk·!aganowaxs laē hōqŭwElsa lāxa t!Eqwēlats!ē g·ōkwa. Wä, laEm lāł L$\bar{e}^{\varepsilon}$lālałxēs g·ōkŭlōtē qa g·āxēs t!Ext!aqwa lāxēs q!wāł-xoēnē$^{\varepsilon}$mē la ḶaḶaxstōlts!ax t!ēt!Ex·îläs g·ig·ōkwasēs g·ōkŭlōtē. Wä, g·îl$^{\varepsilon}$mēsē lābElsaxa g·ōx̣^{u}dEmsaxs g·āxaē aēdaaqa ētsē$^{\varepsilon}$sta$^{\varepsilon}$na- 50
kŭla. Wä, g·îl$^{\varepsilon}$mēsē laēL lāxa t!Eqwēlats!ē g·ōkwa laē ha$^{\varepsilon}$nākwēla LEp!ālīłElaxa k!wälasa t!Ext!aq^{u}Laxa t!Ex^{u}sōsē. Wä, g·îl$^{\varepsilon}$mēsē gwāłExs laē hōgwīLElēda L$\bar{e}^{\varepsilon}$lānEmē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laēLExs laē hëx·$^{\varepsilon}$ida$^{\varepsilon}$ma ma$^{\varepsilon}$lōkwē bēbEgwānEm ăx$^{\varepsilon}$ēdxa k·!îmyaxḶa qa$^{\varepsilon}$s hă$^{\varepsilon}$nō-lisēs lāxa laqwawalīłasa t!Eqwēlats!ē g·ōkwa. Wä, lä ăx$^{\varepsilon}$ēdēda 55
$^{\varepsilon}$nEmōkwē bEgwānEmxa małtsEmē ăwâ naEngats!ē qa$^{\varepsilon}$s lä tsēx·$^{\varepsilon}$ī-dEx ālta $^{\varepsilon}$wāpa. Wä, g·îl$^{\varepsilon}$mēsē g·āxa tsäx·daxa $^{\varepsilon}$wāpaxs laēda $^{\varepsilon}$nEmōkwē bEgwānEm ăxwŭłts!ōdxa k·!ītk·!Edēsē paq!ExḶēxa k·!îmyaxḶa qa$^{\varepsilon}$s tsāgEnōlilēs lāxa k·!îmyaxḶa lāx āLanâlīłasa k·!îmyaxḶa lāxa laqwawalīłasa t!Eqwēlats!ē g·ōkwa. Wä, g·îl$^{\varepsilon}$mēsē 60
gwāłExs laē ăx$^{\varepsilon}$ēdxa $^{\varepsilon}$nāł$^{\varepsilon}$nEmsgEmē naEngats!ē lāxēs ma$^{\varepsilon}$lōk!wēna$^{\varepsilon}$ya bēbEgwānEmē lā ḶaxḶEwīł lāx $^{\varepsilon}$wāx·sanâlīłasa k·!îmyaxḶa dedālaxa $^{\varepsilon}$nał$^{\varepsilon}$nEmts!aqē k!îpLālaa. Wä, hë$^{\varepsilon}$misē hăng·alīłasa naEngats!ēs gēgEmxagawalīłē. Wä, la hëEm g·îl ăx$^{\varepsilon}$ētsō$^{\varepsilon}$sēxs laē $^{\varepsilon}$wax·sē$^{\varepsilon}$stEndxa gŭlta qa läs ăxēł lāx $^{\varepsilon}$wax·sbalīłasa lEgwīłē. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wīlx·- 65
saxs laē $^{\varepsilon}$nEmāx·$^{\varepsilon}$īd$^{\varepsilon}$ma k!ēk·!îpElg·îsē bēbEgwānEm L!EnxstEnts ōba$^{\varepsilon}$yasēs k·!ēk·!îpLālaa lāxa naEngats!ē lāxēs $^{\varepsilon}$wī$^{\varepsilon}$wābEts!âlaē-nā$^{\varepsilon}$yaxa $^{\varepsilon}$wāpē. Wä, âx·sä$^{\varepsilon}$mēsē hë gwaēłē qā LEx$^{\varepsilon}$ēdēs ōba$^{\varepsilon}$yas. Wä, hë$^{\varepsilon}$mis la ăx$^{\varepsilon}$ēdaatsa bEgwānEmaxa hēłag·itē dEnsEn dEnEma

70 the time when the man takes a fairly stout cedar-bark rope ‖ and winds it around the square box so that it may not burst open when | they put the red-hot stones into it. Generally | the rope is put around the square box before the guests come in. | When this has been done, the two men who are to pick up the red-hot stones | take the tongs out 75 of the water and pick up the red-hot ‖ stones and put them into the square box; | and when the end of the tongs begins to burn, they | push them at once into the water; and when the ends are wet again, | they pick up more red-hot stones. During this time | the wife of the host who is to give a feast of cinquefoil-roots takes a new, smooth mat 80 and ‖ spreads it out behind the box in which the cinquefoil-roots are to be cooked. She takes | one of the cinquefoil-baskets, unties the top, | and takes out the roots, which she throws on the mat. | She pulls them apart so that they lie loosely on the mat. She does this 85 with | four cinquefoil-baskets. When the roots are all ‖ piled up loosely, she takes one of the baskets of long roots | and a new mat, which she spreads out. | She unties the top and takes them out very carefully, | puts them on the mat, | and pulls them apart carefully, 90 because she does not want them to break, for they are all long. ‖ As soon as they have been pulled apart, she takes the dry fern-leaves and | puts them down on the floor of the house near by. She takes old mats | and puts them down next to the square box. | After this

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70 qa^{e}s qEX·sē^{e}stEndēs lāxa k·!îmyaxḷa qa k·!ēsēLEs yîmxsāł ^{e}wī^{e}lał k·!îpts!ōyoLa x·īx·EXsEmāla t!ēsEm lāq. Wä, la q!ŭnāla gEyōł qEX·sEmtsE^{e}wa k·!îmyaxḷäxs k·!ēs^{e}maē hōgwīLa Lē^{e}lānEmē. Wä, g·îl^{e}mēsē gwāłExs laēda ma^{e}lōkwē k·!ēk·!EpElg·îs bēbEgwānEm ăxwŭstEndEx ōba^{e}yasēs k·!ēk·!îpLālaa qa^{e}s k·!îp!īdēs lāxa x·īx·EX-75 sEmāla t!ēsEma qa^{e}s lä k·!îpts!âlas lāxa t!Eqwē^{e}lats!ē k·!îmyaxḷa. Wä, g·îlnaẋwa^{e}mēsē x·īx^{e}ēdē ōba^{e}yas k·!îpLālaasēxs laē hëx·^{e}idaEm L!EnxstEnts ōba^{e}ya lāxa ^{e}wāpē. Wä, g·îl^{e}mēsē k!ŭnx^{e}ēdē ōba^{e}ya-sēxs laē ēt!ēd k·!îp!ēts lāxa x·īx·EXsEmala t!ēsEma laaḷasa gEnE-masa t!Eqwēlaxa t!Ex^{u}sōsē ăx^{e}ēdxa ëg·îdzowē Eldzō łē^{e}wa^{e}ya qa^{e}s 80 LEp!ālilēs lāx ālanâlīłasa t!Eqwēlats!ē k!îmyaxḷa. Wä, lä ăx^{e}ēdxa ^{e}nEmsgEmē t!Egwats!ē L!ābata qa^{e}s qwēłEyîndēx t!Emāk·îya^{e}yas. Wä, lä bElx^{e}ŭłts!ōdEq qa^{e}s lä bElxEdzōts lāxa LEbēłē łē^{e}wa^{e}ya. Wä, lä bēł^{e}ēdEq qa hasdēẋwałēs. Wä, ^{e}nāẋwaEm hë gwēx·^{e}īdqēxs mōsgEmaēda t!ēt!Egwats!ē L!āL!Ebata. Wä, g·îl^{e}mēsē ^{e}wī^{e}la la 85 bēlkwaxs laē ăx^{e}ēdaxaaxa ^{e}nEmsgEmē Lāxabats!ē L!ābata. Wä, hë^{e}misa Eldzō^{e}maxat! łē^{e}wa^{e}ya. Wä, lä LEp!ālilasa łē^{e}wa^{e}yē. Wä, laxaē qwēłEyîndEx t!Emāk·îya^{e}yas. Wä, laxaē aëk·ilaxs laē bEl-x^{e}ŭłts!ōdEq qa^{e}s lä bElxEdzōts lāxa łē^{e}wa^{e}yē. Wä, laxaē aëk·ilaxs laē bēł^{e}ēdEq qaxs gwaq!Ełaaq aEłts!āla qa sEnālēs lāxēs ăwâsgE-90 masē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la la bēlkwaxs laē ăx^{e}ēdxa gEmsē qa^{e}s g·āxē łEx^{e}ālīłas laxa nEẋwāła lāq. Wä, laxaē ăx^{e}ēdxa k·!āk·!ek·!o-banē qa g·āxēs āxēł lāx māg·înwalīłasa t!Eqwēlats!ē k·!îmyaxḷa. Wä,

has been done, the two men who have picked up the red-hot stones throw the | dry fern-leaves on the red-hot stones; and ‖ after they 95 have done so, they take the frame and place it on top of the fern-leaves. | They take the short cinquefoil-roots and place them in the square box, | then they put the frame into the box; and when | all the short cinquefoil-roots are in, the woman gives four pieces of split | cedar-bark to the man, and he places them over the ‖ short cinquefoil- 100 roots. Then he takes up the long cinquefoil-roots and throws them on top of the | short roots, and the four pieces of split bark are a mark between the short | and the long roots. As soon as the long roots have all been put in, | the woman takes old mats and spreads them | next to the square box. When they are all ‖ ready, the two 5 men take each one of the | buckets, each standing on one side of the square box, | and they pour the water over the long cinquefoil-roots. | When the water has all been poured out of the buckets, they take hold of | the old mats at each corner and throw them over the box in which the roots are steaming; ‖ and they only stop when many | old 10 mats have been put on as a cover, so that the steam can not come through. | After they have covered it, the woman goes into a room | in the corner of her house where the dishes are generally kept, | and

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g·îlᵉmēsē gwāła laēda maᵉlōkwē k·!ēk·!îpEIg·îs bēbEgwānEm ăxᵉēdxa 93 gEmsē qaᵉs łEXEyîmdālēs lāxa x·īx·EXSEmāla t!ēsEma. Wä, g·îl-ᵉmēsē gwāłEXs laē ăxᵉēdxa k·!îtk·!îdēsē qaᵉs pāqEyîndēs lāxa gEmsē. 95 Wä, lä bEIxᵉīdxa t!EXᵘsōsē qaᵉs läxat! bEIxts!âlas lāxa k·!îmyax-ḷa. Wä, laEm bEIxEdzōdalas lāxa k·!îtk·!Edēsē. Wä, g·îlᵉmēsē ᵉwīlts!âwēda t!EXᵘsōsaxs laēda ts!Edāqē ts!âsa mōts!aqē dzEXEkᵘ dEnas lāxa bEgwānEmē. Wä, k·ātEyîndālas lāx ōkwaᵉyaᵉyasa t!EXᵘsōsē. Wä, lä bEIxEIłaxa LaxabâlisE qaᵉs lä bEIxEyîndēs lāxa 100 t!EXᵘsōsē. Wä, laEm ăwŭlgawaᵉya mōts!aqē dEnatsa t!EXᵘsōsē ḷEᵉwa LaxabâlisE. Wä, g·îlᵉmēsē ᵉwīᵉla la bEIxaᵉyaᵉya LaxabâlisaXs laēda ts!Edāqē ăxᵉēdxa k·!āk·!ak·!obana qaᵉs lä LEp!ālIłEIas lāxa mag·înwalīłasa t!Eqwēlats!ē k·!îmyaxḷa. Wä, g·îlᵉmēsē ᵉwīᵉla la gwālīłaxs laēda maᵉlōkwē bēbEgwānEm k.!ōqŭlīłaxa ᵉnāłᵉnEmsgEmē 5 nēnagats!ä qaᵉs lä ḷaxᵉwalīł lāx ᵉwax·sanâlīłasa t!Eqwēlats!ē k·!îm-yaxḷäxs laē tsādzELEyîntsa ᵉwāpē lāxa ōkŭyaᵉyasa LāxabâlisE. Wä, g·îlᵉmēsē ᵉwīlg·îłts!âwēda ᵉwāpē lāxa nēnāgats!äxs laē dādEnxEndxa k·!āk·!Ek·!obanē qaᵉs nasEyîndēs lāx ōkwayaᵉyasa lā k·!āłE-yāla LaxabâlisA. Wä, âłᵉmēsē gwāł nasaqēxs laē ᵉwīᵉlēda q!ēnEmē 10 k·!āk·!Ek·!obanē nāsᵉīdayoq qa k·!ēsēs k·Eᵉxᵘsâlēda k·!ałEla lāq. Wä, g·îlᵉmēsē gwāł nāsaqēxs laēda ts!Edāqē lats!âlīł lāxa ots!âlīłē lāx onēgwīłasēs g·ōkwē qaxs hëᵉmaē q!ŭnāla k·ax·k·aēlatsa łōEl-q!wē qaᵉs lä k·ołts!âlīłElaq. Wä, läda ᵉnEmōkwē bEgwānEm

15 she passes them out. One of the men ‖ takes the dishes from her, and puts them down at the | left-hand side of the door of the house. Then the | other man counts how many dishes there will be, for there will | be one dish for each group of six guests. | As soon as he has 20 counted them, he names the number of dishes required; ‖ that is, the number of dishes that the woman passes out of the room. | As soon as all the dishes are out of the room, the woman | takes one kelp bottle of oil for every two dishes; and when | the oil-bottles and dishes have all been taken out, one of the | men takes the fire- 25 tongs and with them strikes the mat covering of the ‖ long cinquefoil-roots. If the cover sinks down, the roots are done. If it does | not stay down but jumps back, they are not done yet. (If they are done,) he takes off | the mat covering, and a new mat is spread out. | The two men take hold on each end of the strips | of cedar-bark that mark the level between the short and the long roots. They take them 30 all up and put them down ‖ on the new mat that had been spread out. After (the men) have done this, they | take their fire-tongs and push them in. When the legs of the tongs spread open, | they press them together, and they lift out the short roots, and | they put them on another new mat that has been spread out; | and they only stop 35 taking out the roots when they are all out of the ‖ box. Then the two men put down their | fire-tongs and sit down on each side of the

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15 k·ak·alaxa łōElq!wē lāxa ts!Edāqē qa^{e}s lä k·ag·alīłElaq lāxa ǫEmxotstâlīłasa t!Ex·îläsa t!Eqwē^{e}lats!ē g·ōkwa. Wä, lāḷēda ^{e}nEmōkwē bEgwānEm gElpax ^{e}wāxēxLaasas łōElq!wēda k!wēłē lāx q!ēq!aL!alasE^{e}wa ^{e}nāł^{e}nEmēxLa łōElq!wäsa bēbEgwānEmē. Wä, g·îl^{e}mēsē ǫwāła gElpäxs laē ḷēx^{e}ēdEx ^{e}wāx^{e}ēxLaasLasa łōElq!wē. 20 Wä, hë^{e}mis ^{e}wāx^{e}ēxLēda łōElq!wa k·ōłt!alēlEmsa ts!Edāqē. Wä, g·îl^{e}mēsē ^{e}wī^{e}lōlt!alīłēda łōElq!wäxs laē ăx^{e}ēdaxaēda ts!Edāqaxa ^{e}nał-^{e}nEmē ^{e}wā^{e}wadē L!ē^{e}na qaēda maēmałExLa łōElq!wa. Wä, g·îl^{e}mēsē ^{e}wī^{e}lōłt!alīłēda ^{e}watts!âla L!ē^{e}na ḷE^{e}wa łōElq!wäxs laēda ^{e}nEmōkwē bEgwānEm ăx^{e}ēdxa k·!îpLālaa qa^{e}s kwēxsEmdēs lāxa nayEmasa 25 Laxabâlisē. Wä, g·îl^{e}mēsē x̣ŭtayax·^{e}īdExs laē L!ōpa. Wā, g·îl^{e}mēsē k·!ēs x̣ŭta^{e}yax·^{e}īdExs laē k·!îlx·a. Wä, lä hëx·^{e}idaEm lēt!etsE^{e}wē nasEya^{e}yas. Wä, laxaē LEp!ālilEma Eldzōwē łē^{e}wa^{e}ya. Wä, â^{e}misa ma^{e}lōkwē bēbEgwānEm dādEbEndEx ^{e}wāx·sba^{e}yasa ăwŭlgawa^{e}yē dEnasa ḷE^{e}wa t!Ex^{u}sōsē qa^{e}s wēg·îLElōdēq qa^{e}s lä bElxE- 30 dzōts lāxa LEbēłē Eldzo łē^{e}wa^{e}ya. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs k·!ēk·!îpLālaa qa^{e}s L!Enq!Eqēsēxs laē ăqāłē ^{e}wax·sanōdzEx-sta^{e}yasa k·!îpLālaäxs laē k·!îp!ēts lāxa ts!Elqwa t!Ex^{u}sōsa qa^{e}s lä k·!EbEdzōts lāxa ōgŭ^{e}la^{e}maxat! LEbēł Eldzo łē^{e}wa^{e}ya. Wä, āł^{e}mēsē gwāł k·!îpwŭłts!âlaqēxs laē ^{e}wī^{e}lōłts!âwēda t!Ex^{u}sōsē lāxa 35 k·!îmyaxḷa. Wä, lax·da^{e}xwa ma^{e}lōkwē bēbEgwānEm g·ig·alīłaxēs k·!ēk·!îpLālaa qa^{e}s k!ŭdzEnolīłēx ^{e}wāx·sanâ^{e}yasa t!Ex^{u}sōsaxs laē

short roots which are | on the new mat. Then they shake the steam 37
out of them, | taking up with both hands the short roots, and shaking
them while they are | holding them up. Then the short roots fall
down one by one, falling back ‖ on the others; and before the two 40
men have done so a long time | the steam has all gone out. The
woman does the same with the long roots; | and when she has done
so, she takes the dishes and | puts the long cinquefoil-roots into them,
and the two men | put the short cinquefoil-roots into the dishes.
When they have done so, they ‖ take the oil-bottles and pour the oil 45
into the dishes containing the long roots | and the short roots; and
they measure so that the | oil of one bottle is put into two dishes.
After they have done so, they place | the dishes of long roots before
the chiefs, one dish for | each six of them; and when the chiefs have
received theirs, ‖ they put one dish before six of the common people. | 50
When they have been put down, the | chiefs tuck up the sleeves of
their shirts, | and after doing so they begin to eat. They take the |
long roots with the right hand, fold them up with the thumb, ‖ and, 55
when they have been made into a ball, they put them into the |
mouth. They all do it in this way; and the common people | eat
the short roots in the same way as the long roots are eaten. | After
they have had enough, those who have eaten the long roots and |
those who have eaten the short roots take in their hands what is left

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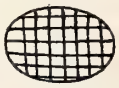
bELXEdzâlīłxa ELdzowē łēᶜwaᶜya. Wä, dōxᶜmē k·!āłōdEX k·!ałELas. 37
Wä, laEm dāx·ᶜītsēs ᶜwāx·sōłts!ānaᶜyē lāxa t!EXᵘsōsē qaᶜs k·!īłELēs laē
dzōxwāłas. Wä, hëᶜmis la ts!āłts!anEmk·îlatsa t!EXᵘsōsaxs laē tēq!E-
laxes waōkwē. Wä, k·!ēts!Emēsē gēg·îlīła maᶜlōkwē bēbEgwanEmxs 40
laē gwāł k·!āłEla.· Wä, lāla hëᶜma ts!Edāqē hë gwēg·ilaxa Laxabâ-
lisē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdēda ts!Edāqaxa łōElq!wē qaᶜs
bēłts!âlēsā Laxabâlisē lāq. Wä, lēda maᶜlōkwē bēbEgwānEm bēł-
ts!âlasa t!EXᵘsōsē lāxa łōElq!wē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē ăxᶜētsE-
ᶜwēda ᶜwatts!âla L!ēᶜna qaᶜs k!ŭngELEyîndālēxa Laxapts!âla łōElq!wa 45
LEᶜwa t!EXᵘts!âla łōElq!wa. Wä, laEm mEnēkwa ᶜnEmē ᶜwāᶜwadē
L!ēᶜna lāxa māłExLa łōElq!wa. Wä, g·îlᶜmēsē gwāłExs laē k·ax·-
dzamōlīłasa Laxapts!âla łōElq!wa lāxa g·īg·îgEmaᶜyē lāxēs q!ēq!a-
lalaēnaᶜyaxa ᶜnāłᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē ᶜwīlxtowa g·īg·î-
gămaᶜyaxs laē k·ax·ᶜītsEᶜwa bEgŭłīdaᶜyē; laEmxaē q!ēq!aL!alaxa 50
ᶜnāłᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłēda łōElq!wäxs laē
hëx·ᶜidaᶜma g·īg·îgămaᶜyē L!ēp!ExᶜīdEX ōbałts!ānaᶜyasēs q!ēq!ESE-
naᶜyē. Wä, g·îlᶜmēsē gwāłExs laē dāxa, wä, laᶜmē dāsgEmdxa
Lāxabâlisē yîsēs hëłk·!ōts!ānaᶜyē. Wä, lä k·!ōk·!oxsEmasēs qōma
lāq. Wä, g·îlᶜmēsē lōxsEma Lāxabâlisaxs laē tsōq!ŭsas lāxēs 55
sEmsē. Wä, lä ᶜnāxwaEm hë gwēg·ila LEᶜwa bEgŭłīdaᶜyaxs laē
t!EXᵘt!akᵘxa t!EXᵘsōsē gwēg·ilasasa LElāxapg·äxa Lāxabâlisē. Wä,
g·îlᶜmēsē pōłᶜīdExs laē ᶜwīᶜlaᶜma LElāxapg·äxa Lāxabâlisē LEᶜwa
t!Ext!akwaxa t!EXᵘsōsē tExsEmdxēs ănēx·sâᶜyē qaᶜs lä mōtElaq

over and take it home || to their wives. Then they drink water in their houses. | That is all about this. The long and the | short cinquefoil-roots are given at great feasts to many tribes, for | they are counted when chiefs count their feasts in rivalry. |

(2) There is another way of cooking short and || long cinquefoil-roots—when they are boiled for a married couple and their children, | and when they invite their brothers or sisters. First, | the woman goes to get her | small kettle for cooking long and short cinquefoil-roots, for there is only one way of cooking them. She | washes out the small kettle; and when it is clean, she takes split || cedar-wood and measures the size of the bottom of the kettle with the | split cedar-wood. She breaks the sticks and places them in the bottom, | six at the bottom of the small kettle, and she places the same number crosswise over | those six which she first put in. After | she has put them in, they are in this way  in the bottom of the small kettle. || After she has crossed the sticks in the bottom of the small kettle, | she takes her basket containing the long cinquefoil-roots, unties it, | takes a small dish and pours some water into it until it is half full. | She takes the long roots out of the basket and | puts them into the water in the small dish, and she || washes them. After she has done so, she

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qaēs g̣ᴇg̣ᴇnᴇmē. Wä, āłᵉmēsē nāxᵉīdxa ᵉwāpē lāxēs g·ig·ōkwē. Wä, laᴇm g̣wāł lāxēq. Wä, laᴇm k!wēladzᴇma ʟāxabâlisē ʟᴇᵉwa t!ᴇxᵘsōsē lāxa ᵉwālasē k!wēlasxa q!ēnᴇmē lēlqwălaʟaᵉya yîxs ʟ̣ayâasa g·īg·ᴇg̣ămaᵉyaxs ʟ̣ap!aasēs k!wēlats!ᴇts!aᵉyē.

(2) Wä, g·aᵉmēs ᵉṇᴇmx·ᵉidāła hăᵉmēx·silaēnēxa t!ᴇxᵘsōsē ʟ̣ᴇᵉwa ʟaxabâlisē, yîxs hănx·ʟᴇntsᴇᵉwaē qaēda hayasᴇk·âla ʟ̣ᴇᵉwis sāsᴇmē ʟ̣ōxs ʟēᵉlālayâᵉē lāxa ᵉnāłᵉnᴇmwᴇyōtē. Wä, hëᴇm g·îl ăxᵉētsōᵉsa ts!ᴇdāqaxs laē ăxᵉēdxēs ʟaxapēᵉlats!ēʟē haᵉnᴇma ʟ̣ōxs t!ᴇqwēᵉlats!ēʟa haᵉnᴇmē qaxs ᵉnᴇmaē gwäłaasas, yîxs laē aëk·!a ts!ox̣ŭg·îndxa haᵉnᴇmē. Wä, g·îlᵉmēsē ëg·îg·axs laē ăxᵉēdxa xōkwē k!waᵉxʟāwa. Wä, lä mᴇnsᵉīdᴇx ᵉwādzᴇq!ᴇxsdaasasa haᵉnᴇmē, yîsa xōkwē k!waᵉxʟāwa. Wä, lä k·ōk·oxsᴇndᴇq qaᵉs x̣ŭlxʟ̣ᴇndalēsa q!ᴇʟ!ᴇts!aqē lāx ōxʟ̣aᵉyasa haᵉnᴇmē. Wä, lāxaē g̣ēk·îyîndālasa hëmaxat! ᵉwaxēda g·îlx·dē x̣ŭlxʟ̣ᴇndālayosēda q!ᴇʟ!ᴇts!aqa. Wä, läg·a g̣wäłaxs laē g̣wāła k·!aat!ᴇxʟ̣aᵉyasa t!ᴇqwēᵉlats!ē haᵉnᴇma (*fig.*). Wä, g·îlᵉmēsē g̣wāła k·!aat!ᴇxʟ̣aᵉyasa t!ᴇqwēᵉlats!ē haᵉnᴇma laē ăxᵉēdxēs ʟāxabats!ē ʟ!ābata qaᵉs qwēłᴇyîndēx t!ᴇmak·îyaᵉyas. Wä, lä ăxᵉēdxa łālog̣ŭmē qaᵉs gŭxts!ōdēsa ᵉwāpē lāq qa nᴇg̣oyoxsdālēs. Wä, lä bᴇlxᵉŭłts!ōdxa ʟāxabâlisē lāxa lāxabats!ē ʟ!ābata qaᵉs bᴇlxstᴇndēs lāxa ᵉwābᴇts!âwasa łālog̣ŭmē. Wä, lä bēłᴇłtālaqēxs laē ts!ōx̣ᵉwīdᴇq. Wä, g·îlᵉmēsē g̣wāłᴇxs laē bᴇlxᵉŭstᴇndᴇq qaᵉs lä bēl-

takes them out of the water and | puts them on the frame in the 81
bottom of the kettle for cooking the long roots. She only | stops
putting them into the small kettle when they are heaped up high.
She pours on very little | water, about half a cupful. | She takes a
piece of old mat and covers (the kettle) with it. ‖ Then she tucks it in 85
all round so that it is tight, and so that not much steam | can come
out when (the water) begins to boil. After she has done so, | she
puts it on the fire; and when it begins to boil, she takes her | fire-
tongs and strikes the mat covering. When it | stays down and does
not jump back, she takes it off the fire, removes ‖ the mat covering, 90
takes the small dish and puts it alongside of the | kettle. Then she
takes the fire-tongs and pushes them into the | cinquefoil-roots which
are now done, picks them out and puts them into the small dish. |
She only stops when they are all out of the kettle. Then she | takes
up the steaming long roots, holds them up, and shakes them, until ‖
the steam comes out. As soon as they stop steaming, she takes an | 95
oil-dish, pours oil into it, and, after doing so, she | puts the dish with
the long roots in front of those who are to eat it. | She places the oil-
dish on the outer side of the small dish. | Then those who are to eat
the boiled roots begin to eat. ‖ They take hold of them with the right 200
hand, and | press the roots with the thumb so as to make a ball.

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dzōts lāxa k·!aat!EXḶaᶜyasa LāxapēᶜlatsIē haᶜnEma. Wä, āłᶜmēsē 81
gwāł bElxtsIâlaxa haᶜnEmaxs laē LIāk·Emāla. Wä, lä xaLIEXᶜ·īd
gŭqIEqasa wälaanāwisē Ḷōᶜ nEgoyâläda ᶜwāpē lāxa dēdag·aatsIē
kIwaᶜsta. Wä, lä ăxᶜēdxa k·Iāk·Iobanēdzesē qaᶜs nāsEmdēs lāq.
Wä, laEm dzōpax ewanâᶜyas qa ămxēs qa k·Iēsēs xenLela k·Iałtsâ- 85
lēda k·Iāłela lāq qō mEdElxᶜwīdELō. Wä, g·îlᶜmēsē gwāłExs laē
hănx·LEnts lāxa lEgwīłē. Wä, g·îlᶜmēsē mEdElxᶜwīdExs laē ăxᶜēdxēs
tsIēsLāla qaᶜs kwēxsEmdēxa nāsEyaᶜyē k·Iākobanä. Wä, g·îlᶜmēsē
x̣ŭtEyax·ᶜīdExs laē hēx·ᶜidaEm hănx·sEndEq lāxa lEgwīłē qaᶜs nāsō-
dēx nāsEyaᶜyas. Wä, lä ăxᶜēdxa łālogŭmē qaᶜs hăᶜnōlīłēs lāxa Laxa- 90
pēᶜlatsIē haᶜnEma. Wä, lä ăxᶜēdxa tsIēsLāla qaᶜs LIEnqIEqēs lāxa
lā LIōpa Laxabâlisaxs laē k·Iīpīēdeq qaᶜs lä k·Iīptsīōts lāxa łālo-
gŭmē. Wä, āłᶜmēsē gwāłExs laē ᶜwīlg·îłtsIâwa haᶜnEmē, wä, lä
dāx·ᶜīdxa k·Iāłela Laxabâlisa qaᶜs dzōx·ōstâlisēxs laē k·Iīłeläq qa
lawälēsa k·Iāłela laq. Wä, g·îlᶜmēsē gwāł k·Iāłelaxs laē ăxᶜēdxa 95
tsIebatsIē qaᶜs kIŭnxtsIōdēsa LIēᶜna lāq. Wä, g·îlᶜmēsē gwāłExs laē
k·agEmlīłasa lāxapts!âla łālogŭm lāxa LElaxapg·îLaxa Laxabâlisē.
Wä, lä k·āg·alīłtsa tsIebatsIē LIēᶜna lāx LIāsaxdzaᶜyasa łālogŭmē.
Wä, hēx·ᶜidaᶜmēsē dāxwēda lāxapēlag·iLaxa hănx·Laakwē Laxa-
bâlisa. Wä, lä dāx·ᶜītsēs hēłk·Iōts!ānaᶜyē lāxa lāxabâlisē qaᶜs 200
k·Iōxwisēs qoma lāq. Wä, g·îlᶜmēsē lōxsEmx·ᶜīdExs laē tsIepIēts

Then they dip (the ball) | into the oil and put it into the mouth. They keep on doing this | until they have had enough. Then they drink some | water after eating the boiled long roots. ‖

There are only two ways of cooking the long and short cinquefoil-roots. | Only this teaches the common people their low station, | when it is given in a feast, for the long roots are given to the chiefs and the | short ones (to the others), for only chiefs eat the long roots | and the common men eat the short roots. ‖ That is all about this.

Erythronium.—If the woman has many Erythronium plants, she takes a large dish | and puts it down at the place where she | always sits. With one hand she takes up the | flat-bottomed basket containing the roots and pours them into the large dish. ‖ Then she goes to get water in her bucket, and pours it into | the large dish containing the roots, and she moves them with her hands so that the | earth comes off. She washes them; and | after moving them with her hands, she washes out the flat-bottomed basket. | When it is clean, she takes the roots out of the water and ‖ puts them back into the small-meshed flat-bottomed basket. When | the roots have all been taken out of the washing-dish, she takes up the | washing-dish at each end and pours out the dirty water outside of | the house; and she brings it back again and puts it down | where it was before.

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lāxa LlēEna qaEs tslōqlŭsēs lāxēs sEmsē. Wä, âx·sämēsē hë gwēg·ilē. Wä, ālEmēsē gwāłExs laē pōłEida. Wä, laEm nāxEīdxa Ewāpaxs laē LElāxapg·Exa hănx·Laakwē Laxabâlisa.

Wä, mālēdałaEmē hăEmēx·silaēnaEyaxa Laxabâlisē ŢEEwa tlExUsōsē. Wä, laEm lēx·aEm qlâłEałElatsa bEgŭłīdaEyaxēs ăwâloxEŭnasaxs hămgEłīłaē ŢEEwa g·īg·îgămaEyē lāxa Laxapēlaxa Laxabâlisē ŢEEwa tlEqwēläxa tlExUsōsē, qaxs lēx·aEmaēda g·īg·îgămaEyē LElaxapg·îxa Laxabâlisē. Wä, lä tlExtlaqwa bEgwŭłīdaEyaxa tlExUsōsē. Wä, laEm gwāł lāxēq.

Erythronium.—Wä,[1] lä ăxEēdxa Ewālasē łōqlwaxs qlEyōLaēda tslEdāqaxa x·aasx·Entlē. Wä, g·āxē k·ag·alīłas lāxēs hēmEnāłaEmē klwaēlasa. Wä, lä k·lōqŭlīłaxa x·aasx·Entlaatslē tlołtloxUsEm LEqlExsd lExaEya qaEs lä qEpōsasa x·aasx·Entlē lāxa Ewālasē łōqlwa. Wä, lä tsēx·Eīdxa Ewāpē yîsēs nagatslē qaEs g·āxē gŭqlEqas lāxa x·aasx·Entltslâlēda Ewālasē łōqlwa. Wä, lä golg·Elgēq qa lawäyē dzēdzExsEmaEyas. Wä, laEm tslōxwaq lāxēs gwēg·ilasaq. Wä, g·îlEmēsē gwāł golg·Elgeqēxs laē tslōxUsEmdxa LEqlExsdē lExaEya. Wä, g·îlEmēsē ëx·tslâxs laē gōlostEndālaxa x·aasx·Entlē qaEs lä klatslâlas lāxa tlōłtloxUsEmē LEqlExsd lExaEya. Wä, g·îlEmēsē Ewi Elōstēda la tslōkU x·aasx·Entl lāxa tslâtsläq laē dādEbEndxa tslâtslē Ewālas łōqlwa qaEs lä gŭqōdxa nēqwa Ewāpa lāx llāsanâEyasēs g·ōkwē. Wä, g·āxē xwēlaqa k·aēLElaq qaEs lä k·āg·alīłas lāx g·îlx·dē k·aēlats. Wä, laxaē gŭxtslōtsa Ewāpē lāxa tslâtslē

[1] Continued from p. 198, line 22.

Then she pours some water into the ‖ large washing-dish, and takes up in one hand the basket containing the roots | and pours them into the dish. She leaves them there | until she is ready to cook them. She also changes the | water in which they have been washed for clean water, and leaves the roots in it. Then she builds up | the fire and goes down to the beach, ‖ carrying in her hands a basket for stones. She puts | stones into it; and when it is full, she carries it on her back and puts the stones on the | fire. She continues doing this if she has many roots. | When she has enough stones, she takes her steaming-box | and places it ready by the side of the fire. She draws fresh water ‖ in her bucket and pours it into the steaming-box. When | it is half full, she stops pouring in water. Then she goes | with her bucket to draw more water, and puts it down by the side of the steaming-box; | and after doing so, she takes her tongs and puts them down. | Now everything is ready. When the stones of the fire are red-hot, ‖ she takes the fire-tongs, and also the bucket with water | that stands by the side of the fire. She is going to dip the red-hot | stones in it, and she takes up the red-hot stones with the tongs. | She quickly dips them into the water in the bucket, until the | ashes that stick on them come off. She puts them into the water in the steaming-box, ‖ and she continues to do so. As soon as the water

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ᵉwālas łōq!wa. Wä, lä k·!ōqŭlīłxa x·aasx·ENt!aats!ē LEq!EXsd lExaᵉya qaᵉs gŭxstEndēs lāxa łōq!wa. Wä, âᵉmēs la hë gwēstalīła laē xwānałElax L!ōbasLas, yîxs lamaaḷał L!ayōdEq lāxa ëx·stowē ᵉwāpa yîx la ăxstālilatsa ts!ōkwē x·aasx·Ent!a. Wä, lä lEqwēlax·ᵉīdxēs lEgwīłē. Wä, lä lEnts!ēs lāxa L!Emaᵉisasēs g·ōkwē dāk·!ōtElaxa lExaᵉyē qaᵉs t!ägats!ēxa t!ēsEmē. Wä, lä t!äxts!âlasa t!ēsEmē lāq. Wä, lä qōt!axs laē ōxLōsdēsaq qaᵉs lä xEXᵘLālas lāxēs lEgwīłē. Wä, lä hanałExs q!ēnEmaēs´ q!ōłasōLē x·aasx·Ent!a. Wä, g·îlᵉmēsē hēłᵉē xEgwānEmas t!ēsEmaxs laē ăxᵉēdxēs q!ōlats!ē qa g·āxēs gwālīł hănōlisxa lEgwīłē. Wä, lä tsēx·ᵉīdxa ᵉwEᵉwāp!Emē yîsēs nāgats!ē qaᵉs lä gŭxts!âlasa ᵉwāpē lāxa q!ōlats!ē. Wä, g·îlᵉmēsē nEgōyoxsdālaxs laē gwāł gŭxts!âlaq. Wä, lāḷa laEm ēt!ēd tsēx·ᵉitsa nagats!ē lāxa ᵉwāpē qa hăᵉnēłēs q!ōts!âlīłtsEᵉwa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs k·!îpLālaa qa g·āxēs k·adēła. Wä, laᵉmē ᵉnāxwa gwāliła. Wä, g·îlᵉmēsē mēmEnłtsEmx·ᵉīdēda xEᵉxᵘLāla t!ēsEmxs laē ăxᵉēdxa k·!îpLālaa. Wä, hëᵉmesa ᵉwābEts!âlīlē nagats!ä qa läs haᵉnâlīsxa lEgwīłē. Wä, hëEm hăbasLEsēxa x·īx·EXsEmāla t!ēsEma. Wä, lä k·!îp!īdxa x·īx·EXsEmāla t!ēsema. Wä, lä hanaxᵉwīd hăpstEnts lāxa ᵉwābEts!âwasa nagats!ē qa lawälēsa gŭnaᵉyē k!ŭtsEmēq. Wä, lä k·!îpstEnts lāx ᵉwābEts!âwasa q!ōlats!ē. Wä, âx·säᵉmēsē hë gwēg·ilaq. Wä, g·îlᵉmēsē mEdElxᵉwīdēda q!ōla-

36 in the steaming-box begins to boil, | the woman takes the flat-bottomed basket, takes the | washed roots out of the dish, and puts them into the flat-bottomed basket. | As soon as all the roots are in the flat-bottomed basket, she | puts the basket with the roots into
40 the boiling ‖ water. After she has done so, she again takes up her tongs, | picks up red-hot stones, dips them into the | water in the bucket, and puts them in all around the sides of the | basket containing the roots. She does not put in really many | red-hot stones.
45 Then the water begins to boil; ‖ and it does not boil a very long time, before the | roots are boiled to pieces. Then the woman takes hold on each side of the | basket with roots, and she puts the basket into a large | dish. She pours out the water that was in the dish, and | lets the liquid drain off. For this purpose she puts (the roots) into the
50 large dish. ‖ Then she takes a small dish, puts it down, and also oil | and spoons; and when everything is ready, she takes up with one hand | the basket containing the roots and lifts it out of the large | dish. Then she pours the boiled roots into a | small dish, from which they are to be eaten. When the dish is full, she stops pouring them
55 in. She ‖ takes oil, and pours on much oil, and she only | stops pouring on oil when (what is in the dish) is a thick paste. Then she stirs it with a | spoon, and gives the spoons to those who are to eat |

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36 ts!äxs laē ăxᶜēdēda ts!Edāqaxa LEq!Exsdē lExaᶜya qaᶜs lä k·!âstalaxa ts!ōkwē x·aasx·Ent!a qaᶜs lä k·!ats!âlas lāxa LEq!Exsdē lExaᶜya. Wä, g·îlᶜmēsē ᶜwīᶜlōsa x·aasx·Ent!ē lāxa LEq!Exsdē lExaᶜya laē hănstEntsa x·aasx·Ent!Ets!âla LEq!Exsd lExaᶜya lāxa maEmdElqŭla
40 ᶜwāpa. Wä, g·îlᶜmēsē ǵwāłExs laē ēt!ēd ăxᶜēdxēs k·!īpLālaa qaᶜs ēt!ēdē k·!îp!ēdxa x·īx·ExsEmāla t!ēsEma qaᶜs hăpstEndēs lāxa ᶜwābEts!âwasa nagats!ē. Wä, k·!îpstalēs lāx ewanâᶜyasa x·aasx·Ent!Ets!âla LEq!Exsd lExaᶜyē. Wä, k·!ēst!a âlaEm q!ēnEmēda k·!îpstanâs x·īx·ExsEmāla t!ēsEmaxs laē âlax·ᶜīd maEmdElqŭlēda ᶜwāpē.
45 Wä, k·!ēst!a âlaEm gēg·îlił maEmdElaqŭlaxs laē xasᶜīdēda q!ōlkwē x·aasx·Ent!a. Wä, âᶜmēsē la k·!āk·!ōgwaanōdēda ts!Edāqaxa q!ōlkwē x·aasxEnt!Ets!âla LEq!Exsd lExaᶜya qaᶜs hănts!ōdēs lāxa ᶜwālasē łōq!wa, yîxs laē gŭqEwakwē q!ōts!âx·däq ᶜwāpa. Wä, laᶜmē x·āts!ax ᶜwâpagaᶜyas lāxēs la gwēts!âwas lāxa ᶜwālasē łōq!wa. Wä,
50 lä ăxᶜēdxa łālōgŭmē qaᶜs g·āxē k·āg·alīłas. Wä, hëᶜmisa L!ēᶜna ḶEᶜwa k·āk·Ets!Enaqē. Wä, g·îlᶜmēsē ᶜwīᶜla gwalīła laē k·!oxᶜwŭłts!ōdxa x·aasx·Ent!aats!ē LEq!Exsd lExaᶜya lāxa ᶜwālasē x·āts!aats!ē łoq!wa. Wä, lä qEpâsasa q!ōlkwē x·aasx·Ent!a lāxa x·aasx·Entg·aats!ē łalogŭma. Wä, g·îlᶜmēsē qōt!axs, laē gwāł gŭqa. Wä, lä
55 ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēsa q!ēnEmē L!ēᶜna lāq. Wä, ālᶜmēsē gwāł k!ŭnqasa L!ēᶜna lāqēxs laē ǵEnk·axs laē xwētElǵēsa k·āts!Enaqē lāq. Wä, laᶜmē ts!awanaēsasa k·ats!Enaqe lāxēs x·aasx·Entg·ōt-

the boiled roots. Then they begin to eat with | spoons, and they eat much oil with them, because the roots are bitter. || Therefore they 60 put much oil on, | so that they may not taste bitter. After they have eaten enough, | they drink a little water. This is the manner in which | in former times the Indians boiled the Erythronium-roots. They were | used by the Indians at feasts given to many tribes. That is all about the || one way of cooking them. | 65

Boiled Erythronium.—Now I will talk again | about the way they 1 are cooked at present, for at present the Erythronium-roots are boiled; | and they are kept by the woman who digs them and put | into baskets, and they are dried in the sun by those who gather many of them where they grow in || great quantity. First of all, the woman 5 takes a kettle and | washes it out with water. When it is clean, she takes the | basket with Erythronium-roots, unties the top, and takes off | the dry grass covering. She takes a dish and | puts it down where she is sitting. Then she puts the roots into it, || and she pours 10 on some water. As soon as the top of the roots is covered, | she stirs them with her hands so that the soil may come off; | and when the water in which they are being washed is dirty, she takes out the | roots and puts them into another dish which stands on the floor. | When they have all been taken out, she pours out the dirty water in the corner of the || house and she washes the dish. | When it is clean, she puts 15

LAXA q!ōlkwē x·aasx·ENT!a. Wä, lax·da^{e}xwē ^{e}yōs^{e}ītsa k·āk·ETS!E- 58 naqē lāq. Wā, laEM hëq!ek·!EDzēsēda L!ē^{e}na qaxs māłaēda x·aasx·ENT!äxs q!ōlkwaē. Wä, hë^{e}mis lāg·iłas q!ēqELAXA L!ē^{e}na 60 qa k·!ēsēs p!EGEła małp!aēna^{e}yas. Wä, g·îl^{e}mēsē pōł^{e}īDEXS laē xāL!EX·^{e}īd nāx^{e}īdxa hōlałē ^{e}wāpa. Wä, hëEM hă^{e}mēx·silaēnēsa g·îldZESē bāk!ŭmxa x·aasx·ENT!ē. Wä, la k!wēladZEMXA q!ēNEMē lēlqwälaLa^{e}ya yîsa g·îldZESē bāk!ŭma. Wä, laEM ǫwāł lāxa ^{e}NEM-x·^{e}idała hă^{e}mēx·silaēnēq. 65

Boiled Erythronium.—Wä, la^{e}mēsEN ēdzaqwał ǫwāgwēx·s^{e}ālał 1 lāqēxs hă^{e}mēx·silasE^{e}waasa ālē ^{e}nāla, yîxs hănx·LEndaaxa x·aasx·EN-t!ē qaxs axēlasō^{e}maēda ts!ōyanEmasa ts!EDāqē qa^{e}s lä ăxEMts!ō lāxa L!āL!Ebatē, yîxs ëx·^{e}maē x·îłasō^{e}sa q!EyaLaqēxs laē ts!ōsax q!ayasas. Wä, hë^{e}mis g·îl ăx^{e}ētso^{e}sa ts!EDāqēs hănx·Lanowē qa^{e}s 5 ts!oxŭg·îndēsa ^{e}wāpē lāq. Wä, g·îl^{e}mēsē ëg·îg·axs laē ax^{e}ēdxēs x·aasx·ENT!aats!ē L!ābata qa^{e}s qwēłEy·îndēq. Wä, lä, ăxōdEX ts!āk·îya^{e}yas łēłELXLō k·!ēt!Ema. Wä, lä ăx^{e}ēdxa łōq!wē qa^{e}s k·āg·aliłēs lāxēs k!waēlasē. Wä, lä k·!āts!ōtsa x·aasx·ENT!ē lāq. Wä, lä gŭq!EQasa ^{e}wāpē lāq. Wä, g·îl^{e}mēsē t!EPELē ōkŭya^{e}yasa 10 x·aasx·ENT!äxs laē g·ōlg·Elǫēsēs e^{e}eyasowē lāq qa lawäyēs dzēdZEX^{u}-sEma^{e}yas. Wä, g·îl^{e}mēsē nēx^{e}widēda ts!âsas ^{e}wāpa laē ǫolostEndxa x·aasx·ENT!ē qa^{e}s lä ǫolts!ōts lāxa ōgŭ^{e}la^{e}mē łōq!wa k·aēła. Wä, g·îl^{e}mēsē ^{e}wī^{e}lōsa laē qEPEWElsaxa nēqwa ^{e}wāpa lāx onâlasasēs g·ōkwē. Wä, lä, ts!ōxŭg·întsa ^{e}wāpē lāxa ts!âts!ē łōq!wa. Wä, 15

17 the roots back into it | and pours some more clean water on them. Then she stirs them again with her | hands, and again she changes the water that she poured on last. | Now the roots are white when they
20 have been washed. ‖ She pours some water into the kettle until it is half full. | Then she puts it on the fire; and when the water begins to boil, | she takes up the dish with the roots and | pours them into the boiling water in the kettle in which the roots are to be cooked. |
25 When they are all in, she lets them boil. ‖ She takes a cedar-stick and stirs them; and when | they have boiled to pieces, she takes the kettle off of the fire, for they are done. Then she | takes oil and pours much of it on the roots. She takes her | spoon and stirs (the roots) so that the oil | and the water and the boiled roots are all
30 mixed. After ‖ stirring them, she takes spoons and distributes them among | the guests who are to eat the boiled roots. She puts the | kettle in which they were boiled in front of the guests, and | they begin to eat with the spoons out of the kettle. After | eating, they
35 drink a little water. That is all about this. ‖ This kind of cooking is used for inviting many tribes. | — |

1 **Raw and Baked Erythronium (1).**—Some | women and men eat the roots raw when it is a hot day, for | the Erythronium-roots are cool

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16 g·îlᵉmēsē la ëg·îg·axs laē ẋwēlaqa golts!ōtsa x·aasx·Ent!ē lāq. Wä, laxaē gŭq!Eqasa ëx·stowē ᵉwāp lāq. Wä, laxaē golg·Elgēsēs eᵉeyasowē lāq. Wä, laᵉmē L!āyōdEq laxēq yîsa ālē gŭq!EgEms ᵉwāpa. Wä, laᵉmē lā ᵉmElᵉmElsgema x·aasx·Ent!äxs laē ts!ōkwa.
20 Wä, lä gŭxts!ōtsa ᵉwāpē lāxa hănx·Lanowē qa nEgoyoxsdalīsēxa ᵉwāpaxs laē hănx·LEnts lāxēs lEgwīlē. Wä, g·îlᵉmēsē mEdElx-ᵉwīdExs laē k·āg·îlīlxa łōq!wē la g·îts!Ewatsa x·āasx·Ent!ē qaᵉs lä gŭxstEnts lāxa la maEmdElqŭlaxa x·aasx·Ent!Eg·iᵉlats!ē hănx·Lanowa. Wä, g·îlᵉmēsē ᵉwīᵉlastaxs laē wax·dzâla maEmdElqŭla.
25 Wä, lä ăxᵉēdxa k!waᵉxLāwē qaᵉs xwētēs lāq. Wä, g·îlᵉmēsē xāsᵉī-dExs laē hănx·sᵉEndEq lāxēs lEgwīlē qaxs lEᵉmaē L!ōpa. Wä, lä ăxᵉēdxa L!ēᵉna qaᵉs k!ŭq!Eqēsa q!ēnEmē lāq. Wä, lä ăxᵉēdxēs k·ats!Enaqē qaᵉs xwēt!ēdēs lāq qa âlak·!alisē lElgowa L!ēᵉna ḶEᵉwa ᵉwāpalās ḶōᵉmA xāsa x·āasx·Ent!a. Wä, g·îlᵉmēsē gwāł
30 xwētaq laē ăxᵉēdxa k·āk·Ets!Enaqē qaᵉs ts!Ewanaēsēs lāxēs x·aas-x·Entg·ōtLaxa hănx·Laakwē x·aasx·Ent!a. Wä, âᵉmisē hănx·dza-mōlīłasa x·aasx·Entēᵉlats!ē hănx·Lanowa lāxa LēᵉlānEmē. Wä, lax·daᵉxwē ᵉyōsᵉwŭłts!âlaq lāxa hănx·Lanowē. Wä, g·îlᵉmēsē gwā-łExs laē xāL!Ex·ᵉīd nāxᵉīdxa ᵉwāpē. Wä, laEm gwāł lāxēq. Wä,
35 laEmxaē LēᵉlalayoxA q!ēnEmē lēlqwălaLaᵉya hë gwēkwē hăᵉmēx·si-laēnaᵉyaq.

1 **Raw and Baked Erythronium (1).**—Wä, laᵉmēsḶa k·!Elx·k·!ax·sōᵉsa waōkwē ts!ēdaqa ḶEᵉwa bēbEgwānEma, yîxs ts!Elqwaēda ᵉnāla qaxs

inside when they are eaten raw, and they have a | milky taste. That is the only time when it is thus eaten. That is all || about this.

(2). There is another way of preparing them, when they are baked in | hot ashes. The Erythronium-roots which are baked in ashes are not washed. | The woman takes her tongs and | digs a hole under the side-pieces of her fire. When || the hole is deep enough, she takes a handful of roots and puts them | into the hole. When they are nearly level with the top of the | hole, she takes her tongs and | covers them with ashes. She does not leave them there very long, before | she uncovers them with her tongs and takes them out. Then she puts them down by the side of the fire. || When all those that have been buried in the ashes have been taken out, she takes her oil-dish | and pours some oil into it, and places it in front of the one who is going to eat the | baked roots. She puts the baked | roots on a mat, from which they are to be eaten; and she spreads (the mat) | in front of the one who is to eat (the roots) and puts them on it. Then he takes the roots, || rubs off with his thumb the ashes that are sticking to them, and, | after doing so, he dips them into oil and puts them into his mouth. | He continues doing so while he is eating the baked | roots. After that, he drinks water; and | after drinking, he

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ᵉwŭdāqaēda x·aasx·Ent!äxs q!Emkwasᴇᵉwaaxs k·!Elx·aē. Wä, lä dzEmx̣ᵘp!a. Wä, laᵉmē lēx·aEm q!Emkwax·dEmq. Wä, laEm gwāł laxēq.

(2). Wä, g·aᵉmēs ᵉnEmx·ᵉidāła gwēg·ilasEq yîxs dzamēsasᴇᵉwaē lāxa ts!Elqwa gŭᵉnaᵉya. Wä, la k·!ēsḶał ts!ox̣wasᴇᵉwēda x·aasx·Ent!äxs dzamēdzEkwaē lāxa g̣ŭᵉnaᵉyē. Wä, hëᵉEm ăxᵉētsōᵉsēs ts!ēsLāla qaᵉs ᵉlap!alisēxa ăwabâᵉyasa k·ādEnwaᵉyasēs lEg̣wīłē. Wä, g·îlᵉmēsē wŭnqElē ᵉlāpaᵉyasēxs laē k·!ax·ᵉīd laxa x·aasx·Ent!ē qaᵉs k·!ats!ōdēs lāxēs ᵉlāpaᵉyē. Wä, g·îlᵉmēsē Elāq ᵉnEmāk·Eya ḶEᵉwa ēwanēqwasēs ᵉlāpaᵉya ōkŭyaᵉyasa x·aasx·Ent!äxs laē ăxᵉēdxēs ts!ēsLāla qaᵉs dzEmk·Eyîndēsa gŭᵉnaᵉyē lāq. Wä, k·!ēst!ē âlaEm g̣aēsExs laē lot!ēdEq yîsa ts!ēsLāla qaᵉs k·!āg·alīłElēq lāxa onâlisasa lEg̣wīłē. Wä, g·îlᵉmēsē ᵉwīᵉloqâlisa lāx dzamēdzasaq laē ăxᵉēdxēs ts!Ebats!ē qaᵉs k!ŭnts!ōdēsa L!ēᵉna lāq. Wä, lä k·āg·îmlīłas lāxēs x·aasx·Entg·ōtLaxa dzamēdzEkwē x·aasx·Ent!a. Wä, lä k·!ādzâtsa dzamēdzEkwē x·aasx·Ent! lāxa haᵉmādzowē lēᵉwaᵉya qaᵉs LEpdzamōlīłēs la k·!adzâyaats. Wä, lä dāx·ᵉīd lāxa x·aasx·Ent!ē qaᵉs dēwālēxa g̣ŭᵉnaᵉyē k!wēk!ŭtsEmēq yîsēs qōma. Wä, g·îlᵉmēsē g̣wāłExs laē ts!Ep!īts lāxa L!ēᵉna qaᵉs ts!ōq!ŭsēs lāxēs sEmsē. Wä, âx·säᵉmēsē hë g̣wēg·ilaxs laē x·aasx·Entg·Exa dzamēdzEkwē x·aasx·Ent!a. Wä, g·îlᵉmēsē g̣wāłExs laē nāxᵉīdxa ᵉwāpē. Wä, g·îlᵉmēsē g̣wāł nāqaxs laē hămṣgEmd lāxa ᵉwāpē qaᵉs hămx·ts!a-

takes a mouthful of water, squirts ‖ it into his hands, and washes them off. Now it is done. | This is not given at a feast to many tribes. |

Boiled Lupine-Roots.—The woman takes her | small kettle, washes it with fresh water, | and, when it is clean, she takes her small basket and | goes down to the beach of her house. She picks up some fresh ‖ medium-sized stones, puts them into her small basket, and, when | she thinks she has enough to put into the bottom of her small kettle, she carries | them up into the house, and she puts them down next to the | kettle in which the lupine is to be cooked. She takes some fresh stones | and puts them into the bottom of the small kettle; and when they are all in, ‖ she takes the lupine-root basket, unties the top, | and takes out the roots and | puts them on the stones in the bottom of the small kettle. | She continues doing so, and only stops when it is heaping full. | Then she takes some dead grass and covers it over, ‖ and tucks the grass in all around, so that the steam comes through it | when the water begins to boil. She takes a shell of a large horse-clam, | dips out water in it, and pours it over the dry grass cover. | She puts on four shells of water. | After doing so, she puts the kettle with the lupine-roots on the ‖ fire. The reason why she pours the water on is because she | wishes the roots to be wet, so that they may not get burned. Then it begins to boil, |

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nEndēs lāxēs eᶜeyasowē qaᶜs ts!Ents!Enx̣ᶜwīdē. Wä, lawēsḶa g̣wāł lāxēq. Wä, laEm k·!ēs k!wēladzEm lāxa lēlqwălaLaᶜyē.

Boiled Lupine-Roots (Hănx·Laakᵘ q!waᶜnē).—Wā, hëEm ăxᶜētsōᶜsa ts!Edāqēs haᶜnEmē qaᶜs ts!ox̣ŭg·îndēq yîsa ᶜwEᶜwāp!Emē. Wä, g·îlᶜmēse ëg·îg·axs laē ăxᶜēdxa lālaxamē qaᶜs lä dālaqēxs laē lEnts!ēs lāx L!Emaᶜisasēs g·ōkwē. Wä, lä xExᶜwīdxa āłExsEmē hăᶜyāłᶜa t!ēsEma qaᶜs xExᵘts!âlēs lāxa lālaxamē. Wä, g·îlᶜmēsē k·ōtaq lāEm hëłala lax xEq!ŭxḶaᶜyasēs haᶜnEmaxs laē k·!oxᶜwŭsdēsElaq qaᶜs lä k·!ōg̣wēLElaq lāxēs g·ōkwē, qaᶜs k·!ōg̣ŭnōliłēs lāxēs q!ŭnsēᶜlats!ēLē haᶜnEma. Wä, lä xExᶜwŭłts!ōdxa āłExsEmē t!ēsEma qaᶜs lä xEq!ŭxḶEndālas lāxa haᶜnEmē. Wä, g·îlᶜmēsē ᶜwīlts!âxs laē ăxᶜēdxēs q!ŭnyats!ē L!ābata qaᶜs qwēłEyîndēx t!Emāg·îmas. Wä, lä LExᶜwŭłts!âlaxa q!waᶜnē lāxa q!ŭnyats!ē L!ābata qaᶜs lä LExᶜŭyîndālēs lāx xEq!ŭxḶaᶜyēxa q!ŭnsēᶜlats!ēLē haᶜnEma. Wä, lä hanał LExᶜts!âlas. Wä, āłᶜmēsē g̣wāł LExᶜŭyîndalasēxs laē L!äk·Emāla. Wä, lä ăxᶜēdxa łēłElxLō k·!ēt!Ema qaᶜs ts!āk·Eyîndēs lāq. Wä, lä dzōpax ăwēᶜstäs qa k·!ēsēs âlaEm k·Ex̣ᵘsâlēda k·!āłEla laq qō mEdElxᶜwīdLō. Wä, lä ăxᶜēdxa xālaēsasa ᶜwālasē mEt!ānaᶜya qaᶜs tsēx·ᶜidēs lāxa ᶜwāpē qaᶜs gŭg̣ELEyîndēs lāxa ts!āk·Emaᶜyas. Wä, lä mEwēxLēda ᶜwāpē lāxa ᶜwālasē xālaētsōx mEt!ānaᶜyēx Wä, g·îlᶜmēsē g̣wāłExs laē hănx·LEnts lāxēs q!ŭnsēᶜlax·dEmaLē lEg̣wīła. Wä, hëEm lāg·iłas gŭqasa ᶜwapē lāxa ts!āk·Emaᶜyaxs ᶜnēk·aē qa k!ŭnqēs qa k·!ēsēs x·īxᶜēda. Wä, la mEdElxᶜwida.

and she lets it boil until the liquid is almost dried up. | They know 22
that the liquid has dried up when | the steam ceases to come through.
Then she takes the small kettle off the fire, ‖ and they are done. 25
She does not take off the cover immediately, | because she wishes the
roots to be steamed. When the steam stops | coming through, she
takes off the top covering, takes her small dish | and puts it down
close to her seat, where she has been cooking the roots. | She takes
the tongs, picks up the lupine-roots which are in the ‖ small kettle, 30
and she puts them into the small dish. | As soon as all the roots are
out of the kettle, | she takes her oil-dish and pours some oil into it. |
After doing so, she puts it into the small dish containing the lupine-
roots, and | places it in front of those who are to eat the boiled
roots. ‖ Then they take out the roots, one each, for | they are long 35
pieces; and they do not boil to pieces, although the roots in the
kettle have been boiling a long time, | for they always remain whole. |
They put the lupine-roots lengthwise into the dish, and | they dip
one end into the oil in the oil-dish, and they bite off ‖ the ends when 40
they are eating the lupine-roots. They continue doing so while |
they are eating; and after they have finished, they drink water.
Now | they do not get drunk and they do not get sleepy | after
eating lupine-roots. That is all about this. |

Wä, hëᵉmis wāwasEłł maEmdElqŭlaxs k·!ēsᵉmaē lEmẋᵉwīdē ᵉwapa- 22
läs. Wä, hëᵉmis ᵉmāᵉmałt!ēk·!ēsēxs laē lEmẋᵉwīdē ᵉwāpaläsēxs laē
gwāła k·!ałEla. Wä, hëx·ᵉidaᵉmēsē hănx·sEndxa q!ŭnsēᵉlats!ē
haᵉnEma. Wä, laEm L!ōpa lāxēq. Wä, lä k·!ēs hëx·ᵉida lāwEyō- 25
dEx t!āk·EmaᵉyAs qaxs ᵉnēk·aē qa kŭnyadłłēs. Wä, hët!a la gwāł
k·!āłElaxs laē lawEyōdEx t!āk·EmaᵉyAs. Wä, lä ăxᵉēdxēs łālogŭmē
qaᵉs g·āxē k·āg·alłłas lāxēs k!waēlasaxs q!ŭnsēlaxa q!waᵉnē. Wä,
lä ăxᵉēdxēs ts!ēsLāla qaᵉs k·!ĭp!ĭdēs lāxa q!waᵉnäxs LEXᵘts!âē lāxa
q!ŭnsēlats!ē haᵉnEma qaᵉs lä k·!ĭpts!âlas lāxa łālogŭmē. Wä, 30
g·îlᵉmēsē ᵉwīlg·îłts!âwēda q!waᵉnē lāxa q!ŭnsēᵉlats!ē haᵉnEmaxs laē
ăxᵉēdxēs ts!Ebats!ē qaᵉs k!ŭnxts!ōdēsa L!ēᵉna lāq. Wä, g·îlᵉmēsē
gwāłExs laē k·anēqwas lāxa q!ŭnsq!wayats!ēLē łalōgŭma. Wä, lä
k·agEmlłłas lāxēs q!ŭnsq!waswŭtLaxa hănx·Laakwē q!waᵉnē. Wä,
hëxᵉidaᵉmēsē dāx·ᵉīdEx·daᵉxᵘxa ᵉnāłᵉnEmts!aqē lāxa q!waᵉnē qaxs 35
g·îlsg·îlt!aē qaxs hewäxaē xāsᵉīdExs wāx·ᵉmaē la gēg·îlłł maEmdEl-
qŭlēda q!ŭnsēᵉlats!ē hănx·Lanowa, yîxs âx·säᵉmaē sEnālēs ōgwi-
daᵉyē. Wä, âᵉmēsē dōłts!ōyo lāxa q!ŭnsq!wayats!ē łālogŭma qaᵉs
L!Enxstanowē lāxa ts!Ebasts!âla L!ēᵉna. Wä, âᵉmēsē q!Eg·ēx·bē-
sōxs laē q!ŭnsq!wasᵉēda. Wä, âx·säᵉmēsē hë gwēg·ilaxs laē 40
q!ŭnsq!wasa. Wä, g·îlᵉmēsē gwāła laē nāxᵉīdxa ᵉwāpē. Wä, laEm
k·!eâs gwēg·ilats k·!ēs wŭnāłᵉīda. Wä, lāxaē k!ēs bEq!ułᵉīda yîxs
laē gwāł q!ŭnsq!wasa. Wā, laEm gwāł lāxēq.

1 **Steamed Lupine-Roots.**—They | build a fire in the same way, and the woman goes to get stones in the same way, as they do when | they build a fire for steaming the short cinquefoil-roots; and only this is different, that | she takes green grass and skunk-cabbage 5 leaves to place ‖ on the red-hot stones when they are placed in the steaming-box, | and that they put red-hot stones into the steaming-box. | When there are enough, the woman takes the green | grass and puts it on the red-hot stones; and when | there is a thick layer on them, she takes the skunk-cabbage leaves and places them flat on 10 the ‖ fresh grass; and when there are many layers of this, | she takes her digging-stick for digging clams and pokes holes | through the skunk-cabbage leaves. After making many | holes, she takes her basket with lupine-roots, unties the | top, and takes out the roots, 15 which she places ‖ on the skunk-cabbage leaves. When she thinks there are enough, | she takes a bucket with water and empties it over the roots. | When (the water) has all been poured out, she takes old mats and | covers up the box, so that the steam shall not come through. She leaves it that way for a long time. | Sometimes she 20 leaves it there until mid-day, if she began ‖ cooking in the morning. Then she takes off the cover, takes her | small dish and puts it down. She takes her tongs and takes out | the steamed lupine-roots, puts them into the | small dish from which the roots are to be eaten; and

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1 **Steamed Lupine-Roots** (ᶜnEg·Ekᵘ q!waᶜnē).—Wä, hëEmxaa gwēg·ilaxs laē lEqwēla ḷōxs laē xEᶜxᵘLEntsa t!ēsEmēs gwēg·ilasaxs laē lEqwīla qa ᶜnEg·asxa t!Exᵘsōsē. Wä, lēx·aᶜmē ōgŭqałayosēxs laē ăxᶜēdxa łEnłEnxExLō k·!et!Ema ḷEᶜwa k·!Ek·!aōk!wa qa ts!āk·!ēs 5 lāxa x·īx·ExsEmāla t!ēsEmxs laē k·!îpts!ōᶜyo lāxa q!ōᶜlats!ē. Wä, hëᶜmaaxs laē k·!îpts!âlayowa x·īx·ExsEmāla t!ēsEm lāxa q!ōᶜlats!ē. Wä, g·îlᶜmēsē hēłats!âxs laē ăxᶜēdēda ts!Edāqaxa łEnłEnxExLowē k·!ēt!Ema qaᶜs łExᶜalōdālēs lāxēs x·īx·ExsEmāla t!ēsEma. Wä, g·îlᶜmēsē wâk!waxs laē ăxᶜēdxa k·!Ek·!aōk!wa qaᶜs pāqŭyîndalēs lāxa 10 łEnłEnxExLowē k·!ēt!Ema. Wä, g·îlᶜEmxaāwisē q!ēx·dzEkwałaxs laē ăxᶜēdxēs k·!îlākwēxēs dzēg·ayâxa g·āweq!ānEmē qa ts!Eḳᶜwŭmx·sōlēs lāxa paxᵘts!â k·!Ek·!aōk!wa. Wä, g·îlᶜmēsē q!ēdzEqē ts!Eḳwaᶜyasēxs laē ăxᶜēdxēs q!ŭnyats!ēyē L!ābata qaᶜs qwēłEyîndēx t!Emak·Eyaᶜyas. Wä, lä LExᶜwŭłts!âlāxa q!waᶜnē qaᶜs lā LExŭts!ō- 15 dālas lāxa paxᵘts!â k·!Ek·!aōk!wa. Wä, g·îlᶜmēsē hēła lāx nâqaᶜyasēxs laē ăxᶜēdxa ᶜwābEts!âlīłē nagats!ä qaᶜs tsādzELEyîndēs lāq. Wä, g·îlᶜmēsē ᶜwīlg·îłts!âxs laē ăxᶜēdxa k·!āk·!Ek·!ōbanē qaᶜs nāsEyîndēs lāq qa k·!ēsēs k·Eḳᵘsâlē k·!āłEla lāq. Wä, la ḡāēl hë ḡwaēłē. Wä, lä ᶜnāłᶜnEmp!Ena nEqälag·ila hë gwaēłē, yîxs ḡag·aa- 20 lōdaaqēxa gaāla. Wä, lä nāsōdEx nāsEmaᶜyas. Wä, lä ăxᶜēdxēs łālogŭmē qaᶜs k·ag·alīłēs. Wä, lä ăxᶜēdxēs ts!ēsLāla qaᶜs k·!îp!īdēs lāxa ᶜnEg·Ekwē q!waᶜnä qaᶜs lä k·!Epts!âla lāxa q!ŭnsq!wayats!ēLē łalogŭma. Wä, g·îlᶜmēsē hēłats!âxs laē ăxᶜēdxēs ts!Ebats!ē qaᶜs

when enough are in it, she takes an oil-dish, | pours some oil into it, and, after doing so, she puts the oil-dish on the ‖ steamed roots and 25 puts it in front of those to whom she is going to give to eat. | Those who are eating the lupine-roots take them | and dip the ends into the oil, and | put the roots that have oil at the end into the mouth and bite them off and chew them. | As soon as they swallow the roots, they dip the end ‖ again into oil and put it into the mouth. They | 30 chew it, and those who eat the lupine-roots | take up another one, and do as they did | before when they began to eat the | roots. After eating, they drink much water. ‖ That is all about the lupine- 35 roots. |

Carrots (1).—(After the woman has gathered carrots,) she takes fire- 1 wood and builds up the fire. | After building the fire, she takes her small basket and goes | to get stones on the beach. She puts the stones | into her small basket, just enough so that she can carry them. ‖ Then she stops putting in stones and carries the basket on 5 her back | up the beach into the house, and she | puts it down by the side | of the fire. Then she takes out the stones and puts them on top of | the fire. When there are many carrots, there are also many | stones. When she has enough stones, she takes her ‖ large 10 basket, goes down to the beach, and at high-water mark picks up

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k!ŭnts!odēsa L!ē^{c}na lāq. Wä, lä gwāłEXS laē k·āk·Eyînts lāxa ^{c}nEg·Ekwē q!wa^{c}nä. Wä, lä k·ax·dzamolīłas lāxēs q!ŭnsēlag·iłaxa 25 q!wa^{c}nē. Wä, lä ^{c}nEmāx·^{c}īd dāx·^{c}īdēda q!ŭnsq!wasLaxa q!wa^{c}nē lāxa q!wa^{c}nē qa^{c}s L!EnxstEndē ōba^{c}yas lāxa L!ē^{c}na. Wä, lä L!EngēLas lāxēs sEmsēxa L!ē^{c}nabaläxs laē q!Ek·ōdEq qa^{c}s malēx-^{c}widēq. Wä, g·îl^{c}mēsē nEx^{c}wīdqēxs laē ēt!ēd L!EnxstEnts ōba^{c}yas lāxaaxa L!ē^{c}na qa^{c}s L!EngēLēs lāxēs sEmsē. Wä, laxaē malēx^{c}wi- 30 dEq. Wä, g·îl^{c}mēsē ^{c}wī^{c}la q!ŭnsq!was^{c}īdxa ^{c}nEmts!aqaxs laē ēt!ēd dāx·^{c}īdxa ^{c}nEmts!aqē g·îlt!a q!wa^{c}nä. Wä, âEmxaāwisē nāqEm-g·îltowi^{c}läaxēs g·îlx·dē gwa^{c}yilälasa yîxs lā g·îl q!ŭnsq!was^{c}īdxa q!wa^{c}nē. Wä, g·îl^{c}mēsē gwāła laē nāx^{c}īdxa q!ēnEmē ^{c}wāpa. Wä, lāwisLa gwāł lāxa q!wa^{c}nē. 35

Carrots (1).[1]—Wä, lä ăx^{c}ēdxa lEqwa qa^{c}s lEqwēlax·^{c}īdēxēs lEgwīłē. 1 Wä, g·îl^{c}mēsē gwāł lEqwēlaxs laē ăx^{c}ēdxēs lālaxamē qa^{c}s lä xEqwas t!ēsEma lāxa L!Ema^{c}isē. Wä, lä xEx^{u}ts!âlasa t!ēsEmē lāxēs xEgwats!e lālaxama. Wä, â^{c}misē gwa^{c}nāła qa^{c}s łōkwēsēxs laē gwāł xEx^{u}ts!âlasa t!ēsEmē laq. Wä, lä ōxLEx·^{c}īdEq qa^{c}s lä 5 ōxLōsdēsElaq qa^{c}s lä ōxLaēLElaq lāxēs g·ōkwē qa^{c}s lä ōxLEnōlisas lāxēs lEgwīłē. Wä, lä xEx^{c}wŭłts!âlaq qa^{c}s lä xE^{c}x^{u}Lālax·^{c}īdē lāxēs lEqwēla^{c}yē. Wä, g·îl^{c}mēsē q!ēnEmēda xEtxEt!axs laē q!ēnEm^{c}Em-xaēda t!ēsEmē. Wä, g·îl^{c}mēsē hēłala t!ēsEmasēxs laē ăx^{c}ēdxēs ^{c}wālasē lExa^{c}ya qa^{c}s lä lāxa L!Ema^{c}isē qa^{c}s lä łExaxa ts!āts!Es- 10

[1] This follows the description of the gathering of roots, p. 201, line 21.

11 dead eel-grass, | which she puts into her large eel-grass-carrying basket. | As soon as the large basket is full of | dry eel-grass, she carries it on her back up the beach | and into her house, and she puts
15 it down ‖ not far from the fire. Then she takes another | large basket and goes into the woods, looking for dry fern. | When she finds it, she picks it off and puts it into | the large basket. When it is full, she carries it on her back, and | she carries it out of the woods
20 home into her house. Then she ‖ puts it down close to the dead-eel-grass basket. | She takes her tongs and the small-meshed large basket, | and also old mats, and keeps them in readiness. | Then she takes her large bucket and goes to draw water. When | she comes
25 back, she takes a large dish, in which she intends ‖ to steam the carrots. Then she goes to get her basket with carrots, | and pours them out into the large | dish. She takes the bucket with water and pours (the water) | on the carrots in the large dish. She pats them
30 with her hands | until the soil and sand come off; and ‖ after she has done so, she takes the small-meshed basket and puts it down | close to the dish in which she washes the carrots. She takes out the | washed carrots and puts them into the flat-bottomed, small-meshed, large | basket. When it is full, the woman rises. | By this time the

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11 motē qaᵉs lä łExts!âlas lāxēs ts!ats!ayaats!ē ᵉwālas lExaᵉya lāxa ᵉyaxᵉmōtasa ᵉyExwa. Wä, g·îlᵉmēsē qōt!ēda ts!ātsayaats!äs ᵉwālas lExäxa lEmxwa ts!ātsEsmōtExs laē ōxLEx·ᵉīdEq qaᵉs lä ōxLōsdē-sElaq qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·aliłaq lāxa
15 k·!ēsē qwēsała lāxa lEgwīłē. Wä, lāxaē ăxᵉēdxa ōgŭᵉlaᵉmaxat! ᵉwālas lExaᵉya qaᵉs lä lāxa āL!ē. Wä, laEm ālāx gEmsa. Wä, g·îlᵉmēsē q!āqēxs laē k!ŭlx·ᵉīdEq qaᵉs lä k!ŭlts!âlas lāxa gEmdza-ts!ē ᵉwālas lExaᵉya. Wä, g·îlᵉmēsē qōt!axs lae ōxLEg·îlsaq qaᵉs lä ōxLōłt!ālaq, qaᵉs lä ōxLaēLElāq lāxēs g·ōkwē. Wä, lä ōxLE-
20 g·alīłaq lax hăᵉnēlasasa ts!āts!Esmōdats!ē ᵉwālas lExaᵉya. Wä, lä ăxᵉēdxēs k·!îpLālaa LEᵉwa t!ōłt!oxᵘsEmaᵉyadzEwāłē ᵉwālas lExaᵉya. Wä, hëᵉmisa k·!āk·!Ek·!obanē łēElᵉwaᵉya qa g·āxēs gwalīła. Wä, lä ăxᵉēdxēs ᵉwālasē nagats!ä qaᵉs lä tsäx ᵉwāpa. Wä, g·îlᵉmēsē g·āx aēdaaqaxs laē ăxᵉēdxa ᵉwālasē łōq!wa qaᵉs g·āxē k·āg·aliłas
25 lāxēs ᵉnEg·asLaxa xEtxEt!a. Wä, lä ăxᵉēdxēs xEdats!ē L!ābata qaᵉs gŭxᵉwŭłts!ōdēxa xEtxEt!a. Wä, laEm qEpâsas lāxa ᵉwālasē łōq!wa. Wä, lä ăxᵉēdxa ᵉwābEts!âla nagats!ä qaᵉs lä gŭq!Eqēs lāxa xEtxEt!ats!âla ᵉwālas łōq!wa. Wä, lä LEqElgēsēs eᵉeyasowē lāq qa lawäyēs dzēdzExᵉŭnaᵉyēs LEᵉwa ëg·isᵉEnaᵉyas. Wä, g·îlᵉmēsē
30 gwāłExs laē ăxᵉēdxa t!ōlt!oxᵘsEmē ᵉwālas lExaᵉya qaᵉs hăng·alīłēs lāx māk·axdzaᵉyasa ts!âts!âxa xEtxEt!a. Wä, lä łExᵉŭstalaxa ts!ōkwē xEtxEt!a qaᵉs lä łExts!âlas lāxa t!ōłt!oxᵘsEmē ᵉwālas LEq!Exsd lExaᵉya. Wä, g·îlᵉmēsē qōt!axs laē Laxᵉŭlīłēda ts!Edāqē

stones on the fire are red-hot. She ‖ takes the tongs and picks off 35
the burning wood and puts it down | in front of the fire. As soon as
she has done so, she levels down the top of the | red-hot stones, so that
they are level; and when this has been done, | she takes the basket
with dry eel-grass and puts it down by the side | of the place where
she is going to steam the roots. She takes the dry eel-grass ‖ out of 40
the large basket and spreads it over the | red-hot stones. As soon
as it is all on, she gets the | large basket with dry fern-leaves and
puts it down close to the place where she is going to steam the |
carrots. Then she takes out the dry fern-fronds and puts them | on
the dry eel-grass. She puts on one-half of the dry fern-fronds. Then
she takes the ‖ small-meshed, flat-bottomed, large basket with the 45
washed carrots | and puts it in the middle of the place where she is
going to steam the carrots, and she takes | the remainder of the dry
fern and puts it around the small-meshed, large, flat-bottomed
basket in which | she is going to steam the roots; and she | only
stops putting it around the basket when the fern-fronds are level with
the top of the ‖ place where she is going to steam (the roots). After 50
doing so, she takes old mats | which she has brought, and spreads
them alongside of the steaming-place. When everything is ready, |
she takes the bucket with water and empties it all over | and around
the flat-bottomed, large steaming-baskets in which the roots are. |

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qaxs lEᶜmaē mēmEnłtsEmx·ᶜīdēda la g·ēx·Lalalēs t!ēsEma. Wä, lä
ăxᶜēdxēs k·!îpLālaa qaᶜs k·!îpsālēs lāxa gŭlta qaᶜs lä k·!îp!ālīłElas 35
lāxa ōᶜstâlīłaṣa lEgwīłē. Wä, g·îlᶜmēsē gwāłExs laē ᶜnEmāk·îyîndxa-
x·īx·EXsEmāla t!ēsEma qa ᶜnEmāk·Eyēs. Wä, g·îlᶜEmxaāwisē gwās
łExs laē ăxᶜēdxa ts!āts!Esmōdats!ē ᶜwālas lExaᶜya qaᶜs lä hăᶜnōlisas
lāxa ᶜnEg·asLaxa xEtxEt!ē. Wä, lä łExᶜwŭłts!ōdxa ts!āts!Esmōtē
lāxa ts!āts!Esmōdats!ē ᶜwālas lExaᶜya qaᶜs lä łExᶜalōdālas lāxa 40
x·īx·EXsEmāla t!ēsEma. Wä, g·îlᶜmēsē ᶜwīlg·aalaxs laē ăxᶜēdxa
ḡEmdzats!ē ᶜwālas lExaᶜya qaᶜs läxat! hăᶜnōlisas lāxa ᶜnEg·asLaxa
xEtxEt!ē. Wä, laxaē lExᶜŭłts!ōdxa gEmsē qaᶜs lä łExEyîndālas
lāxa ts!āts!Esmōtē. Wä, la nEXsEndxa ḡEmsaxs laē ăxᶜēdxa la
xEłts!âlaxa ts!ōkwē xEtxEt!a t!ōłt!ox̣ᵘsEm LEq!Exsd ᶜwālas lExaᶜya 45
qaᶜs hănqēs lāx nEqEyaᶜyasa ᶜnEg·asLaxa xEtxEt!ē. Wä, lä ăxᶜēd
ēt!ēdxa ănēx·sâᶜyasa ḡEmsēxa łExts!âᶜwaxa ᶜwālasē lExaᶜya qaᶜs
łExsēᶜstalēs lāxa ᶜnEg·ats!ē t!ōłt!ōx̣ᵘsEm LEq!Exsd ᶜwālas lExaᶜya.
Wä, ālᶜmēsē gwāł łExsēᶜstālaqēxs laē ᶜnEmāg·äxtowa gEmsē ḷEᶜwa
ᶜnEg·ats!ē. Wä, g·îlᶜmēsē ḡwāłExs laē ăxᶜēdxa k·!ăk·!ek·!ōbanē 50
qaᶜs g·āxē LEbEnōlīłas lāq. Wä, g·îlᶜmēsē ᶜnāxwa ḡwālīłExs
laē ăxᶜēdxa ᶜwābEts!âla nagats!ē qaᶜs tsādzELEyîndēs lāq
ḷōᶜ ăwēᶜstäsa ᶜnEg·ats!äxa xEtxEt!ats!ala t!ōłt!ox̣ᵘsEm LEq!Exsd
ᶜwālas lExaᶜya. Wä, g·îlᶜmēsē ᶜwīlg·îłts!âwēda nagats!äxs laē

55 As soon as the bucket is empty, she ‖ takes the old mats and covers them over the basket; and she | only stops covering it when she has many old mats over it, so that | the steam can not come through. She leaves what is being steamed in that way; | and sometimes she only takes off the cover from the | carrots that are being steamed at
60 mid-day, if they are put on in the morning. When ‖ they are done, the woman takes the dishes | and oil and puts them down; and when everything is ready, she takes off the covering of | old mats and spreads them out, so that they come off from the carrots; | and the small-meshed, flat-bottomed steaming basket stands in the middle of the fern-fronds, | where it is kept warm. Then the woman
65 sends her husband to ‖ go and invite whomever he wishes to eat the carrots. | Sometimes his tribe come into the house when they know that | carrots have been steamed. When all those who are going | to eat the carrots have come in, two men of the numaym of the woman's husband | come and help her. They take the dishes and ‖
70 put them down in a row. They take out the | flat-bottomed carrot steaming-basket from among the fern and put it down at one end of the | row of dishes. One of them takes the tongs | and with them takes out the steamed carrots. The other one | takes up one of the
75 dishes and puts it down by the side of the ‖ small-meshed, flat-bottomed steaming-basket. Then the | other one puts the steamed

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55 ăxᶜēdxa k·!āk·!ek·!obanē qaᶜs nāsEyîndēs lāq. Wä, ālᶜmēsē gwāł nāsaqēxs laē q!ēnEma k·!āk·!ek·!obana nāsᶜīdayosēq qa k·!ēsēs k·Eẋᵘsâlēda k·!āłEla lāq. Wä, laᶜmē wax·dzâla hë gwaēła ᶜnEk·asEᶜwas. Wä, la ᶜnālᶜnEmp!Ena ālᶜEm lēt!ētsEᶜwa ᶜnEk·asE-ᶜwaēda xEtxEt!äxa la nEqälaxs gag·aalayâxa gaāla. Wä, g·îl-
60 ᶜmēsē L!ōpExs laē hëx·säᶜma ts!Edāqē ăxᶜēdxa łōElq!wē qa g·āxēs mExēła ḷEᶜwa L!ēᶜna. Wä, g·īlᶜmēsē gwāłExs laē nāsōdxa nayîmē k·!āk·!ek·!ōbana qaᶜs LEp!ālīłElēs qa lawālēsa xEtp!ala lāq. Wä, âᶜmisē la haᶜnagaᶜya ᶜnEg·ats!ē t!ōłt!ōẋᵘsEm LEq!Exsd lExäxa gEm-sē qa ts!Elqwēs. Wä, läda ts!Edāqē ᶜyālaqasēs łaᶜwŭnEmē qa
65 läs Lēᶜlālaxēs gwEᶜyowē qaᶜs xEtxatwEtxa xEtxEt!a. Wä, lä ᶜnāł-ᶜnEmp!Ena q!ŭlyaēLelē g·ōkŭlōtas g·āx hōgwēLElaxs laē q!ālaqēxs lEᶜmaē L!ōpa xEtxEt!äxs ᶜnEk·āsEᶜwaē. Wā, g·îlᶜmēsē ᶜwīᶜlaēLēda xEtxatLaxs laēda maᶜlōkwē g·ayōł lāx ᶜnEᶜmēmotas łāᶜwŭnEmasa ts!Edāqē g·āx g·iwālaq. Wä, lä ăxᶜēdEx·daᶜxᵘxa łōElq!wē qaᶜs
70 mExᶜalīłElēq qa ᶜnEmāg·îyōlīłēs. Wä, lä k·!ōxᶜwEqōdxa ᶜnEg·ats!ē LEq!Exsd lExaᶜya lāxa gEmsē qaᶜs lä hănbalīłas lāx ăpsbalīłasa ᶜnEmāg·îyolīłē łōElq!wa. Wä, ăxᶜēdēda ᶜnEmōkwaxa k·!îpLālaa qaᶜs k·!îp!īdēs lāxa ᶜnEg·Ekwē xEtxEt!a. Wä, läda ᶜnEmōkwē k·āg·îlīłxa ᶜnEmēxLa łōq!wa qaᶜs g·āxē k·ag·ägēs lāxa ᶜnEg·ats!ē
75 t!ōłt!oẋᵘsEm LEq!Exsd lExaᶜya. Wä, hëᶜmis lanaẋwa k·!îpts!ōdaatsa ᶜnEmōkwasa ᶜnEg·Ekwē xEtxEt!a lāq. Wä, âx·säᶜmēsē hë gwēg·ila

carrots into it, and he continues to do so | with the whole number of 77
dishes. There are many of those who will eat the carrots. | When all
the dishes are full, they | take oil and pour it in, so that there is
much oil; ‖ and after doing so, they put them down in front of those 80
who are going to eat the carrots. They | never exceed four men to
each | dish. As soon as all the dishes have been put down, those |
who are going to eat the carrots take them up with the right hand and
put them into the mouth; | and they continue doing so while they
are eating the steamed carrots. ‖ When they have had enough, they 85
take a handful of what is left over and take it to their | wives.
Finally they drink water after washing their hands | in their houses.
That is all about this. |

(2). What I just talked about is the way in which the people of
olden times | steamed carrots; but the present people do not steam ‖
carrots, they boil them in kettles on the fire of the | house. They 90
boil the carrots in the same way as they do when they | boil cinque-
foil-roots, and there is no difference. | Just look at the way in which
they boil short cinquefoil-roots, for | they do the same thing when they
boil carrots in a kettle. ‖ They do not eat carrots raw, because they 95
have a strong taste and they cause | diarrhœa. That is all about it. |

Sea-milkwort.—When her basket is full, she goes | home, carrying 1
the basket in her hands. As soon as she enters | the house, she takes a

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laxtōdālax ᶜwaxēxLaasasa łōElq!wē. Wä, yîxs q!ēnEmaēda xEtxat- 77
Laxa xEtEmē. Wä, g·îlᶜmēsē ᶜwīᶜwElts!Ewakwa łōElq!wäxs laē
ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēs lāq, qa q!ēq!āqēsēqxa L!ēᶜna. Wä,
g·îlᶜmēsē gwāłExs laē k·ax·dzamōliłas lāxa xEtxatLaq. Wä, laᶜmē 80
k·!ēts!ēnoxᵘ hăyāqax maēmâlēda bēbEgwānEmaxa ᶜnāłᶜnEmēxLa
łōq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłēda łōElq!wäxs laē hëx·ᶜidaᶜma
xEtxatLē dāx·ᶜītsēs hëłk·!ōts!ānaᶜyē lāq qaᶜs ts!ōq!ŭsēs sēsEmsē.
Wä, âx·säᶜmēsē hë gwēg·ilaxs xEtxataāxa ᶜnEg·Ekwē xEtxEt!a. Wä,
g·îlᶜmēsē połᶜīdExs laē tExsEmdxēs ănēx·sâᶜyē qaēᶜs mōtElēq qaēs 85
gEgEnEmē. Wä, āłᶜmēsē nāxᶜīdxa ᶜwāpaxs laē ǫwāł ts!Ents!Enkwa
lāxēs g·ig·ōkwē. Wä, laEm ǫwāł lāxēq.

(2). Wä, hëEm gwēg·ilatsa g·ālē bEgwānEmEn g·ālē wāłdEmxs
ᶜnEk·aaxa xEtxEt!a. Wä, laḷōx k·!ēs ᶜnEk·ōxda āłēx bEgwānEmxa
xEtxEt!a yîxs hănx·LEndaaq yîsa hănx·Lanowē lāx lEgwīłasēs 90
g·ōkwē. Wä, la hëEm ǫwāłēda hănx·LEndaats!äxa xEtxEt!ē ǫwā-
łaasasa t!Eqwēᶜlats!ē hănxL·anowa yîxs k·!eâsaē ōgŭxᶜīdaᶜyos. Wä,
laEms âEm dōxᶜwīdLEx hănx·LEndaēnaᶜyaxa t!Exᵘsōsē, yîxs hëᶜmaē
ǫwayiᶜlälē ǫwayîᶜlälasasa xEtxEt!ag·iᶜlats!ē hănx·Lanowa. Wä, lä
k·!ēs k·!Elx·k·!āxsEᶜwēda xEtxEt!a qaxs łoxᵘp!aē. Wä, hëᶜmisēxs 95
wŭłElēsElamasaē. Wä, lawēsḷa gwāł lāxēq.

Sea-milkwort.[1]—Wä,[2] g·îlᶜmēsē qōt!ē lExEläsēxs laē näᶜnakwa laxēs 1
g·ōkwē k·!ōxk·!ōtElaxēs hoq!walēats!ē lālaxama. Wä, g·îlᶜmēsē laēL

[1] *Glaux maritima*, v. *obtusifolia* (Fernald). [2] Continued from p. 195, line 10.

dish, pours some | water into it, so that it is half full, and she takes ‖ the small basket and puts it down close to the dish with water. | She picks up some of the roots, puts them into the dish with water, | and shakes them so that the sand comes off. When | they are clean, she takes them out and puts them on a small mat that has been spread on the floor. | Then she takes up some more milkwort-roots and ‖ puts them into the water and washes them. She continues doing this with the others, | and only stops when they have all been washed. After | this has been done, she takes her small kettle, washes it out, and, after doing so, | she takes a very small basket, goes down to the beach and | picks up medium-sized pebbles, which she puts into the ‖ small basket. There may be eight pebbles which | she puts in. She carries them up in one hand and takes them into the | house, where she puts them down by the side of the kettle. She takes the | pebbles out of the basket and puts them into the bottom of the | small kettle. She scatters them so that they cover the bottom. ‖ After doing so, she picks up some milkwort-roots and puts them | on the stones in the bottom of the kettle. She continues doing so, putting the | other milkwort-root in, and she only stops when | the kettle is piled full. Then she pours in a very little | water. She takes a piece of an old mat, with which ‖ she covers the kettle, and tucks it down all around so that the steam may not come |

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3 lāxēs g·ōkwaxs laē hëx·ᵉidaEm ăxᵉēdxa łōq!wē qaᵉs gŭxts!ōdēsa ᵉwāpē laq, qa nEgoyoxsdalēs. Wä, lä ăxᵉēdxa hoq!waleats!ē lāla-
5 xama qaᵉs lä hăng·alīłas lāx māk·axdzaᵉyasa łōq!wē ᵉwābEts!âla. Wä, lä łExᵉēd lāxa hoq!walē qaᵉs lä łExstents lāx ᵉwābEts!âwasa łōq!wē. Wä, lä k·!îłEłtalaq qa lawäyēs ëg·îsᵉEnaᵉyas. Wä, g·îlᵉmēsē ëx·ᵉEnx·ᵉīdExs laē łEwEstEndEq qaᵉs lä łExEdzōts lāxa LEbīłē Eldzō ămē łēᵉwaᵉya. Wä, lāxaē ēt!ēd łExᵉēd lāxa hoq!walē qaᵉs łEx-
10 ᵉstEndēs lāxēs ts!Ewasaq. Wä, lä hëx·säEm gwēg·ilaxa waōkwē. Wä, ālᵉmēsē gwālqēxs laē ᵉwīᵉla ts!ōkwa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs haᵉnEmē qaᵉs ts!oxŭg·îndēq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa ămaᵉyē lālaxama qaᵉs lä lāxa L!Emaᵉisē. Wä, lä mEnx·ᵉīdxa hăᵉyāᵉłamEnēxwē t!āt!ēdzEma qaᵉs xEXᵘts!âlēs lāxa
15 lālaxamē. Wä, laanawisē ḷōᵉ małgŭnałtsEma t!at!ēdzEmē xEXᵘ-ts!ōyosēxs g·āxaē k!āxᵉwŭsdēsElaq qaᵉs lä k·!ōgwīLElaq lāxēs g·ōkwē. Wä, lä k·!ōgŭnōlīłas lāxa haᵉnEmē. Wä, lä xEXᵉŭłts!âlaxa t!at!ēdzEmē lāxa xEgwats!äs lālaxama qaᵉs lä xEq!ŭxḷEndālas lāxa haᵉnEmē. Wä, lä gwēłaq qa hamElq!Exḷaᵉyēsēxa haᵉnEmē.
20 Wä, g·îlᵉmēsē gwāłExs laē łExᵉēdxa hōq!walē qaᵉs lä łExEyînts lāxa t!ēts!Exḷaᵉyasa haᵉnEmē. Wä, lä hanał hë gwēg·ila łExEyîn-dalasa waōkwē hōq!walē lāq. Wä, ałᵉmēsē gwālExs laē bōłE-yāła läda hoq!walēg·iᵉlats!ē haᵉnEma. Wä, lä xāL!aqa gŭq!E-qasa ᵉwāpē lāq. Wä, lä ăxᵉēdxa k·ō!p!âyasōx k!āk·!ōbanēx qaᵉs
25 nāsEyîndēs lāq. Wä, lä dzōpax ēwanâᵉyas qa k!ēsēs k·!ałtsâlēda

through. Then she puts it on the fire. She boils it for a long time, | then she takes it off. She does not immediately | remove the 27
cover, so that the steam is kept in. When the | steam stops coming out, she takes off the covering, takes a small dish, ‖ and puts it down 30
by the side of the small kettle. Then she takes her | fire-tongs, picks up the boiled roots, and | puts them into the dish with her tongs; and when the kettle is empty, | she takes her oil and pours some of it over them. Then she begins | to eat a boiled root with oil. She ‖ does not press it into a ball when eating it, as is done with the short 35
cinquefoil-roots, | but she just takes the milkwort-root and puts it into her mouth, for | they are very short. After eating, she | puts away what is left over and washes her hands. | After doing so, she gets sleepy. Generally (the people) go to ‖ sleep immediately after having 40
eaten milkwort-root, for it makes one (very) sleepy. | Therefore the Indians do not eat it until evening. This is not | used for inviting many tribes. Only the married couple | and their children eat the milkwort-root. There is only one way of | cooking it. That is all about this. ‖

If they eat much of the milkwort-root, it makes them feel squeam- 45
ish, | therefore it is called *hoq!walē*.

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k·!ałEla laqēxs laē hănx·LEnts lāxēs lEgwīłē. Wä, lä gēg·îlīł maEm- 26
dElqŭlaxs laē hănx·sEndEq lāxa lEgwiłē. Wä, k·!ēst!a hëx·ᵉīd
nāsōdEx nāsEmaᵉyas qa yālēs kŭnyadīła. Wä, g·îlᵉmēsē gwāł
k·!āłElaxs laē nasōdEx nāsEmaᵉyas. Wä, lä ăxᵉēdxa łālogŭmē
qaᵉs hăᵉnōlīłes lāxa hoq!walēg·iᵉlats!ē haᵉnEma. Wä, lä ăxᵉēdxēs 30
ts!ēsLāla qaᵉs k·!îp!īdēs lāxa hănx·Laakwē hōq!walē qaᵉs lä
k·!îpts!âlas lāxa łalōgŭme. Wä, g·îlᵉmēsē ᵉwīlg·îłts!âwēda haᵉnE-
maxs laē ăxᵉēdxēs L!ēᵉna qaᵉs k!ŭnq!Eqēs laq. Wä, lä hōxhax-
ᵉwēdxa k!ŭq!EgEkwasa L!ēᵉna hănx·Laakᵘ hoq!walä. Wä, laEm
k·!ēs k·!ōk·!oxsEmaqēxs laē hoxhaxᵉwēda lāx gwēg·ilasaxa t!Exᵘsōsē, 35
yîxs âᵉmaē xEsEmēLElasEᵉwēda hoq!walē lāxEns sEmsēx qaēxs
ts!Ełts!Exᵘstoēnaᵉya hōq!walē. Wä, g·îlᵉmēsē gwāł hoxhaqŭxs laē
g·ēxaxēs ănēx·sâᵉyē. Wä, lä ts!Ents!Enxᵉwidxēs eᵉeyasowē. Wä,
g·îlᵉmēsē gwāłExs laē bEq!ŭlᵉīda. Wä, lā q!ŭnāla âEm hëx·ᵉidaEm
mēxᵉēdēda hamaag·ołaxa hoq!walē qaxs bEq!ŭlEᵉmaē. Wä, hëᵉmis 40
lāg·iłas āłᵉEm hoxhaqwa bāk!ŭmaxa la dzāqwa. Wä, laem k·!ēs
LēᵉlālayO lāxa q!ēnEmē lēlqwălaLaᵉya yîxs lēx·aᵉmaēda hayasEk·âla
LEᵉwis sāsEmē hoxhaqwaxa hoq!walē. Wä, lä ᵉnEmx·ᵉidāłaᵉmē
hăᵉmēx·silaēnaᵉyaq. Wä, laEm gwāł lāxēq.

G·îlᵉEm Lōma q!ēk·!Edzaᵉya hōq!waläxs laē ts!Enk!ŭłᵉīdayowa. 45
Wä, hëmis lāg·iła LēgadEs hoq!walē.

Lily.[1]—When the people have a winter dance, the owner of lily-bulbs promises a | lily-bulb-feast to the Sparrow Society. | In the evening he takes his basket | down to the beach of his house and puts stones ‖ into it. He puts in as many as he thinks he can carry; | and he carries them into the house, and he puts them down | near the fireplace in the middle of the house; and he does not stop until he thinks | he has enough to steam the bulbs. In the morning, when day comes, | he sends the Sparrow Society to invite the various dance-owners ‖ and the head Sparrows, while he himself is building up the fire in his house. | After he has put on the crosspieces on the fire of his house, he throws the stones on to it; | and when he has put all the stones on, he lights the fire under | both ends. Then the wood begins to burn under the stones with which he is going to cook the | bulbs. Then he takes a large square box and puts it down close ‖ to the fire in the middle, and he also puts down dishes | and two tongs, and oil is put down. | Then he takes two large buckets and goes himself | to draw fresh water, and he pours the water into the square box. When | it is almost half full, he stops. Then he goes to ‖ draw more water, so that the large buckets will be full of fresh water. | His wife takes a large, flat-bottomed, small-meshed basket and | places it next to the box; and the woman goes and gets the | lily-bulb-box. |

Lily.[1]—Wä, g·îlᵉmēsē ts!ēts!ēxᵉīdē g·ōkŭlōtasa x·ōgwadäsa x·ōkŭmēxs laē hëx·ᵉidaEm qasâ x·ōkŭmxa qaēda g̣wēg̣ŭdza. Wä, g·îlᵉmēsē dzādzaqwāłaxs laē ăxᵉēdxa lExaᵉyē qaᵉs lä dālaqēxs laē lEnts!ēs lāxa L!Emaᵉisasēs g·ōkwē qaᵉs lä xExᵘts!âlasa t!ēsEmē lāxa lExaᵉyē. Wä, âᵉmisē gwanāła qaᵉs łâkwēsēxs laē ōxLōsdēsaq qaᵉs lä ōxLaēLElaq lāxēs g·ōkwē. Wä, lä ōxLEg·alīłas lāx mag·înwalīsasa laqwawalīlasē, wä, ałᵉmēsē g̣wāłExs laē k·ōtaq laEm hëłala lāx q!ōłElaLaxa x·ōkŭmē. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa g̣aāläxs laē ᵉyālaqaxa g̣wēg̣ŭdza qa läs LēłElk!ŭsaxa ᵉnāx̣wa lēlaēnēnokwa ḶEᵉwa g̣wäts!Emē, yîxs laāḶas laqōlīłaxēs g·ōkwē. Wä, g·îlᵉmēsē g̣wāł hawānaqōstâlaxa lEqwaxs laē xEqŭyîndālasa t!ēsEmē lāq. Wä, g·îlᵉmēsē ᵉwīlk·Eyîndēda t!ēsEmaxs laē menābōtsa gŭlta lāx ᵉwāx·sbaᵉyas. Wä, laᵉmē x·īqostâwēda t!ēqwapaᵉyē qa q!ōᵉlasLxa x·ōkŭmē. Wä, lāxaē ăxᵉēdxa ᵉwālasē Ḷāwatsa qaᵉs g·āxē hăᵉnōlisas lāxa lāqwawalīłē. Wä, hëᵉmisa łōElq!wē g·āx mExᵉalēlEms; wä, hëᵉmisa k·!îpLālaa małts!aqa; wä, hëᵉmisa L!ēᵉna g·āx ăxᵉālīlEms. Wä, lä ăxᵉēdxa małtsEmē ăwâ naEng̣ats!ä qaᵉs lä xamax·ᵉīd tsä lāxa ᵉwEᵉwāp!Emē qaᵉs lä gŭxts!âlas lāxa Ḷāwatsa. Wä, g·îlᵉmēsē la Elāq nEg̣ōyoxsdālaxs laē g̣wāła. Wä, âᵉmēsē la ēt!ēd tsēx·ᵉīda qa qōqŭt!alīłēsa ăwâ naEng̣ats!ēxa ᵉwEᵉwāp!Emē. Wä, la g̣EnEmas ăxᵉēdxa ᵉwālasē LEq!Exsd t!ōłt!ox̣ᵘsEm lExaᵉya qa g·āxēs hăᵉnâlīłxa Ḷāwatsa. Wä, hëEmxaāwisa ts!Edāqē la hăᵉnōłt!alīłxa x·ōgwats!ē xEtsEma.

[1] *Fritillaria camschatcensis* Ker.

As soon as everything is in readiness, they send out four ‖ members of the Sparrow Society belonging to the friends of the host to call again, | and they all go and call again. When they come | back, they go out again to see if any one has not come, for the | head Sparrows are now coming in. When the members of the head Sparrows are all in, | the messengers go again to call the dancers; and they come in, the four‖ (messengers) leading the dancers. Then they announce that they are coming, | and they come in. As soon as they are all in, they sit down. | Then they untie the top of the box, and they take out the lily-leaves | and throw them on the fire. Then they take a small-meshed | flat-bottomed basket and put it close to the top of the lily-box. ‖ With their hands they take the plants out of the box and put them into | the small-meshed, flat-bottomed basket. When it is full, | they put the basket into a large dish and pour some water into it. | Then they move the bulbs with their hands, so that the soil comes off. | When they are all washed, two men take each one pair of long ‖ tongs, and with them they pick up the red-hot stones. They | dip these into the water in the large buckets, so that the | ashes sticking to them come off, and they put them into the water in the | square box. They only stop putting in the red-hot stones | when the water begins to boil; and when it begins to boil, they ‖ put the basket with the lily-bulbs into it; | and when it is in, they put some

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Wä, g·îlᵉmēsē ᵉnāẋwa la gwalīłaxs laē ᵉyālagᴇmēda mōkwē gwē-gŭdza g·ayōł lāx ᵉnēᵉnᴇmōkwasa k!wēlasᴌē qa läᵉs ētsēᵉsta. Wä, hëx·ᵉidaᵉmēsē lax·daᵉxwa ētsēᵉstᴇlg·îsē. Wä, g·îlᵉmēsē g·āx aēdaa-qaxs laē ẋwēlaqaᴇm la dādoqŭma qaxs g·āxᵉmaēda waōkwē gwäts!ᴇm hōgwēᴌᴇla. Wä, g·îlᵉmēsē ᵉwīᵉlaēᴌēda gwäts!ᴇmaxs laē ē'tsēᵉstasᴇᵉwa lēlaēnēnokwē. Wä, g·āxᵉmēsē g·ālag·iwaᵉya mōkwē ēētsēᵉstᴇlg·îsa, yîsa lēlaēnēnokᵘ. Wä, laᵉmē nēłasēxs lᴇᵉmaē ḷāxᵉwī-da. Wä, g·āx·ē hōgwēᴌa. Wä, g·îlᵉmēsē ᵉwīᵉla k!ŭsᵉālīłᴇxs laē x·âẋᵉwītsᴇᵉwēda xᴇtsᴇmē. Wä, lä ăxᵉētsᴇᵉwēda x·ōgwano ts!āk·îyēs qaᵉs łᴇxlanowē lāxa lᴇgwīłē. Wä, lä ăxᵉētsᴇᵉwēda t!ōłt!oẋᵘsᴇmē ᴌᴇq!ᴇxsd lᴇxaᵉya qaᵉs hăng·ägendēs lāxa x·ōgwats!ē xᴇtsᴇmas. Wä, lä goxwax·daᵉxᵘsēs eᵉeyasowē lāxa x·ōkŭmē qaᵉs lä gŭxts!â-las lāxa t!ōłt!oẋᵘsᴇmē ᴌᴇq!ᴇxsdē lᴇxaᵉya. Wä, g·îlᵉmēsē qōt!axs laē hănts!ōts lāxa ᵉwālasē łōq!wa. Wä, lä gŭqᴇyîntsa ᵉwāpē lāq qaᵉs golg·ᴇlgaᵉyēsēs eᵉeyasowē lāq, qa lawälēs dzᴇq!waq!aᵉya. Wä, lä ts!ōkwa, laēda maᵉlōkwē dāx·ᵉīdxa ᵉnałᵉnᴇmē lāxa g·îlsg·îl-t!a k·!îpᴌālaa qaᵉs k·!îp!īdēs lāxa x·īx·ᴇxsᴇmāla t!ēsᴇma qaᵉs lä hăpstᴇnts lāxa ᵉwābᴇts!âwasa ăwāwē naᴇngats!ä qa lawäyēsa gŭnaᵉyē k!wēk!ŭtsᴇmēq. Wä, lä k·!îpstᴇnts lāxa ᵉwābᴇts!âwasa ḷāwatsa. Wä, ālᵉmēsē gwāł k·!îpstālasa x·īx·ᴇxsᴇmāla t!ēsᴇm lā-qēxs laē maᴇmdᴇlqŭlēda ᵉwāpē. Wä, g·îlᵉmēsē mᴇdᴇlxᵉwīdᴇxs laē k·!oxstᴇntsa x·ōkwēᵉlats!ē t!ōłt!oẋᵘsᴇm ᴌᴇq!ᴇxsd lᴇxä lāq. Wä,

47 more red-hot | stones into it, not very many, so that the water boils hard. They are not | long in the water and they are done. Then they take out the basket with the bulbs, | and they pour the boiled
50 bulbs into the large dish. ‖ Then they put the flat-bottomed basket again close to the lily-bulb-box, | and they pour some more raw bulbs into it; and when it is full, | they put it into the large dish to wash the bulbs; | and they pour some water on them and move them with their hands; and when all the soil is off, | they put the
55 basket with the bulbs into the hot water. They ‖ pick up some more red-hot stones and put them into it; | and when the water boils up, they stop putting | red-hot stones into it. When they are done, they | take out the flat-bottomed lily-basket and pour the bulbs into | another large dish. They keep on doing this, and they ‖
60 only stop when all the lily-bulbs are out of the box. |

Then the wife of the host takes out the dishes | and the spoon-baskets, and oil; and | two men go and take up each one large ladle,
65 and | each one empty dish, and they put these close ‖ to the dish in which the cooked lily-bulbs are. They dip the large | ladle into the bulbs, and they pour them into the empty dish. | When the dish is more than half full, they go and put them down on the | left-hand

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46 g·îlᶜmēsē la hănstalaxs laē ēt!ēd k·!îpstālasa holałē x·īx·EXSEmāla t!ēsEm lāq qa âlax·ᶜīdēs maEmdElqŭlēda ᶜwāpē. Wä, k·!ēst!a âlaEm gēstalīłEXS laē L!ōpa. Wä, lä k·!ōxᶜwŭstEndxa x·ōkwēᶜlats!ē qaᶜs lä gŭxts!ōtsa la q!olkᵘ x·ōkŭm lāxa ᶜwālasē łōq!wa. Wä, lä
50 ẋwēlaqa hăng·ägEntsa LEq!EXSdē lEXä lāxa x·ōgwats!ē XEtsEma qaᶜs gŭxts!âlēsa k·!îlx·ē x·ōkŭm lāq. Wä, g·îlᶜmēsē qōt!axs laē hănts!ōts lāxa ts!âts!ē ᶜwālas łōq!wa qaᶜs gŭqEyîndēsa ᶜwāpē lāq, qaᶜs golg·Elgaᶜyēsēs eᶜeyasowē lāq. Wä, g·îlᶜmēsē ᶜwīᶜlâwē dzēdzEXᵘ-sEmaᶜyas laē hănstEnts lāxa ts!Elxᵘsta ᶜwāpa. Wä, lāxaē k·!î-
55 p!ītsEᶜwēda x·īx·EXSEmāla t!ēsEma qaᶜs lä k·!îpstālas lāq. Wä, g·îlᶜEmxaāwisē maEmdElqŭlē ᶜwapasēxs laē x·ōsᶜīd k·!îpstālasa x·īx·EXSEmāla t!ēsEm lāq. Wä, g·îlᶜEmxaāwisē L!ōpEXS laē ăxwŭ-stEndxa x·ōkwēᶜlats!ē LEq!EXSd lEXaᶜya qaᶜs lä gŭxts!ōts lāxa ōgŭᶜlaᶜmaxat! ᶜwālas łōq!wa. Wä, âẋᵘsämēsē hë g̣wēg·ila. Wä,
60 ālᶜmēsē gwālEXS laē ᶜwīlg·Elts!owēda x·ōgwats!ēx·dē XEtsEma.

Wä, lä gEnEmasa k!wēlasē mEXᶜwEłt!alīłElaxa łōElq!wē. Wä, hëᶜmisa k·ayats!ē L!Eẋōsg̣ema; wä, hëᶜmisa L!ēᶜna. Wä, lä ăxᶜē-dēda maᶜlōkwē bēbEgwānEmxa ᶜnałᶜnEmē ăwâ k·āk·Ets!Enaqa; wä, hëᶜmisa ᶜnāłᶜnEmēXLa lāxa lōpEmts!â łōElq!wa qaᶜs lä hăᶜnōts!Elī-
65 łas lāxa ăxts!Ewasasa L!ōpē x·ōkŭma. Wä, lä tsēqasa ᶜwālasē k·ats!Enaq lāq qaᶜs lä tsēts!âlas lāxa lōpEmts!â łōq!wa. Wä, g·îlᶜmēsē ëk·!ōłts!EndEXS laē qāsᶜīda qaᶜs lä k·āg·alīłas lāxa gEm-xōtsâlīłasa ăwīLEläsa t!EX·îla. Wä, âẋᵘsäᶜmēsē hë g̣wēg·ilaxa

side inside the door; and they continue doing so with | many empty dishes. They only stop when cooked ‖ lily-bulbs are in front of all of them. When they have done so, they take | oil and pour on much oil. When | this has been done, they take the large ladles and stir (the bulbs); | and after stirring them, they take the spoon-basket | and give the spoons to those who are to eat the bulbs; ‖ and when every one has a spoon, they put the dishes with the bulbs | in front of those who are to eat the lily-bulbs. When they have all been put down, | the guests take the spoons and begin to eat; | and after they have done so, they drink a little water, for | they do not want to get squeamish, because there is much oil in it, for ‖ there is more oil than lily-bulbs. It tastes bitter when there is only a little | oil with it: therefore they put much oil in, to remove the bitter taste. | After drinking, the guests go out. | That is all about one way of cooking it. |

Boiled Lily-Bulbs.—There is another way of cooking them. | They wash them in the same way as I | said before; and the only difference is that they are boiled, for | they pour them into a small kettle after washing them, and they take an ‖ old mat and cover them over with it. After that they tuck it in all round | inside of the small kettle, so that steam can not come through. | And after they finish this, they dip up some water and pour it over the | old mat covering; and when

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q!ēnEmē lōpEmts!â łōElq!wa. Wä, āłᵉmēsē g̣wāłExs laē q!wāłxo-ts!Ewakᵘsa q!ōlkwē x·ōkŭma. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa L!ēᵉna qaᵉs lä k!ŭnq!Eqasa q!ēnEmē L!ēᵉna lāq. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa ᵉwālasē k·āts!Enaqa qaᵉs lä xwētElg̣ēs lāq. Wä, g·îlᵉmēsē ᵉwīᵉla la xwēdEkwa, laē ăxᵉēdxa k·ayats!ē L!Exōs-g̣Ema qaᵉs lä ts!Ewanaēsas lāxa x·ōx̣ᵘx·ax̣ᵘLaxa x·ōkŭmē. Wä, g·îlᵉmēsē ᵉwīlxtoxa k·ak·Ets!Enāqaxs laē k·aēdzEma x·ōx̣ᵘx·agwats!ē-Lē łōElq!wa lāxa x·ōx̣ᵘx·ax̣ᵘLaq. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē hëxᵉidaᵉma k!wēłē dāxaxēs k·āk·Ets!Enaqē qaᵉs ᵉyōsᵉīdēq. Wä, g·îlᵉmēsē g̣wāłExs laē xāL!ax·ᵉīd naxᵉīdxa ᵉwEᵉwāp!Emē qaxs gwaq!Ełaē ts!Enk!ŭłEla, qaxs xEnLElaē q!ēqxa Lēᵉna, yîxs häē q!ēg̣awaᵉya L!ēᵉnäsa x·ōkŭmē, qaxs Lōmaē māłp!axs hōlElqaaxa L!ēᵉna; wä hëᵉmis lāg·iłas q!ēqxa L!ēᵉna qa łEmp!Ex·ᵉīdēs małp!äs. Wä, g·îlᵉmēsē g̣wāł nāqaxa ᵉwāpaxs laē hōqŭwElsēda k!wēłdē. Wä, laEm g̣wāł laxa ᵉnEmx·ᵉidāła hăᵉmēx·silaēnēq.

Boiled Lily-Bulbs.—Wä, g·aᵉmēs ᵉnEmx·ᵉīdāla g·ada, yîxs hănx·LEn-tsEᵉwaē. Wä, hëEmxaa g̣wēg·ilasōxs laē ts!ōx̣wasEᵉwa yîxEn g·îlx·dē wāłdEma. Wä, lä lēx·aEm ōgŭqałayōsēxs hănx·Laakwaē, yîxs âᵉmaē gŭxts!ōyo lāxa haᵉnEmaxs laē g̣wāł ts!ōx̣wasEᵉwa. Wä, lä ăxᵉētsEᵉwēda k·ā!k·!obanē qaᵉs nasEyîndayowē lāq. Wä, g·îlᵉmēsē g̣wāł dzōpasEᵉwē ăwēᵉstäs ōts!âwasa haᵉnEmē qa k·!eâsēs âlaEm k·Ex̣ᵘsâlasa k·!āłEla. Wä, g·îlᵉmēsē g̣wāłExs laē tsēx·ᵉīdxa ᵉwāpē qaᵉs gŭg̣ELayaᵉyēs lāxa nāsEyaᵉyē k·!āk·!obana. Wä, âᵉmisē k·āk·ots!Eᵉwa qa ëk·!ōłdzaᵉyēsa

9 (the woman) thinks that the | water passes a little more than half the height of the lily-bulbs in the small kettle, she puts it on the ‖
10 fire. She does not leave it there a long time boiling, before | she takes it off of the fire. She takes off the covering, and | takes her small dish, which she brings and puts down, and also her oil and her | spoon. Then she takes the spoon and dips it into the | boiled lily-
15 bulbs. Then she drains off the liquid; ‖ and when all the liquid has run out, she pours (the bulbs) into a small dish, | and continues doing this with the others; and when they have | all been put into small dishes, she presses them with the back of the spoon, | until they are mashed; and when they are mashed, they are | like wet flour, she takes
20 oil and pours it ‖ in. There is much oil on them. After doing so, she eats with the | spoon. Now she does in the same way as | I said before. Lily-bulbs are never baked in ashes, for | they are very soft when cooked. That is all. |

25 **Elderberry Cakes.**—Now I will talk about the ‖ eating of elderberry-cakes. When winter comes, and when | the tribe of the owner of elderberry-cakes have a winter dance, (the owner) invites his | tribe at noon; for elderberry-cakes must not be eaten in the | morning, because they give stomach-ache. Therefore they just invite | those who are to eat the elderberries when they think that the people have

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ᵉwāpē lāx ᵉwālałaasasa x·ōkŭmē lāxa haᵉnEmaxs laē hănx·LEnts lāxēs
10 lEgwīłē. Wä, lä k·!ēs âlaEm hĕłq!ālaq ḡēg·îlił maEmdElqŭlaxs laē hănx·sEndEq lāxēs lEgwīłē. Wä, lä nāsōdEx nāsEyaᵉyas. Wä, lä ăxᵉēdxa łālogŭmē qaᵉs g·āxē k·ag·alīłas. Wä, hĕᵉmisLēs L!ēᵉna LEᵉwis k·āts!Enaqē. Wä, lä dāx·ᵉīdxa k·ats!Enaqē qaᵉs tsēx·ᵉīdēs lāxa hănx·Laakwē x·ōkŭma. Wä, lä x·āts!ałaq qa ᵉwiᵉlâwēs ᵉwâpagaᵉyas.
15 Wä, g·îlᵉmēsē ᵉwīᵉlâwē ᵉwâpagaᵉyasēxs laē tsēts!ōts lāxa łālogŭmē. Wä, âxᵘsäᵉmēsē hë gwēg·ilaxa waōkᵘ. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē ᵉwīlts!â lāxa łālogŭmē. Wä, la L!Emkŭlgēs ōxLäᵉyasēs k·ats!Enaqē lāq qa q!wēq!ŭłts!ēs. Wä, g·îlᵉmēsē ᵉwīᵉla la q!wēkwaxs laē yō gwēx·sa gEnk·ax qŭxa. Wä, lä ăxᵉēdxa L!ēᵉna qaᵉs k!ŭnq!Eqēs
20 lāq. Wä, laEm q!ēqxa L!ēᵉna. Wä, g·îlᵉmēsē gwāłExs laē ᵉyōsᵉītsēs k·āts!Enaqē lāq. Wä, âᵉmesē lā nāk·Emg·îłtEwēx gwēg·ilasasa g·îlx·dEn wāłdEma. Wä, lä k·!ēs dzamēsasōᵉ lāxa ḡŭnaᵉyē qaxs âlaē xāsᵉīdExs laē L!ōpa. Wä, laEm ḡwāła.

Elderberry Cakes. — Wä, laᵉmēsEn ḡwāgwēx·sᵉx·ᵉidEł laqēxs laē
25 ts!ēx·ts!ax·ᵉida. Wä, hĕᵉmaaxs laē ts!ăwŭnxᵉīda yîxs laē ts!ēts!eqē g·ōkŭlōtasa ts!ēndzonōkwasa ts!ēndzowē. Wä, lä Lēᵉlālaxēs g·ōkŭlōtaxa la nEqäla qaxs k·!ēsaē ĕx· lax ts!ēx·ts!ax·sEᵉwaxa ḡaāla qaxs ts!Ex·sEmdzEmaē. Wä, hĕᵉmēs lāg·łłas ālᵉEm Lēᵉlalēda ts!ēndzonokwaxs laē k·ōtax laEm ᵉwīᵉla ḡaaxstālēs g·ōkŭlōtē.

eaten their breakfast. ‖ At noon they invite all the men when | they 30
have a winter dance. As soon as the messengers go out to call, |
the wife of the one who gives the elderberry-feast gets ready and |
clears her house. After she has done so, she brings out her | dishes,
which she puts down at the right-hand side inside the ‖ door of the 35
house where the elderberries are to be eaten. There she also puts the
large water-buckets | and the elderberry-boxes and oil. When | every-
thing is ready, she sends some member of (her husband's) numaym
to go and | draw water; and when those who have gone to get water
come back, she fills | the large buckets with water; and the woman
also takes her spoon-basket ‖ and puts it down ready by her seat at 40
the left-hand side | inside the door of the house where the elderberries
are to be eaten. Now | the guests come in, after they have been called
again by the messengers. As soon as | they come in, they wash the
dishes; and when this is done, | (the woman) unties the cover of the
elderberry-box and takes out the ‖ elderberry-cakes. She unties the 45
cedar-bark strings, and | throws two cakes of elderberries into each
of the dishes. | As soon as every one is in a dish, fresh water is
poured on; | and she leaves them there while the feasters begin to
sing | their feast-songs. She wants the elderberries to soak. ‖ As 50
soon as those who are to eat the elderberries finish singing | the four

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Wä, g·îlᵉmēsē nEqälaxs laē LēᵉlālasEᵉwēda ᵉnāxwa bēbEgwanEmxs 30
laē ts!ēts!ēqa. Wä, g·îlᵉmēsē la g·ählēda LēᵉlālElg·îsaxs laē hëxᵉi-
daᵉma gEnEmasa ts!ēx·ts!ānasLaxa ts!ēndzowē xwānałᵉida qaᵉs
ēxᵉwīdēxēs g·ōkwē. Wä, g·îlᵉmēsē gwāłExs laē mExᵉŭłt!alīłElaxēs
łōElq!wē qa g·āxēs mExstâlił lāx hëłk·!ōtsâlīłas ăwīLEläsēs ts!ēx·-
ts!ax·ilats!ēLē g·ōkwa; wä, hëᵉmisēs ăwāwē naEngats!ä. Wä, 35
hëmisLēs ts!ēnats!ē xāxadzEma; wä, hëᵉmisa L!ēᵉna. Wä, g·îlᵉmēsē
ᵉwīᵉla g·āx gwālīła laē ᵉyālaqasa g·ayōłē lāx ᵉnEᵉmēmotas qa läs
tsäx ᵉwāpa. Wä, g·îlᵉmēsē g·āxēda tsäx·daxa ᵉwāpaxs laē qōqŭt!a-
lalīłēda ăwāwē naEngats!äxa ᵉwāpē. Wä, lä ăxᵉēdxaaxēs k·ayats!ē
yîxaaxa ts!Edāqē qa g·āxēs gwālīła lāxēs k!waēlasa gEmxōtsâlīłas 40
ăwēLElas t!Ex·îläsa ts!ēx·ts!ax·īᵉlats!ē g·ōkwa. Wä, g·āxᵉmē hō-
gwīLElēda LēᵉlānEmē qaxs lEᵉmaē yāla ētsēᵉstasEᵉwa. Wä, g·îlᵉmēsē
ᵉwīᵉlaēLExs laasē ts!ōxᵉŭg·întsEᵉwēda łōElq!wē. Wä, g·îlᵉmēsē gwā-
łExs laē x·âkŭyîndxa ts!ēnats!ē xāxadzEma. Wä, lä ăxᵉwŭłts!âlaxa
ts!ēts!ēndzowē qaᵉs qwēłâlēx yaēłtsEmaᵉyas k·ādzEkwa. Wä, lä 45
pElx·ałts!âlasa maēmałExsa tsēndzowē lāxa ᵉnałᵉnEmēxLa łōElq!wa.
Wä, g·îlᵉmēsē q!wāłxots!Ewakwa łōElq!wäxs laē gŭq!Eqasōᵉsa ᵉwE-
ᵉwāp!Emē. Wä, âᵉmēsē la hë gwaēłExs laē k!wēᵉlāla dEnxElēda
ts!ēx·ts!ax·Laxa ts!ēndzowē. Wä, laEm ᵉnēx· qa pēxᵉwīdēsa la
pēxᵘstalīł ts!ēndzowa. Wä, g·îlᵉmēsē gwāł dEnxElēda ts!ēx·- 50
ts!ax·Laxa ts!ēx·inäsa mōsgEmē ts!äq!āla q!Emq!EmdEmaxs laē

52 winter-dance songs, | all the young men of the host's numaym sit down by the side of | the dishes in which the elderberries are rubbed. Each takes hold of a soaked | elderberry-cake; and they rub them to 55 pieces, since the liquid has all been soaked up ‖ into the elderberry-cakes. When they are all | in pieces, they rub them with the open right hand, so that they become really thick | and well mixed with water. After doing so, they take | oil and pour it into the whole number of dishes. | They put in much oil; and after doing so, they 60 give ‖ the spoons to the guests; and after every one of those who are to eat the elderberries have one, | they carry the elderberry-dishes, one for each six | men, and immediately the guests begin to eat the elderberries. They | just suck out the juice and blow out the seeds, | 65 but the old people swallow them with the seeds. ‖ After they have eaten, water is passed around, and they | rinse their mouths, because seeds remain | inside the mouth. After doing so, they drink a little | water, and then they go out when they have | finished. ‖

70 I will talk about the elderberries that are not tied into bundles | when I talk about the salâl-berries when these are picked, | for the elderberries get ripe first of all the various kinds of berries. That is | why they go first to pick these. |

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52 ʿwīʿlaʿma hăʿyāläs ʿnEʿmēmotasa ts!ēx·ts!ānasē la k!ŭsägElīłaxa yîlyats!äxa ts!ēndzowē łōElq!wa. Wä, lāx·daʿxwē dāx·ʿīdxa pēgEkwē ts!ēndzowa qaʿs q!wēq!ŭłts!alēq yîxs laē la lEmxʿwałts!âwē 55 ʿwāpalas, yîxs lae ʿwiwElaqaxa ts!ēndzowē. Wä, g·îlʿmēsē ʿwīʿwElx·sExs laē yîlsElgēsēs hēłk·!ōts!ānaʿyē lāq qa âlak·!ālēs gEnk·axs laē lElgâ LEʿwa ʿwâpagaʿyas. Wä, g·îlʿmēsē gwāłExs laē ăxʿētsEʿwēda L!ēʿna qaʿs k!ŭnq!Eqēs lāx ʿwāxēxLaasasa łōElq!wē. Wä, laEm q!ēqxa L!ēʿna. Wä, g·îlʿmēsē gwāłExs laē ts!Ewanaēdzemēda 60 kāk·Ets!Enaqē. Wä, g·îlʿmēsē ʿwīlxtowēda ts!ēx·ts!ax·Laxs laē k·ax·dzamōlīlEma ts!ēts!Ex·ts!âla łōElq!wa lāxa q!ēq!EL!ōkwē bēbEgwānEma. Wä, hēx·ʿidaʿmēsē ts!ēx·ts!ax·ʿīdEx·daʿxwa. Wā, laʿmē âx·daʿxuʿEm k!ŭmtâlax ʿwâpagaʿyas qaʿs pōx·âlēx mEk!ŭgaʿyas. Wä, laaLas ʿwīʿlaʿEm nEqwēsōʿsa q!ŭlsq!ŭlyakwē LEʿwēs māk!ŭ- 65 gaʿyē. Wä, g·îlʿmēsē ʿwīʿlaxs laē tsayanaēdzemēda ʿwāpē qa ts!EwēL!Exōdēs qaxs laē gwēlēL!Exawaʿya mEk!ŭgaʿyasa ts!ēx·ts!ax·sEʿwas lāx ăwēL!Exawaʿyas. Wä, g·îlʿmēsē gwāłExs laē xāL!Ex·ʿīd nāxʿīd lāxa ʿwāpē. Wä, hēx·ʿidaʿmēsē la hōqŭwElsExs laē gwāła.

70 Wä, āłEmłwīsEn gwāgwēx·sʿālał lāxa k·!ēsē yîłtsEmakᵘ ts!ēndzowa qEnLō hēł gwāgwēx·sʿalasLa nEk!ŭłē qō lāł nEkwasōʿLō qaxs lēx·aʿmaē g·îl L!ōpa ts!ēx·inäsa ʿnāxwax ʿnāʿnElēmasa. Wä, hēʿmis lāg·łas lēx·aEm g·îl ts!ēx·asEʿwē.

Unripe Elderberries.—Now I will talk again about ‖ the boiled elderberries; that is, before they are red. | Only the old women like very much to eat elderberries, | and they go first to get elderberries when they are still green; | for, as soon as a woman sees elderberries that are still green, she takes | a small small-meshed basket and goes to pick the elderberries. When she arrives ‖ at the elderberry-bushes, she plucks off the elderberries, which are in bunches, | and throws them into the basket for carrying elderberries. When it is | full, she goes home at once and puts | down the basket with the elderberries. She takes her small kettle and | carries it down to the beach. Then she puts down the kettle, ‖ picks up gravel, and puts it into the small kettle. | She takes care that no sand that sticks to the gravel | gets into the kettle. When it is half full from the bottom with | gravel, she carries the little kettle with the gravel in it into the house, and | puts it down where she is working at the elderberries. Then she takes her ‖ small-meshed basket with elderberries in it, and she pours the elderberries | into the small kettle for cooking elderberries. When they are all in, she dips up a | little water and pours it in. She takes an old piece of matting | and puts it on as a cover. Then she puts the kettle on the fire, and | watches it until it boils up; and as soon as it boils up, ‖ she takes it off and takes off the

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Unripe Elderberries.—Wä, la^{e}mēsEn ēdzaqwał gwāgwēx·s^{e}ālał lāxa hănx·Laakwē ts!ēx·ina, yîxs k·!ēs^{e}maē gŭlt!ēda, yîxs lēx·a-^{e}maēda łaElk!wana^{e}yē xEnLEla ts!ēts!ēx·bEsxa ts!ēx·ina. Wä, hë^{e}mis g·îl ts!ēx·^{e}īdxa ts!ēx·inäxs hë^{e}maē ālēs łEnłEnxsEma yîxs g·îl^{e}maē dōx^{e}waLElaxa ts!ēx·inäxs laē łEnłEnxsEma, laē ăx^{e}ēd-xēs t!ōłt!oẋ^{u}sEmē lālaxama qa^{e}s lä ts!ēx·a. Wä, g·îl^{e}mēsē lāg·aa lāxa ts!ēx·mEsaxs laē k!ŭlp!ēdxa ts!ēx·ina lāxēs ^{e}nāł^{e}nEmxḶalaē-na^{e}yē qa^{e}s k!ŭlpts!âlēs lāxēs ts!ēnats!ē lālaxama. Wä, g·îl^{e}mēsē qōt!axs laē hëx·^{e}idaEm la nä^{e}nakwa lāxēs g·ōkwē. Wä, lä hăng·a-lītaxēs ts!ēnats!ē lālaxama qa^{e}s ăx^{e}ēdēxēs ha^{e}nEmē. Wä, lä k·!ō-qŭlaqēxs laē lEnts!ēs lāxa L!Ema^{e}isē. Wä, hăng·alīsasēxs laē mEnx·^{e}īdxa t!at!ēdzEmē qa^{e}s lä k·!ats!âlas lāxēs ha^{e}nEmē. Wä, laEm aëkīla qa k·!ēâsēs läsa ëg·isē k!ŭtāła lāxa t!āt!ēdzEmaxs laē k·!ats!âlas lāxa ha^{e}nEmē. Wä, g·îl^{e}mēsē nEg̣oyoxsdālaxa t!āt!ē-dzEmaxs g·āxaē k·!ōqŭlēsaxa t!āt!ēdzEmts!âla ha^{e}nEma qa^{e}s g·āxē hăng·alīłas lāxēs ts!āts!ēx·sīlasaxa ts!ēx·īna. Wä, lä ăx^{e}ēdxēs ts!ēnats!ē t!ōłt!oẋ^{u}sEm lExa^{e}ya qa^{e}s lä gŭqâsasa ts!ēx·ina lāxa ts!ēx·ī^{e}lats!ēLē ha^{e}nEma. Wä, g·îl^{e}mēsē ^{e}wī^{e}losExs laē tsēx·^{e}īdxa hōlałē ^{e}wāpa qa^{e}s lä gŭq!Eqas lāq. Wä, lä ăx^{e}ēdxa k·!āk·!obanē qa^{e}s nāsEyîndēs lāq. Wä, lä hănx·LEnts lāxēs lEg̣wīłē. Wä, lä q!āq!alalaq qa mEdElx^{e}wīdēs. Wä, g·îl^{e}mēsē mEdElx^{e}wīdExs laē hănx·sendEq qa^{e}s nasōdēx nasEya^{e}yas. Wä, lä ăx^{e}ēdxēs łālog̣ŭmē

covering. She takes her small dish | and spoon and puts them down by the side of the small kettle | in which the elderberries have been cooked. She takes her spoon and pokes under the | boiled elderberries, and lifts them up and puts them into | the dish from which the elderberries are eaten; and after she has done so, she turns her spoon over and ‖ presses it into the boiled elderberries, which are still in bunches on the stems. | Now she breaks them to pieces; and when they get thick and pasty, she | takes oil and pours it over them. After doing so, she | takes her spoon and again presses (the elderberries) with the back of the spoon. | After doing so, she licks off the juice from the spoon and ‖ puts it down. Then she takes a cedar-stick and splits it so that it is like | a pair of tongs. She takes a piece of split cedar-bark and ties it on one end to | keep it from splitting, and the tongs are one span | in length. When the tongs are finished, they | are used like a fork. She puts them into the boiled ‖ berries which are mixed with the stems. Then she puts (the tongs) into her mouth and sucks out the juice; | and when all the juice has been sucked out, she blows out the stems and the | seeds. She continues doing so while she is eating the boiled | elderberries. After she has done this, she puts away what is left, | so that she can eat it after a while. Then she takes up some water and ‖ rinses her mouth, so that the seeds that are in her mouth may come out. | After she

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ḷEᶜwis k·ats!Enaqē. Wä, lä k·anōlīłasēs łāloǧŭmē lāxēs ts!ēx·iᶜlats!ē haᶜnEma. Wä, lä ăxᶜēdxēs k·ats!Enaqē qaᶜs tsEyābōdēs lāxa hănx·Laakwē ts!ēx·ina qaᶜs lä tsēts!ōts lāxa ts!ēx·ts!anats!ēLē łāloǧŭma. Wä, g·îlᶜmēsē gwāłExs laē nELāłamasxēs k·ats!Enaqaxs laē q!ōtElgēs lāxa hănx·Laakwē ts!ēx·ina yîxs ăxāłaᶜmaēs ts!ēnanowē. Wä, laEm q!wēq!ŭłts!ālaq. Wä, g·îlᶜmēsē lā gEnk·axs laē ăxᶜēdxa L!ēᶜna qaᶜs k!ŭnq!Eqēs lāq. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxēs k·ats!Enaqē qaᶜs ēt!ēdē q!ōtElgēs ăwēg·aᶜyas lāq. Wä, g·îlᶜmēsē gwāła laē k·ElgEłEg·îndxēs k·āts!Enaqē. Wä, lä g·īg·alīłasēxs laē ăxᶜēdxa k!waᶜxLāwē qaᶜs xōxᶜwidē qa yEwēs lā gwēx·sa ts!ēsLālax. Wä, la ăxᶜēdxa dzEXEkwē dEnasa qaᶜs yîL!EXḷEndēs qa k!ēsēs hĕk·!ōt!ēd xōxᵘsa. Wä, la ᶜnEmp!Enk·ē ᶜwāsgEmasas lāxEns q!wāq!wax·ts!ānaᶜyēx. Wä, g·îlᶜmēsē gwāła k·!îbayowē hăᶜmayōxs laē k·!îp!īts lāxa hănx·Laakwē q!wēq!wałEwakᵘ ḷEᶜwē ts!ēnanowē ts!ēx·ina qaᶜs k·!îpq!EdzEndēs. Wä, lä k!ŭmtElgēq. Wä, g·îlᶜmēsē ᶜwīᶜlâwē saaqas laē pōx·ōdex ts!ēnanowas ḷEᶜwēs mEk!ŭgaᶜyē. Wä, âxᵘsäᶜmēsē hë gwēg·ilaxs ts!ēx·ts!ax·aaxa hănx·Laakwē ts!ēx·ina. Wä, g·îlᶜmēsē gwāłExs laē g·ēxaxēs ănēx·sâᶜyē qaᶜs ēt!ēdēł ts!ēx·ts!ax·ᶜīdLEq. Wä, lä tsēx·ᶜīdxa ᶜwāpē qaᶜs ts!EwēL!Exōdē qa lawäyēsa lā k!wēk!ŭtāła maEmk!ŭgēsa ts!ēx·ina lāx äwēL!Exāwaᶜyas. Wä, g·îlᶜmēsē gwālExs laē xāL!Ex·ᶜīd nāxᶜīdxa

has done this, she drinks a little | water; and after doing this, she 117
eats roasted salmon | with oil. She does this with the roasted salmon | so that she may get no stomach-ache. Now that is all about the elderberries. ‖

Salal-Berry Cakes.—Now I will talk about the long salal-berry 1
cakes when they are | squeezed (in water). First of all, the woman takes her | dishes. She puts them down (in a row). She goes to draw water, and | pours it into the dishes. When the water is in each dish, ‖ she takes shredded cedar-bark and | washes them, beginning at one 5
end. She uses the shredded | cedar-bark in washing them so that all the dirt may come off. When | they are clean, she takes the box with long salal-berry cakes, | unties the string holding down the cover, ‖ takes off the cover, and takes off the skunk-cabbage covering. 10
She puts it down, and takes | out the long salal-berry cakes and breaks them into | five pieces lengthwise. She puts each one of the | pieces into a dish. There are five | dishes to each long salal-berry cake; and when ‖ there is a piece in each dish, she goes to draw water 15
and pours | it in; and when there is water in the dishes, she takes | a mat and covers up the dishes with the pieces of salal-berry | cake. She leaves them in this way until the morning, when daylight comes. | She leaves them there all night. ‖ In the morning, when daylight 20

ᵉwāpē. Wä, g·îlᵉmēsē gwāłEXS laē hëlēg·întsa L!ōBEkwē. Wä, 117
laEm ts!Epas lāxa L!ēᵉna. Wä, hëEm lāg·iłas hë gwēx·ᵉītsa L!ōBEkwē qaᵉs k·!ēsē ts!EX·SEMSEla. Wä, laEm gwāła lāxa ts!ēx·ina.

Salal-Berry Cakes.—Wä, laᵉmēsEN gwāgwēx·sᵉx·ᵉīdEl laqēxs laē 1
q!wēsasEᵉwēda hēyadzō t!Eqa, yîxs hëᵉmaē g·îl ăxᵉētsōᵉsa ts!Edāqēs łōElq!wē, qaᵉs g·āxē mEXᵉālīłElas. Wä, lä tsēx·ᵉīdxa ᵉwāpē qaᵉs gŭgEg·îndālēs lāxa łōElq!wē. Wä, g·îlᵉmēsē q!wālxōts!EwaẋᵘSa ᵉwāpaxs laē ăxᵉēdxa q!ōyaakwē k·ādzEkwa. Wä, lä g·äbalēła- 5
qēxs laē ts!ōẋŭg·îndālaq. Wä, laEm dzEg·EłEg·ēsā q!ōyaakwē k·ādzEkᵘ lāq qa lawäyēsa dzēdzEgŭg·aᵉyas. Wä, g·îlᵉmēsē la ēeg·Eg·axs laē ăxᵉēdxēs hēyadzoats!ē nEgŭdzowē t!Eqa qaᵉs qwēłEyîndēx t!Emak·Eyaᵉyas. Wä, lä ăxōdEx yîkŭyaᵉyas. Wä, lä ăxâlaxa pāqEyaᵉyē k·!Ek·!aōk!wa qaᵉs ăxālīłElēs. Wä, lä ăxᵉwŭł- 10
ts!ōdxa hēyadzowē nEgŭdzōwē t!Eqa. Wä, lä k·!ōk!ŭpsālaq qa sēsEk·!ax·sē lāxēs ăwâsgEmasē. Wä, lä pElx·ts!âlasa ᵉnāłᵉnEmxsa k·!ōp!âwē lāxa ᵉnāłᵉnEmēxLa łōq!wa. Wä, laEm sEk·!ēxLa łōElq!wa lāxa ᵉnEmxsa hēyadzowē nEgŭdzō t!Eqa. Wä, g·îlᵉmēsē q!wālxōts!Ewakwēda łōElq!wäxs laē tsä lāxa ᵉwāpē qaᵉs lä qap!E- 15
qElas lāq. Wä, g·îlᵉmēsē lā ᵉwīᵉla lā q!ōgŭlīłxa ᵉwāpaxs laē ăxᵉēdxa łēᵉwaᵉyē qaᵉs nākŭyîndēs lāxa t!Extsl!âläxa hēyadzowē nEgŭdzō t!Eqa. Wä, laEm hëx·säł gwaēłLē lālaał lāxa lāLa ᵉnāx·ᵉīdElxa gaāla. Wä, laEm xamastalīłLē t!ēłtalīłxa gānoLē. Wä, g·îlᵉmēsē ᵉnāx·ᵉīdxa gaäläxs laēda ḥăᵉyāłᵉa LēᵉlālaxēS g·ōkŭlōtē qa g·āxēs 20

21 comes, the young men go to call the people to | eat the long salal-berry cakes. They all come in after the young men have called them | four times. Then the woman takes off the mat | covering of the dishes, and the young men go and stand each | next to a dish,
25 and they sit down and put || both hands into the soaked berry-cake. They | take a handful of the berry-cake, squeeze it into a ball, and, when they take it out, | they squeeze it again, so that the ball of berries gets smaller; | and they stop squeezing only when it is all dissolved and the liquid is thick. | Then they stop squeezing the
30 berry-cake. The woman goes || to get oil, and pours it on. They put much oil on; | and after doing so, the woman takes the | basket containing her horn spoons. (For horn spoons | are made for eating salal-berry cakes, because they are all black, | and the spoons do not
35 turn black after being used by those || who eat long salal-berry cakes, as the wooden spoons do, when | they begin to use them for eating salal-berry cakes. Even | if they are new, [the wooden spoons] at once turn black all over. | Therefore they use only horn spoons to eat | long salal-berry cakes when they are given at a feast, because [the berries] do not stick to them.) ||
40 I only wished to turn for a while to this. | They give a spoon to every guest who | eats long salal-berry cake. After this has been

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21 t!Ext!aqa lāxa hēyadzowē t!Eqa. Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLExs laē mōp!enēᵉstēda hăᵉyałᵉa ētsēᵉsta laasa ts!Edāqē ăxōdxa łēᵉwaᵉyē naxŭmalīłtsa łōElq!wē. Wä, lä q!wāłxogwägaᵉya ᵉnāłᵉnEmōkwē hēłᵉa lāx ᵉwāxēxLaasasa łōElq!wē qaᵉs k!ŭsᵉālīłExs laē ăxstEndā-
25 lasēs ᵉwax·sołts!änaᵉyē lāxa hăpstalīłē t!Eqa. Wä, lax·daᵉxwē gōlx·ᵉīdxa t!Eqa qaᵉs lōxsEmg·ilēq; wä, g·îlᵉmēsē ᵉwiᵉlōstaxs laē q!wēsᵉīdEq. Wä, hëᵉmis la ts!Emaᵉnākŭlatsa lōxsEmē t!Eqa. Wä, āłᵉmēsē gwāł q!wēsaqēxs laē ᵉwīᵉla. Wä, laEm gEnx·ᵉīdēda ᵉwāpalas. Wä, laEm gwāła q!wēsäxa t!Eqa; wä, lāḷēda ts!Edāqē
30 ăxᵉēdxa L!ēᵉna qaᵉs k!ŭnq!Eqēs lāq. Wä, laEm q!ēqxa L!ēᵉnäxs laē k!ŭnq!EgEmq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdēda ts!Edāqaxēs ts!ōlolag·ats!ē L!Exōsgem qaxs hëᵉmaē k·ats!Enaqēłtsa ts!ōlolaqa hēyadzowē nEgŭdzō t!Eqa qaxs ts!ōts!EłEg·aēda ts!ōlolaqē k·āts!Enaqa. Wä, lä k·ēs ăwElx·Es ts!ōłᵉīdExs laē gwāł ᵉyōsElaxa
35 hēyadzowē nEgŭdzō t!Eqa, hë gwēx·sa k!wēk!wagEg·a k·āts!Enaqaxs g·îlᵉmaē ᵉyōsᵉidayō lāxa hēyadzowē nEgŭdzō t!Eqaxs hëᵉmaē āłēs alōlaqē laē hëx·ᵉidaEm la ts!ōts!Elg·ax·ᵉīda. Wä, hëᵉmis lāg·iłas lēx·aEm ᵉyōᵉyats!ēda ts!ēts!ololaqē k·āk·Ets!Enaqxa hēyadzowē nEgŭdzō t!Eqaxs k!wēladzEmaē qaxs k·!ēsaē k!ŭtāła lāq.
40 Wä, âᵉmEn ᵉnEx· qEn yāwasᵉīdē gŭyōyōxᵉwīd gwāgwēx·sᵉx·īd lāq. Wä, lä ts!Ewanaēdzema ts!ēts!ōlolaqē k·āk·Ets!Enaq lāxa k!wēłaxa hēyadzowē nEgŭdzowē t!Eqa; wä, g·îlᵉmēsē gwāłExs laē k·agEmlī-

done, they | put before them the dishes containing salal-berries mixed 43
with water. Now there are | six men to each dish. When the
dishes have all been put down, ‖ they immediately begin to eat the | 45
squeezed long salal-berry cakes in the dishes with their horn spoons.
After eating, | the salal-berry dishes are taken away | and put down
at the left-hand side of the door of the | feasting-house. Then the
guests go out at once. ‖ They do not drink any water after the feast. 50
That is all about this. |

Raw Salal-Berries (Eating raw, ripe salal-berries).—| When the 1
woman comes home after picking | ripe salal-berries, her husband
goes and calls whomever he likes | to come to eat ripe salal-berries.
When ‖ the guests are all in, the woman takes a long | narrow mat 5
and spreads it in front of those who are to | eat the ripe salal-berries.
Her husband takes the | basket containing the salal-berries and pours
them all along the mat in | front of his guests. He pours out ‖ all, 10
so that it reaches to the end of the guests. His wife pours oil into |
oil-dishes; and as soon as she has poured in the oil, her | husband
takes the oil-dishes and puts them on the salal-berries. | He puts them
far enough apart for the men to reach them, | and there are four men
to each. ‖ After all the oil-dishes have been put down, the guests 15
take | the salal-berries, each one bunch. They dip them into the oil; |

łElayEwēda t!ēt!Exts!âla łōElq!wa lāxa k!wēłē. Wä, laᶜmē q!ēq!E- 43
L!ālaxa ᶜnāłᶜnEmēxLa łōElq!wa. Wä, g·îlᶜmēsē ᶜwīlg·alīłēda łōEl-
q!wäxs laē hēx·ᶜidaEm ᶜnāxwa ᶜyōsᶜītsēs tsēts!ōlolaqē k·āk·Ets!Enaq 45
lāxa łōxts!âla q!wēdzEkᵘ hēyadzowē t!Eqa. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē
hēx·ᶜīdEma k·āg·îlīlEma t!ēt!Ext!agats!ēx·däxa q!wēdzEkwē hēya-
dzowē t!Eqa qaᶜs lä k·īk·ag·alīlEm lāx gEmxōtsâlīłasa t!Ex·îläsa
t!Eqēᶜlats!ē g·ōkwa. Wä, hēx·ᶜidaᶜmēsē la hōqŭwElsēda k!wēłdē.
Wä, laEm hēwäxa nāgēk·Elax ᶜwāpē. Wä, laEm gwāł lāxēq. 50

Raw Salal-Berries (K·Elx·k·!ax·axa nEk!ŭłaxs laē q!ayōqwa).— 1
Wä, hēᶜmaaxs g·ālaē g·āx näᶜnakwēda ts!Edāqaxs läx·dē nēkwaxa
q!ayōqwa nEk!ŭła; wä, lä łāᶜwŭnEmas Lēᶜlālaxēs gwEᶜyō qaᶜs Lē-
ᶜlalasEᶜwa, qaᶜs q!Eq!Ex·nōtxa q!ayōqwa nEk!ŭła. Wä, g·îlᶜmēsē
g·āx ᶜwīᶜlaēLa LēᶜlānEmasēxs laē hēx·ᶜidaᶜma ts!Edāqē ăxᶜēdxa g·îl- 5
dEdzowē ts!ēq!ats!ō łēᶜwaᶜya qaᶜs lä LEpdzamōlīłas lāxes nEkwē-
lag·iLaxa q!āyoqwa nEk!ŭła. Wä, lä łāᶜwŭnEmas ăxᶜēdxa nEk!ŭł-
ts!âla lExaᶜya qaᶜs lä qapanaēsElasa q!ayōqwa nEk!ŭł lāx L!āsEx·-
dzamâᶜyasēs LēᶜlānEmē. Wä, âᶜmisē gwanāła qa labalīłēsēxs laē
ᶜwīlg·îłts!âmasEq, yîxs laāḷēs gEnEmē k!ŭnxts!âlasa L!ēᶜna lāxa 10
ts!ēts!Ebats!ē. Wä, g·îlᶜmēsē ᶜwīᶜla k!ŭnxts!Ewakŭxs laē ăxᶜēdē łā-
ᶜwŭnEmasēq qaᶜs lä hănāqElas lāxa nEk!ŭłē. Wä, laEm âEm gwa-
nāła qa hēłts!apElēsa bēbEgwānEmē lāx ăwâlagōlilasasa ts!ēts!E-
bats!ē. Wä, laEm maēmâlasEᶜwēda ᶜnāłᶜnEmēxLa. Wä, g·îlᶜmēsē
ᶜwīlg·alīłēda ts!ēts!Ebats!äxs laē hēx·ᶜidaᶜma k!wēłē dāx·ᶜīdxa ᶜnāł- 15
ᶜnEmxḷa nEk!ŭła qaᶜs k·atsEndēs lāxa L!ēᶜnäxs ts!Ebats!ēts!âlaē.

17 and after they have done this, all the salal-berries are covered with oil. | They shake off the oil, take the bunch out, and | eat them off one at a
20 time; and when all have been taken off, they throw the stem ‖ into the fire. Then they take another bunch and | do in the same way, and all the guests do the same. | After they have eaten, they all go out of the house. | They drink no water after eating it, for they | do
25 not want to remove the sweetness from the mouth. ‖ For this reason they do not drink any water. The reason why | the branch is thrown into the fire by the one who has eaten the berries is, that they do not want any one to take it | for witchcraft; for the man's breath is on it, because he has bitten off the | salal-berries and it remains on it. Therefore they are afraid. Now that is all | about salal-berries. ‖

1 **Cakes of Currants**[1] (Eating currant-cakes).—First | the woman takes the dishes and she brings them down and she puts them down on the left-hand side of the | door of the house where the currant-cakes are to be eaten; and she places there also oil | and the horn-spoon
5 basket and also large water-buckets, ‖ are put down on the floor, and also long mats.[2] | . . . .

As soon as he stops speaking, the wife of the | host takes the box containing the currant-cakes and unties the cover. | She takes out

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17 Wä, g·îlᵉmēsē la ᵉwīᵉla la t!Et!EpsEma nEk!ŭłaxa L!ēᵉnäxs laē k·!E-łōdxa L!ēᵉnäxs laē ăxwŭstEndEq qaᵉs ᵉnałᵉnEmsgEmEmqēqēxs laē q!Ek·âlaq lāxēs yîsx·Enē. Wä, g·îlᵉmēsē ᵉwīlg·EłEnxs laē ts!EXLEn-
20 dEq lāxa lEgwīłē qaᵉs ēt!ēdē dāx·ᵉīdxa ᵉnEmxḶālā. Wä, lāxaē hëEmxat! gwēx·ᵉīdEq. Wä, lä ᵉnāx̣waEm hë g̣wēg̣wälag·îlīłēda waō-kwē k!wēła. Wä, g·îlᵉmēsē ᵉwiᵉlaxs laē hëx·ᵉīdaEm ᵉnāx̣wa hōqŭ-wElsa. Wä, laEmxaē hēwäxaEm nagēqElax ᵉwāpa qaxs gwaq!E-łaaq lāwäyēs ëx·p!aēL!Exawaᵉyē yîs ëx·p!Esg̣Emaᵉyasa nEk!ŭłē.
25 Wä, hëᵉmis k·!ēsēłas nāxᵉidxa ᵉwāpē. Wä, hëᵉmis lāg·iłas ts!EXLā-laxa yîsx·Enasēs q!Eg·EłEnakwaxs gwāq!Ełaaq lālax yāyanEmasōsa ēq!ēnoxwē qaxs laē hasāᵉyasa bEgwānEmaxs laē q!Ek·âlaxa nE-k!ŭłē k!ŭt!Enēq. Wä, hëᵉmis k·îlEmsē. Wä, laEm âlak·!āla g̣wāł lāxa nEk!ŭłē.

1 **Cakes of Currants**[1] (T!Ext!aqxa q!ēdzEdzowē).—Wä, hëEm g·îl ăxᵉē-tsōᵉsa ts!Edāqēs łōElq!wē qa g·āxēs mExstâlił lāx gEmxōtstâlīłas t!Ex·îläsa t!Ext!agats!äxa q!ēdzEdzowē g·ōkwa; wä, hëᵉmisa L!ēᵉna, ḶEᵉwis ts!ōlolagats!äs L!Exōsg̣Ema; wä, hëᵉmisḶēs ăwāwē naEnga-
5 ts!ä, qa g·āxēs hăx·hănēła; wä, hëᵉmisēs g·îlsg·îldEdzowē łēElᵉwaᵉya.[2] . . . Wä, g·îlᵉmēsē q!wēłᵉēdēda yāq!Ent!ālaxs laē ăxᵉēdē gEnEmasa k!wēlasaxa q!ēdzats!ē xaxadzEma qaᵉs qwēłEyîndēx t!Emāk·îyaᵉyas. Wä, lä ăxᵉwŭłts!âlaxa q!ēdzEdzowē t!Eqa, qaᵉs qwēqŭłtsEmēx yaēł-

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[1] *Ribes bracteosus* Dougl. and *Ribes petiolare* Dougl.

[2] Continued on page 751, line 18, to page 754, line 82.

the currant-cakes, and unties the | string with which the bundles are tied; and she gives them to the two messengers, and || they put two 10 cakes into each dish. | When they are in each dish, (the messengers) pour a little more | water on; and after doing so, the woman | asks some of her husband's guests to squeeze and rub the | currant-cakes. Immediately some of the young men come || from their seats and sit 15 down alongside of the currant-dishes. | They take out of the water a soaked currant-cake, | roll it up and break it into pieces. When it is all in pieces, | they break it into smaller pieces, so that they are very small. Then they | gather up what has been broken into small pieces, and they make a ball, || and squeeze it with both hands so 20 that it becomes round; | and they squeeze it for a short time, and put the ball | into the currant-dish and into the juice, which is now becoming thick. | They press the ball with their right hands and make it flat; | and when it is flattened out, they rub it with the right hand; || and before they have rubbed it very long, it gets pasty, because | the 25 ball dissolves in the water in which it is rubbed. As soon as it | is very thick, they stop rubbing. Then they wash | their hands, and, after doing so, they walk back and | sit down at their seats. Then the wife of the || host takes a box of oil-bottles, and it is put down 30 next to her seat. | She unties the top; and when she takes off the |

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tsEmayas k·ādzEkwa. Wä, lä ts!âs lāxa ma^{e}lōkwē e^{e}etsē^{e}stElg·îsa. Wä, lax·da^{e}xwē pēpElx·ts!âlasa maēmałExsa lāxa ^{e}nāł^{e}nEmēx^{e}La łōq!wa. 10 Wä, g·îl^{e}mēsē la q!wałxōts!Ewakwa łōElq!waxs laē g·Enwax ^{e}wī-^{e}wābEts!âwasa łōElq!wē. Wä, g·îl^{e}mēsē gwāłExs laēda ts!Edāqē hēlg·îlgē lāx k!wēlēkwasēs łā^{e}wŭnEmē, qa g·āxēs q!wēsa yîlsElgēxa q!ēdzEdzowē t!Eqa. Wä, hëx·^{e}ida^{e}mēsa ^{e}waxōkwa hă^{e}yāł^{e}a g·āx q!wâqâlił, qa^{e}s g·āxē k!ŭsägElīłaxa q!ēsq!adzats!ēLē łōq!wa. Wä, 15 hëx·^{e}ida^{e}mēsē ^{e}nāxwa dâstEndxa ^{e}nāł^{e}nEmxsa pēgEk^{u} q!ēdzEdzō t!Eqa, qa^{e}s k·!ōxsEmdēqēxs laē p!ōp!oxsālaq. Wä, g·îl^{e}mēsē ^{e}wī^{e}wŭlx·sExs laē hëloxusEnd q!wēq!ŭłts!ālaq, qa ămEmayastōxs laē yāwas^{e}īd q!a-p!ēx·^{e}īdxa la q!wēq!ŭłts!aak^{u} q!ēdzEdzo t!Eqa, qa^{e}s tExsEmdēq qa^{e}s q!wētsEmdēq yîsēs ^{e}wāx·sōłts!āna^{e}yē e^{e}eyasâ, qa lōxsEmēs. 20 Wä, lä q!wēs^{e}ēdEq. Wä, lä k·!ēst!a gēg·îlīłExs laē ^{e}mE^{e}xusEnts lāx ^{e}wapaläsxa la gEnk·a q!ōts!âxa q!ēsq!adzats!ēLaxa q!ēdzEdzowē łōq!wa. Wä, lä La^{e}xusEmtsēs hëłk·!ōts!āna^{e}yē lāq qa pExsEmx·^{e}ī-dēs. Wä, g·îl^{e}mēsē la pExsEmxs laē yElsElg·întsēs hëłk·!ōłts!āna^{e}yē lāq. Wä, k·!ēst!a gēg·îlīłExs laē âlak·!āla la gEnx·^{e}īda, qaxs laē 25 x·îdzEłtēda lōxsEmx·dē, yîx yîlsasōxudäs. Wä, g·îl^{e}mēsē la âla-k·!āla la gEnk·axs, laē gwāła yēyîlsElg·Esaq. Wä, lä ts!Ents!Enx-^{e}wīdxēs e^{e}eyasowē. Wä, g·îl^{e}mēsē gwāłExs laē qās^{e}ida, qa^{e}s lä xwēlaqa k!ŭs^{e}ālīła, qa^{e}s lä k!wēłEmlīła. Wä, lāLa gEnEmasa k!wē-lasē ăx^{e}ēdxēs q!Elwasē xEtsEma, qa g·āxēs ha^{e}nēł lāx k!waēlasas. 30 Wä, lä qwēłEyîndEx t!Emak·Eya^{e}yas. Wä, g·îl^{e}mēsē paqōdEx yE-

33 cover, she puts it down. She takes out a | large oil-bottle of kelp and gives it to the two messengers. | One of them bites off the string with which the mouth of the kelp bottle is tied; and, after tak-
35 ing off || the string, he holds it with his right hand, and | squeezes the oil out on the rubbed currant-cakes, while | the other one holds the head of the kelp bottle with his left | hand, and he squeezes it with his right hand, so that the oil comes out | at the mouth. If the oil does not come out easily, because it is thick || in cold weather,
40 then the two messengers take hold, one of each end, | of the oil-bottle. They stand one each side of the fire in the middle of the house, | and they pull the kelp bottle containing the oil backward and forward over the fire in the middle of the house. | When the oil is melted, then they begin to pour it over the | currant-cakes in the
45 dish. They put on much oil, and || continue doing so with the others. After oil has been poured on all of them, | they take the horn-spoon basket and | distribute the spoons among the feasters. After this is done, they put | the currant-dishes in front of them, | one dish for each six men. As soon as || all (of the berry-dishes) have been put
50 down, the guests begin to eat the berries. | They are told to eat everything that is in the dish; and this they do, for | these berries are never taken home when they are eaten in the house of the owner, |

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32 kŭyaᶜyas laē paxᶜālīłaq. Wä, lä q!Elx̣ᶜŭłts!ōdxa L!ēᶜnats!âla ᶜwālas ᶜwāᶜwadäxs laē ts!âs lāxa maᶜlōkwē eᶜetsēᶜstElg·îsa. Wä, läda ᶜnEmōkwē q!ek·ōdEx mōgŭxstaᶜyasa ᶜwāᶜwadē. Wä, g·îlᶜmēsē lawä-
35 ya mōx̣ᵘbaᶜyas ăwāxstaᶜyasēxs laē dāłasēs hëłk·!ōts!ānaᶜyē laqēxs laē ts!Etx·aqElasa L!ēᶜna lāxa yîlēkwē q!ēdzEdzo t!Eqa, yîxs laaḷēda ᶜnEmōkwas dāłaxa ōxLaᶜyasa ᶜwāᶜwadē, yîsēs gEmxōłts!ānaᶜyē aᶜyasowa. Wä, la x·īk·asēs hëłk·!ōts!ānaᶜyē qa lōłts!âlēsa L!ēᶜna lāx ăwāxstaᶜyas. Wä, g·îlᶜmēsē q!Emsa lawälēda L!ēᶜnäxs gEn-
40 k·aaxs ᶜwŭdā'laē; wä, lāx·daᶜxwa eᶜetsēᶜstElg·îsē dādEbēxa L!ēᶜnats!âla ᶜwāᶜwadē, qaᶜs lä ḷāxᶜwalīł lāx ᶜwāx·sanâlīłasa laqwāwalīłaxs laē ts!āts!EngŭLālasa L!ēᶜnats!âla ᶜwāᶜwadē lāxa laqwāwalīłē. Wä, g·îlᶜmēsē yaxᶜīdēda L!ēᶜnats!âwasēxs laē ts!Etx·aqas lāxa łoxts!âla yîlēkᵘ q!ēdzEdzō t!Eqa. Wä, laEm q!ēqxa L!ēᶜna. Wä, lä âx̣ᵘ-
45 säᶜmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᶜmēsē ᶜwiᶜla la k!ŭnq!EgEkŭxs laē ăxᶜēdEx·daᶜxᵘxa ts!ōlolagats!ē L!Exōsgema, qaᶜs lä ts!EwanaēsElas lāxa k!wēłē. Wä, g·îlᶜmēsē gwāłExs laē k·ax·dzamōlīłElasa q!ēq!ēsq!adzats!ēLē łōElq!wa lāxa q!ēsq!asLaq. Wä, laᶜmē q!ēq!aḷalēda bēbEgwānEmaxa ᶜnāłᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē
50 ᶜwīlg·alīłExs laē hëx·ᶜidaEm ᶜnāx̣wa q!ēsq!asᶜīdēda k!wēłaq. Wä, laᶜmē ăxsōᶜ, qaᶜs ᶜwaᶜwīᶜlaēxēs łēłoqŭla. Wä, hëᶜmîs gwāłē qaxs k·!ēts!ēnoxwaē mōdōła q!ēdzEdzEwaxs q!ēsēlaēda ăxnōgwadas,

because it brings bad luck to take them home, as the people of olden 53
times say. | Therefore they try to eat all; and after emptying their
dishes, ‖ they go out of the feast-house. That is all about the berry- 55
cakes. |

Raw Currants.—Currants are also eaten raw. When | the woman
comes home from picking currants, she | asks her husband to get a
dish, and put it | next to her seat. Then she unties the top of ‖ the
currant-basket, and she sits down (with her husband), | one on each 60
side of the | currant-basket; and the large dish is put down on the
outer side of the currant-basket. Then they both take the currants |
out of the basket and strip them and put them into the dish. As soon
as | they have been stripped off the stems, the stems are thrown ‖
into the fire. The woman | and her husband continue doing this, 65
trying to see who will strip them most quickly. When | the currants
have all been stripped off, the man goes and calls whomever he likes |
from among his relatives, or he may even call his numaym; | and as soon
as the husband goes to call all those who are to eat the raw ‖ currants,
she takes oil, and the spoon-basket with horn spoons, | which she 70
keeps in readiness at the place where she sits down, and she also
takes medium-sized dishes | and holds them ready. Then her hus-
band comes in, followed by his guests; | for they do not sit down as
they do at a great feast. The guests sit down | any way they like.

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qaxs aEmsaaEl lāxōx mōdōłēxs ᵉnēk·aᵉlaēda g·îlx·dä bEgwānEma. 53
Wä, hëᵉmis lāg·iłas ᵉwaᵉwīᵉlaaq. Wä, g·îlᵉmesē ᵉwīᵉlaxēs łēłoqŭläxs
laē hōqŭwElsa. Wä, laᵉmē gwāł lāxa q!ēdzEdzowē t!Eqa. 55

Raw Currants.—Wä, lä k·!Elx·k·!ax·sōᵉEmxat!ēda q!ēsena. Wä,
hëᵉmaaxs g·āxaē näᵉnakwēda ts!Edāqaxs q!ēsēx·däxa q!ēsēna, wä, lä
ăxk·!ālaxēs łāᵉwŭnEmē qa ăxᵉēdēsēxa łōq!wē, qa g·āxēs k·aēł
lāx k!ŭdzēlasas. Wä, hëx·idaᵉmēsa ts!Edāqē qwēłEyîndEx t!Emā-
k·Eyaᵉyasēs q!ēdzadzē lExaᵉya. Wä, lä ᵉwāx·sanâlīłxa q!ēdzadzäxs 60
laē k!ŭdzEnōlīłaq. Wä, lä k·aēł ᵉwālasē łōq!wa lāx L!āsanâlīłasa
q!ēdzadzē lExaᵉya. Wä, hëᵉmis la dâłts!âlasdaᵉxᵘsēxa q!ēsēna
lāxa lExaᵉyē, qaᵉs lä k·îmts!âlas lāxa łōq!wē. Wä, g·îlnaẋwa-
ᵉmēsē ᵉwīlg·EłEnē yîsx·Enasēxs laē ts!ExLEntsa k·Emtk·atmōtē yîs-
x·En lāxēs lEgwīłē. Wä, lä âẋᵘsaᵉmēsē hë gwēg·ilēda ts!Edāqē 65
ḷEᵉwis łāᵉwŭnEmē hahanakwap!Exs k·îmtaē. Wä, g·îlᵉmēsē ᵉwīᵉla
la k·îmdEkwa q!ēsenäxs laē LēᵉlalēdaEgwānEmaxēs gwEᵉyōwē
qaᵉs LēᵉlālasEᵉwa lāxēs ḷEḷEḷâla ḷōᵉxs häē LēᵉlālasEᵉwēs ᵉnEᵉmē-
motē. Wä, g·îlᵉmēsē la LēᵉlalēEłāᵉwŭnEmasēxa q!ēsq!asLaxa k·!îl-
x·ē q!ēsena, laē ăxᵉēdxa L!ēᵉna ḷEᵉwa ts!ōlolagats!ē L!ExōsgEma, 70
qa g·āxēs gwalīł ăxᵉăxēł lāx k!waēlasas. Wä, hëᵉmisa hăᵉyāłᵉa łōEl-
q!wa, qa g·āxēs ōgwaqa. Wä, laᵉmē läk·Elē łāᵉwŭnEmasēxēs LēᵉlānEmē, qaxs k·!ēsaē âlaēłē k!wēᵉlēnaᵉya. Wä, laᵉmē âEm k!ŭk!wax·-
sāla lāxēs gwEᵉyōwē, qaᵉs k!ŭsᵉalīlasa LēᵉlānEmē. Wä, g·îlᵉmēsē ᵉwī-

75 As soon as all are in, ‖ the woman wipes out with shredded cedar-bark | a medium-sized dish. As soon as she has done so, she takes the | large dish with the stripped currants and puts it down where she is sitting. | Then she takes a large wooden ladle, dips it into the | 80 stripped currants, and dips them into the ‖ medium-sized dish. When it is half full, she puts it aside and | takes another medium-sized dish, and she puts it down where the other one | stands containing the stripped currants. She puts | stripped currants into it; and when it is half full, she | puts it away. She continues doing this 85 with the others; and when ‖ all the medium-sized dishes contain currants, she takes her oil | and pours it on, so that they are floating in it. When | she has done so, the horn spoons are given to all those who are to eat | the raw currants; and when every one who is going to eat currants has a spoon, | then the dishes with the currants are 90 placed in front ‖ of them. Now there are three men to | each dish. As soon as all (the dishes) have been put down, | those who are to eat the currants take up the horn spoons, and | all begin to eat the currants floating in the oil. There | is more oil in (each dish) than there are currants, because the currants without oil cause constipation. ‖ 95 They do not stop eating until all | the oil and the currants are at an end. Then those who have been eating the raw currants go out. |

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75 aēLEXS laē hëx·ᵉidaᵉma tsEdāqē dēdEg·Eg·asa q!ōyaakwē k·adzEkᵘ lāxa hăᵉyāłᵉa łōElq!wa. Wä, g·îlᵉmēsē gwāłEXS laē ăxᵉedxa k·îmdEgwats!ē ᵉwālas łōq!wäxa q!ēsena qaᵉs hăng·alīłēs lāxēs k!waēlasē. Wä, lä ăxᵉēdxa ᵉwālasē k!wāgEg·a k·āts!Enaqa, qaᵉs tsēqēs lāxa k·EmdEkwē q!ēsena. Wä, lä tsEyōsElasa k·EmdEkwē q!ēsena lāxa 80 hăᵉyāłᵉa łōq!wa. Wä, g·îlᵉmēsē nEgoyoxsdālaxs laē wīqŭlīłaq qaᵉs ăxᵉēdēxa ōgŭᵉläxat! hëłᵉa łōq!wa qaᵉs lä hănstōlīłas lāx haᵉnēlasdasa lä q!ēts!âlaxa k·îmdEkwē q!ēsena. Wä, lāxaē tsēts!ōtsa k·îmdEkwē q!ēsena lāq. Wä, g·îlᵉEmxaāwisē nEgoyoxsdālaxs laē wīqŭlīłaq. Wä, âxᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē 85 ᵉwīᵉwŭlts!Ewakwa hăᵉyāłᵉa q!ēq!ets!âla łōElq!waxs laē ăxᵉēdxēs L!ēᵉna, qaᵉs k!ŭnq!Eqēq. Wä, laᵉmē t!Ep!EgElīsxa L!ēᵉna. Wä, g·îlᵉmēsē gwāłEXS laē ts!Ewanaēdzema ts!ōlolaqē k·āk·Ets!Enaq lāxa q!ēsq!asLaxa k·!îlx·ē q!ēsena. Wä, g·îlᵉmēsē ᵉwīlxtowēda q!ēsq!asLaxa k·!îlx·ē q!ēsenäxs laē k·aēdzEmēda q!ēq!ets!âla łōElq!wa lāxa q!ēsq!as-90 Laxa k·!îlx·ē q!ēsena. Wä, laᵉmē yaēyuduxŭlēda bēbEgwānEmaxa ᵉnāłᵉnEmēxLa łōq!wa. Wä, g·îlᵉmēsē ᵉwīlg·aliłEXS laē hëx·ᵉidaᵉma q!ēsq!asLaxa q!ēsena ăxᵉēdxēs ts!ēts!ōlolaqē k·ak·Ets!Enaq, qaᵉs ᵉnāxwē q!ēsq!asᵉida lāxa t!Ep!EgElēsaxa L!ēᵉna q!ēsena. Wä, laᵉmē hë q!ägawaᵉya L!ēᵉnasa q!ēsena, qaxs aat!âłag·ilaēda q!ēsenäxs 95 k·!eâsaē L!ēᵉna k!ŭngEms. Wä, āłᵉmēsē gwāł q!ēsq!asEXS laē ᵉwīᵉlaxa q!ēsena LEᵉwa L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hōqŭwŭlsēda

These are not given at a feast to many | tribes. That is all about 97
the currants. |

Mashed Currants and | Salal-Berries.—When the salal-berries are 1
thoroughly ripe, | the woman goes to pick salal-berries, and at the
same time she picks currants | which are also ripe. ‖ She has one 5
basket for salal-berries, and another | basket for currants. When the
baskets are full, | she puts on the top covering of hemlock-branches;
and after doing so, | she ties down the top and carries them on her
back to her | house. There she puts them down next to her seat. ‖
She puts down a large dish on the floor, outside of her seat, | and she 10
takes the salal-berry basket and puts it down at the | right-hand side
of the large dish. She unties the string on top of her | salal-berry
basket, and, after doing so, she pulls out the | hemlock-branches
which cover it, and throws them into the fire. Then she takes ‖
one of the salal-berry branches and strips off the berries | into the 15
large dish. She continues doing this, and only | stops when it is all
done. She throws the stripped | stems into the fire. Then she puts
aside the empty basket, and | takes the basket containing the cur-
rants and puts it in the place of the ‖ empty basket. She unties the 20
top string; and | as soon as it is off, she pulls off the hemlock-branches

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q!ēsq!asdäxa k·!îlx·ē q!ēsena. Wä, laEm k·!ēs LēᶜlalayO lāxa q!ē- 97
nEmē lēlqwălaLaᶜya. Wä, laEm gwāł lāxa q!ēsena.

Mashed Currants and Salal-Berries (Q!wēdzEkᵘ q!ēsena ḶEᶜwa 1
nEk!ŭłē). — Wä, hëᶜmaaxs laē âlak·!āla la q!ayōqwēda nEk!ŭlē,
yîxs läx·dē nEkwēda ts!Edāqaxa nEk!ŭłē. Wä, lä q!āq!ēsbalaxa
q!ēsenäxs laē nEq!ēkwa.

Wä, laEm ōgŭᶜlaᶜmē nEgwats!äśēxa nEk!ŭłē, wä, lāxaē ōgŭᶜlaᶜmē 5
q!ēdzats!äsēxa q!ēsena. Wä, g·îlᶜmēsē qōqŭt!ēda laElxaᶜyasēxs laē
ts!ēts!ak·Eyîndālasa q!waxē lāq. Wä, g·îlᶜmēsē gwāłExs laē t!ēt!E-
mak·Eyīndālaq. Wä, g·āxē ōxLōłt!alaqēxs g·āxaē näᶜnakwa lāxēs
g·ōkwē. Wä, lä ōxLEg·alīłas lāxēs hëmEnēᶜlasē k!waēᶜlasa. Wä, lä
ăxᶜēdxa ᶜwālasē łōq!wa, qa g·āxēs haᶜnēł lāx L!āsalīłasēs k!waēᶜlasē. 10
Wä, lä ăxᶜēdxa nEgwats!ē lExaᶜya, qaᶜs hăng·ägElīłēs lāx hëłk·!ō-
tägaᶜyasa ᶜwālasē łōq!wā. Wä, lä qwēłEyîndEx t!Emak·Eyaᶜyasēs
nEgwats!ē lExaᶜya. Wä, g·îlᶜmēsē gwāłExs laē nēxEmwEyōdxa
q!wāxē ts!āk·Eyēs qaᶜs ts!ExLālēs lāxēs lEgwīłē. Wä, lä dāx·ᶜīdxa
ᶜnEmxḷała lāxa yîsx·Enasa nEk!ŭłē x·īg·EłEndēq, qaᶜs lä x·īx·ts!âlas 15
lāxa ᶜwālasē łōq!wa. Wä, lä hëx·säEm gwēg·īlaq. Wä, āłᶜmēsē
gwāłExs laē ᶜwīᶜla. Wä, laᶜmē âEm la ts!ExLālasa x·īx·āx·motē
yîsx·En lāxēs lEgwīłē. Wä, lä Lēqŭlīłxa la lōpts!â lExaᶜya, qaᶜs
lä ăxᶜēdxa q!ēdzats!ē lExaᶜya, qaᶜs lä hănstōlīłas lāx haᶜnēlasdäsa
la lōpts!â lExaᶜya. Wä, lāxaē qwēłEyîndEx t!Emāk·Eyaᶜyas. Wä, 20
g·îlᶜmēsē lāwäxs laē nExEmwEyōdxa q!wāxē qaᶜs ts!ExLendēs lāxēs

22 and throws them into the | fire. When this is done, she takes out a bunch of currants | and strips them off, and puts them on top of the salal-berries | which have been stripped off and which are in the
25 dishes. She strips the currant-stems || and puts the currants on the salal-berries that has been stripped off, and | she throws the currant-stems into the fire. She continues doing this with the | others; and as soon as the basket is empty, | she puts it away. She takes her husband's stone hammer | by the small end with the right hand,
30 and || with the big end she pounds the mixed salal-berries and currants. | She pounds them with the stone hammer for a long time and only stops when | all the salal-berries and currants have all burst and are | all mixed. When this is done, she tells her husband | to
35 go and invite whomever he likes from among the chiefs, || for only chiefs eat this kind of food, consisting of salal-berries | mixed with currants; and the owner of this kind of food, | salal-berries and currants, eats it,—the woman, her husband, | and their children. Then the woman's husband goes out to | invite the chiefs and their wives;
40 and as soon as the woman's || husband goes out of the house, she takes her small dishes and her | horn-spoon basket, and puts them down next to her seat, | and also her oil, and she spreads out a new mat on which | her husband's guests are to sit. As soon as she has done so,
45 the chiefs come in with their wives, and husband and wife || sit down

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22 lEgwīłē. Wä, g·îlᵉmēsē gwāłEXs laē dâłts!ōdxa ᵉnEmxḷāła q!ēsena, qaᵉs lä k·îmtEyîndālasa q!ēsena lāx ōkŭyaᵉyasa x·īg·Ekwē nEk!ŭłaxa lā k·!ats!âxa k·îmdEgwats!ē łōq!wa, qaᵉs k·îmdEłtsEndēx q!ē-
25 dzanâs, qaᵉs lä k·!āk·Eyînts lāxa k·îmdEkwē nEk!ŭła. Wä, lāxaē ts!EXLEnts q!ēdzanâs lāxēs lEgwīłē. Wä, âx̣ᵘsäᵉmēsē hë gwēg·ilaxa waōkwē. Wä, g·îlᵉmēsē ᵉwīlg·Ełts!âwa q!ēdzats!ä lEXäxs laē g·ēxaxēs laElxaᵉyē. Wä, lä ăxᵉēdEX pElpElqasēs łāᵉwŭnEmē. Wä, hët!a dāłasōsē wīłbaᵉyasa pElpElqasēs hëłk·!ōts!ānaᵉyaxs laē L!Em-
30 kŭlg·ēs ḷEᵉxᵘbaᵉyas laxa mālagEkwē nEk!ŭł ḷEᵉwa q!ēsena. Wä, lä gēg·îlīł L!Emkŭlgēsa pElpElqē lāq. Wä, āłᵉmēsē gwāłEXs laē ᵉnāx̣waEm la kŭx·ᵉīdēda nEk!ŭłē ḷEᵉwa q!ēsena. Wä, laᵉmē âlak·!ala la lElgâ. Wä, g·îlᵉmēsē gwāłEXs laē ăxk·!ālaxēs łāᵉwŭnEmē qa läs LEᵉlālaxēs gwEᵉyōwē, qaᵉs LēᵉlālasEᵉwa lāxa g·īg·îgămaᵉyē.
35 qaxs lēx·aᵉmaēda g·īg·îg·ămaē haᵉmāpxa hë gwēkᵘ malaqEla nEk!ŭł ḷEᵉwa q!ēsena. Wä, lāxaē lēx·aᵉma ăxnōgwadäsa hë gwēkᵘ mālaqEla nEk!ŭł ḷEᵉwa q!ēsena hăᵉmāpEqxa ts!Edāqē ḷEᵉwis łāᵉwŭnEmē ḷEᵉwis sāsEmē. Wä, lä qāsᵉīdēda łāᵉwŭnEmasa ts!Edāqē, qaᵉs lä LēᵉlālaxaEg·īg·îgămaᵉyē ḷEᵉwis gEgEnEmē. Wä, g·îlᵉmēsē lāwElsē
40 lāᵉwŭnEmasa ts!Edāqaxs laē hëx·ᵉīdaEm ăxᵉēdxēs łaElogŭmē ḷEᵉwis ts!ōlolagats!ē L!EXōsgEma, qaᵉs g·āxēs g·ēx·g·aēł lāx k!waēᵉlasas ḷEᵉwis L!ēᵉna. Wä, lāxaē LEp!ālīłasa ēEldzowē łēElᵉwaᵉya lāx k!ŭdzēᵉlasLas LēᵉlānEmasēs łāᵉwŭnEmē. Wä, g·îlᵉmēsē gwāłEXs g·āxaē hōgwīłElēda hēhayasEk·âla g·īg·îgămaᵉya. Wä, la hēhaya-

next to each other on the mat that has been spread out for them. | 45
When they are all in, the wife of the host prepares | her small dishes.
She counts how many | married couples there are, and she puts down
the same number of small dishes for [two of] them. | Each man and
wife will have one dish. She takes soft shredded cedar-bark, ‖ wipes 50
out the small dishes, and, after doing so, | she takes a large horn
spoon, takes the | large dish of salal-berries mixed with currants, and
puts it down next | to her seat. Then she dips the large horn ladle
in | and stirs the berries. After doing so, she dips them out and puts
them ‖ into the small dishes. She only stops when they are nearly 55
filled. | She continues doing this with the others. When she has
finished, | she takes oil and pours it on, and she only stops pouring it
on | when the oil covers the top of the mixture of salal-berries and |
currants. As soon as she has finished, she gives the spoon-basket ‖
to her husband, who distributes the spoons among his | guests. 60
After he has distributed them, he puts down the | dishes containing
the salal-berries and currants, giving one to each couple. | Each dish
is given to two, a husband and his wife. | When they have been put
down, they eat with their spoons. They ‖ try to eat it all, eating with 65
their spoons; and after they have eaten, | they go out. They never

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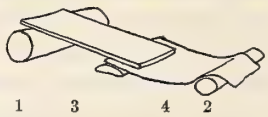
sEk·olīłᶜEmxs laē k!ŭdzEdzolīłaxēs k!wēk!wadzō łēElwaᶜya. Wä, 45
g·îlᶜmēsē ᶜwīᶜlaēLa, laē hëx·ᶜidaᶜmē gEnEmasa LēᶜlāLa xwānałᶜida,
qaᶜs ăxᶜēdēxa łāEloǫŭmē. Wä, hëEm hōsᶜītsōᶜsē ᶜwāxogwasasa
hēhayasEk·âla. Wä, lä hëEm ᶜwāxēxLēda łaElōǫŭmē lāx maēmałE-
lēda bEgwānEmē ḷEᶜwis gEnEme; wä, lä ăxᶜēdxa q!ōyaakwē k·ādzE-
kwa, qaᶜs dēdEg·îg·îndēs lāxa łāElōǫŭmē. Wä, g·îlᶜmēsē ǫwāła, laē 50
ăxᶜēdxa ᶜwālasē mōǫŭg·a k·ats!Enaqa. Wä, lä ăxᶜēdxa malaqElaat!sē
ᶜwālas łōq!wäxa nEk!ŭłē ḷEᶜwa q!ēsena, qaᶜs g·āxē hăng·alīłas
lāxēs k!waēᶜlasē. Wä, lä tsēqasa ᶜwālasē mōǫŭg·a k·āts!Enaq lāq,
qaᶜs xwētElgaᶜyēs lāq. Wä, g·îlᶜmēsē ǫwāłExs laē tsēts!odālas
lāxa łaElōǫŭmē. Wä, āłᶜmēsē ǫwāłExs laē Elāq qōt!a. Wä, 55
âṇᵘsäᶜmēsē hë ǫwēg·ilaxa waōkwē. Wä, g·îlᶜmēsē ǫwāłExs laē
ăxᶜēdxēs L!ēᶜna, qaᶜs k!ŭq!Eqēs lāq. Wä, āłᶜmēsē ǫwāłExs laē
hamElqEyaᶜya L!ēᶜna lāx ōkŭyaᶜyasa mālaxstaakwē nEk!ŭł ḷEᶜwa
q!ēsena. Wä, g·îlᶜmēsē ǫwāłExs laē ts!âsa tsōlolaǫats!ē L!Exōs-
ǫEm lāxēs łāᶜwŭnEmē. Wā, hëᶜmis la ts!EwanaēsElas lāxēs 60
LēᶜlānEmē. Wä, g·îlᶜmēsē ᶜwīlxtōxs laē k·aēsasa mālaxstaakᵘ ts!âla
łaElogŭmaxa nEk!ŭł ḷEᶜwa q!ēsena lāxa hēhayasEk·olīłē. Wä, laEm
maēmałElēda bEgwānEmē ḷEᶜwis gEnEmaxa ᶜnāłᶜnEmēxLa łālogŭma.
Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē hëx·ᶜidaEm ᶜyōsᶜīdEx·daᶜxwa. Wä,
lāx·daᶜxwē ᶜwaᶜwīᶜlaaqēxs laē ᶜyōsᶜīdEq. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē 65
hōqŭwElsa. Wä, laEm hewäxa nagēk·îlax ᶜwāpa, qaxs gwāq!Elaaq

67 drink any water after eating it, for they do not want | to lose the good taste of the salal-berries from their mouths. | That is all about this. |

1 **Huckleberries.**—As[1] soon as (the woman) enters her house, she puts down | the two baskets, takes a | short wide board and puts it down flat near the place | where she always sits; and she takes a log and ‖ 5 rolls it towards the board, so that one end of the short wide board rests on it. | When this is done, it is like this: | She also takes a piece of wood which is not really thick (2) and | puts it down, and she takes a new mat (4) and | spreads it out. She



10 lifts up the edge so that it lies on the piece of fire-wood at (2), ‖ and she lifts up the lower end of the board (3) for cleaning the | huckleberries, and spreads under it one edge of the mat (4) on to which the | cleaned huckleberries roll. As soon as this has been done, she pushes small pieces of wood under the | sides of the cleaning-board, so that it lies firmly on the support (1) | for the cleaning-board. After 15 all this has been done, she takes a ‖ bucket with water and puts it down; and she takes her | huckleberry-baskets, unties the top, and takes off the | skunk-cabbage covering. As soon as all this is off, she takes the | bucket and pours water over the board (3). | The water 20 runs over it, as it runs down the board (3) .‖ As soon as it is wet, she |

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67 lawäyēs ëx·p!aēL!Exawa^{c}yē qaēda ëx·p!EsgEma^{c}yasa nEk!ŭłē. Wä, laEmxaē gwāła.

1 **Huckleberries.**—Wä,[1] g·îl^{c}mēsē laēL lāxēs g·ōkwaxs laē ōxLEg·alīłaxēs gwēgwadats!ē laElxa^{c}ya. Wä, lä hëx·^{c}idaEm ăx^{c}ēdxa ts!ātsla̧x^{u}sEmē ^{c}wadzō saōk^{u}, qa^{c}s pāx^{c}alīłēs lāxa mak·ałamē lāx hëmEnē^{c}lasē k!waē^{c}lats. Wä, lāxaē ăx^{c}ēdxa ḷEkwē lEqwa, qa^{c}s 5 g·āxē lēn^{c}nākŭlas qa^{c}s g·āxē gēłbalīłas lāxa ts!ātsla̧x^{u}sEmē ^{c}wadzō saōkwa. Wä, g·îl^{c}mēsē gwāłalīłExs laē g·a gwāłēg·a (*fig.*). Wä, lāxaē ăx^{c}ēdxa k!ēsē âlaEm ḷEk^{u} lēx·En lEqwa, yîx (2), qa^{c}s lä k·at!ālīłas. Wä, lāxaē ăx^{c}ēdxa ^{c}wālasē Eldzō łē^{c}wa^{c}ya (4) qa^{c}s lä LEp!ālīłas. Wä, lä ēk·!Enxāłaxs laē LEp!Ena^{c}yē ăpsEnxa^{c}yas lāx 10 xwāłEnxa^{c}yē (2). Wä, lä wībEndEx bEnba^{c}yas k·îmdEdzōwaxa gwādEmē (3), qa^{c}s LEbābōdēs ăpsEnxa^{c}yas (4) xa q!umEndzowasa k·îmdEkwē gwādEma, Wä, g·îl^{c}mēsē gwāłExs laē g·āpi^{c}lālax ēwŭnxa^{c}yas k·îmdEdzowa qa ēk·ēs pāxEnayaēna^{c}yas lāxa qēnolīłasa k·îmdEzowaxa gwādEmē (1). Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxēs 15 ^{c}wābEts!âla nagats!ä qa g·āxēs ha^{c}nēła. Wä, lāxaē ăx^{c}ēdxēs gwēgwadats!ē laElxa^{c}ya, qa^{c}s qwēłEyîndālēq, qa^{c}s lawālēx LēLEpEya^{c}yas k·!îk·!aōk!wa. Wä, g·îl^{c}mēsē ^{c}wī^{c}la la lawEyakwa laē ăx^{c}ēdxa nagats!ē, qa^{c}s gŭgEdzōdēsa ^{c}wāpē lāx ēk·!Eba^{c}yasa k·îmdEdzowa (3). Wä, lä wāg·îldzâyēda ^{c}wāpaxs laē wāxEla lāxa k·îmdEdzowa (3). 20 Wä, g·îl^{c}mēsē hamElg·îdzōd la k!ŭngEdzowa k·îmdEdzowaxs laē

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[1] Continued from p. 211, line 40.

puts down her bucket, takes up the basket with huckleberries, and, | 21
beginning at the upper end of the cleaning-board, she pours on the
huckleberries | while it is still wet. The huckleberries roll down | to
the end of the cleaning-board, ‖ on to the mat (4) which has been 25
spread out; and the | leaves stick to the cleaning-board (3), so that
there are | no leaves on the mat on to which the cleaned huckle-
berries roll. | As soon as the huckleberries are cleaned, | the woman
who works at them calls her husband to ‖ take hold of one end of the 30
board; and they carry it | out of the house in which the huckle-
berries are being worked, and they put it down flat to be | dried, for,
as soon as it is dry, the | leaves fall off, and the wind | blows them
away. ‖

Mashed Huckleberries.—Now, you know how huckleberries are 35
cleaned, | and I shall not talk about it again. | When the woman has
picked many huckleberries, she | asks her husband to go and invite
many people of different tribes, | and he sends out two young men to
call for the first time. ‖ They name the name of the child of the host 40
who is about to give a feast of mashed | huckleberries. The woman
and her husband take out | oil and dishes and spoons, so that they
stand ready at the | left-hand side of the house in which mashed
huckleberries are to be eaten. | The house has already been cleaned,

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hăng·alīłasēs nagats!ē qa^{e}s k·!ōqŭlīłēxēs gwādats!ē lExa^{e}ya, qa^{e}s 21
ëk·!EbEndēxa k·îmdEdzōxs laē g·îgEdzōtsa gwādEmē lāqēx, hë^{e}maē
ālēs k!ŭngEdzâlasa ^{e}wāpē. Wä, lä lōxŭmg·îldzâyēda gwādEmē
k·îmtasō^{e}s qa^{e}s lä hēbEndāla lōxwaxEla lāxa k·îmdEdzowaxs laē
hēdzōdālaxa q!umEndzowē LEbēł łē^{e}wa^{e}ya (4). Wä, lāla k!ŭde- 25
dzōdalē mamämasa gwādEmsē lāxa k·îmdEdzowē (3). Wä, laEm
k·!eâs ladzōdālēda mamäma lāxa q!umEndzowasa la k·îmdEk^{u} gwā-
dEma. Wä, g·îl^{e}mēsē lā ^{e}wī^{e}la lā k·îmdEkwa gwādEmaxs laē
hëx·^{e}ida^{e}ma gwāgwatsēla ts!Edāq Lē^{e}lālaxēs łā^{e}wŭnEmē qa läs
dādEbEndxa k·îmdEdzowaxa gwādEmē, qa^{e}s lä t!axałaqēxs laē 30
lawElsas lāxēs gwāgwatsī^{e}lats!ē g·ōkwa, qa^{e}s lä pāx^{e}Elsas qa lEmō-
dzoẋ^{e}wīdēs, qaxs g·îl^{e}maē lEmōdzoẋ^{e}wīdēda k·îmdEdzowaxa gwā-
dEmaxs laē hëx·^{e}idaEm q!ŭpâlē mamämasa gwādEmaxs laē yōẋ^{e}-
wītsō^{e}sa yâla.[1]

Mashed Huckleberries.—LaEmlas q!ōl^{e}alElax k·îmt!ēnaEyaxa gwā- 35
dEmē. Wä, hë^{e}mēsEn lāg·ila k·!ēs nanēłtsEmāla gwāgwēx·s^{e}āla lāq.
Wä, hë^{e}maaxs q!EyōLaēda ts!Edāqaxa gwādEmaxs k·!łaē, wä, lä
ăxk·!ālaxēs łā^{e}wŭnEmē qa Lē^{e}lalēsēxa q!ēnEmē lēlqwālaLa^{e}ya. Wä,
lä ^{e}yālaqasa ma^{e}lōkwē hă^{e}yāł^{e}a, qa läs g·alīL!Es Lē^{e}lāla qaē. Wä,
laEm lēqElax lēgEmas xŭnōkwasa gwatgŭdasLaxa q!wēdzEkwē 40
gwādEma. Wä, lālēda ts!Edāqē lE^{e}wis łā^{e}wŭnEmē ăx^{e}wŭłt!aliłElaxa
L!ē^{e}na lE^{e}wa łōElq!wē lE^{e}wa k·āk·Ets!Enaqē qa g·āxēs gwaliła lāx
gEmxōtstolīłasa q!wēdzEẋ^{u}g·aats!äxa gwādEmē g·ōkwa, yîxs lamaa-

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[1] Continued on p. 754, line 1.

and mats have been spread out around it. ‖ After the young men have called four times, the people come into the house where the | mashed huckleberries are to be eaten. Immediately they | begin to sing the feast songs; and now the | numaym of the host comes to help him put | the huckleberries into the dishes. ‖

The dishes are half filled with huckleberries; and when | there are some in each, they begin to mash them with both hands, | so that they burst; and after they have | burst, they pour oil over them, so that there is one half | mashed huckleberries and one half oil. When they have finished, ‖ they distribute the spoons among the guests; and when each has one, they | put the dishes with the mashed huckleberries one in front of each six | men; and when they have been put down, | they begin to eat, and all | eat with their spoons the mashed huckleberries; and they only ‖ stop when they have eaten everything. Then they go out of the house. That is all | about it. | They never drink water afterwards. This is all about | one way, what I say about the huckleberries.

Cleaning Huckleberries (Blowing huckleberries).—When | a woman comes home who has tried to pick many huckleberries, but who has found only a few; | and when her basket is only half full of huckleberries, which she tried to shake off; | and when the men are sitting on their summer seats ‖ outside the house of the owner of the huckle-

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ḷał ēkŭlēlkwa g·ōkwē. Wä, lāxaē LEpsē^{e}stalīlx^{u}sa łēEl^{e}wa^{e}yē. Wä, g·îl^{e}mēs mōp!enē^{e}sta ētsē^{e}stēda hă^{e}yāł^{e}äxs g·āxaē ^{e}wī^{e}laēLēda q!ŭq!ŭdzEx^{u}g·îLaxa q!wēdzEkwē gwādEma. Wä, lä hëx·^{e}idaEm k!wē^{e}lala dEnx^{e}ītsa k!wēlayāla q!EmdEma. Wä, lāḷa ^{e}wī^{e}laEm g·āxēda ^{e}nE^{e}mēmotasa gwatēläxa q!wēdzEkwē gwādEm g·ī^{e}wālaxa la k·!ats!âlasa gwādEmē lāxa łōElq!wē.

Wä, laEmxaē naEngoyâlēda łōElq!wäxa gwādEmē; wä, g·îl^{e}mēsē la q!wāłxōts!Ewakŭxs lāx·da^{e}xwaē q!wēsElgEntsēs ^{e}wī^{e}wax·sōłts!āna^{e}yē lāxa gwādEmē qa ^{e}nāxwēs kŭx·^{e}īda. Wä, g·îl^{e}mēsē ^{e}nāxwa la kŭx·^{e}īda laē k!ŭnq!Eqasa L!ē^{e}na lāq. Wä, laEmxaē nāxsaap!ēda q!wēdzEkwē gwādEm ḷE^{e}wa L!ē^{e}na. Wä, g·îl^{e}mēsē gwāłExs laē ts!Ewanaēdzema k·āk·Ets!Enaqē. Wä, g·îl^{e}mēsē ^{e}wīlxtōxs laē k·aēdzEma q!wēq!wēdzEx^{u}ts!âla łōElq!wäxa gwādEmē lāxa q!ēq!EḷâK^{u} bēbEgwānEm lāxa ^{e}nāł^{e}nEmēxLa łōq!wa. Wä, g·îl^{e}mēsē ^{e}wīlg·alīłExs lāx·da^{e}xwaē ^{e}nāxwa ^{e}yōs^{e}ītsēs k·āk·Ets!Enaqē. Wä, la^{e}mē ^{e}nāxwa q!ŭq!wēdzaagŭxa q!wēdzEkwē gwādEma. Wä, āł^{e}Emxaāwisē gwāłExs laē ^{e}wī^{e}laq. Wä hëx·^{e}ida^{e}mēsē hōqŭwElsa. Wä, laEmxaē gwāłā. Wä, laEm hëwäxa nāgēk·îlax ^{e}wāpa. Wä, laēm gwāł lāxa ^{e}nEmx·^{e}īdāła gwāgwēx·s^{e}ala lāxa gwādEmē.

Cleaning Huckleberries (Pōxwaxa gwādEmē).—Wä, hë^{e}maaxs g·āxaē nä^{e}nakwēda k·!āk·!alEmē ts!Edăqxa gwādEmē, yîxs hōlałoLaaq, yîxs â^{e}maē nEgoyâlēs k·āk·!alEmāts!ē lExäxa gwādEmē. Wä, g·îl^{e}mēsē ăwāq!ŭsēda bēbEgwānEmē lāxa ăwāqwa^{e}yē lāx L!āsanâ^{e}yas g·ōkwasa gwādadäsa gwādEmē; laē hëgElsElaEmsēs k·!ā-

berries,—then (the woman) goes with the | huckleberries she has 6
shaken off to the men on the summer seat, and | puts down her basket.
The woman says, "Blow at the huckleberries that | I tried to shake
off!" and immediately | the men all put the right hand into the ‖
huckleberry-basket that she tried to fill, and take a handful each, 10
pour | it to and fro from hand to hand, and blow at them so as to blow
off the leaves; | and when all the leaves have been blown off, they
put the huckleberries | into the mouth and eat them; and they only
stop eating the | blown huckleberries when they finish them. They
do this when it is ‖ very hot, for the blown huckleberries are cooling 15
when they | are eaten on a warm day. That is all about this. |

Viburnum-Berries with Water and Oil.— | Now I will talk about the
eating of viburnum-berries | mixed with water and oil. They do not
invite many people ‖ to eat these, for this is only the food for husband 20
and wife | and their children, when there are no more ripe viburnum-
berries, and when the man wishes to | invite his near relatives. When
winter comes, | and the oil they put on the viburnum-berries gets
thick, the | woman takes a wedge and wedges off the cover ‖ of the 25
box containing the berries mixed with water and oil. When the
cover | is off, she takes a small dish and a spoon, and she puts the |
small dish on the corner of her box, and she dips the spoon into the |

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k·!alEmanEmē gwādEm lāxa ăwāq!ŭsē bēbEgwānEma, qa^{c}s lä hăn- 6
gElsas lāq. Wä, lä ^{c}nēk·ēda ts!Edāqē: "Wāx·da^{c}x^{u} lāg·a pōx^{c}wīd-
xEn k·!āk·!alEmanEma qEn gwādEma." Wä, hëx·^{c}ida^{c}mēsa ^{c}nā-
xwa bēbEgwānEm sats!âsēs hëhëłk·!ōts!āna^{c}yē e^{c}eyasowa lāxa k·!ā-
k·!alEmats!ē gwats!âla lExa^{c}ya qa^{c}s gōx^{c}wīdē lāq. Wä, lä gōxō- 10
si^{c}lälas lāxēs ēpsōłts!āna^{c}yaxs laē pōxwaq qa^{c}s pōx·âlēx mamämas.
Wä, g·îl^{c}mēsē ^{c}wī^{c}la la pōx·Ewakwē mamamasēxs laē goxk!ŭsEiaq
lāxēs sEmsē qa^{c}s gwatgŭt!ēdēq. Wä, âl^{c}mēsē gwāł gwātgŭtxa pō-
kwē gwādEmxs laē ^{c}wī^{c}laq. Wä, hëEm hëx·dEms gwēg·ilaqēxs
Lōmaē ts!Elqwēda ^{c}nāla, qaxs k·!Enōdzemaēda pōkwē gwādEmxs 15
gwatgŭtsE^{c}waaxa ts!Elqwa ^{c}nāla. Wä, laEmxaē gwāła.

Viburnum-Berries with Water and Oil (L!EL!ägEx^{u}g·Exa L!äkwē
t!Elsa).—Wä, lä^{c}mēsEn ēdzaqwal gwāgwēx·s^{c}ālał lāxa L!EL!ägEx^{u}-
g·äxa L!äkwē t!Elsa, yîxs k·!ēsaē Lē^{c}lalayo lāxa q!ēnEmē lēlqwă-
laLa^{c}ya, yîxs lēx·a^{c}maē t!Elst!asEx gwēx·sdEmasēda hayasEk·âla 20
LE^{c}wis sāsEmaxa la k·!ēk·!ayoEnxxa t!Elsē, Lōxs ^{c}nēk·aē, qa^{c}s
Lē^{c}lalēxēs māx·mîg·īlē LēLELâla. Wä, hë^{c}maaxs laē ts!ăwŭnxa,
yîxs laē âlak·!āla gEnk·ē L!ēL!Enaga^{c}yasa t!Elsē. Wä, hë^{c}mis la
ăx^{c}ēdaatsa ts!Edāqaxa LEmg·ayowē, qa^{c}s lä LEmg·ELElōdEx yîkŭ-
va^{c}yasēs L!ägwats!ē t!Els Lāwatsa. Wä, g·îl^{c}mēsē lawäg·îLelē yîkŭ- 25
yasēxs laē ăx^{c}ēdxa lālogŭmē LE^{c}wa k·āts!Enaqē, qa^{c}s lä hăng·ägEntsa

mixture of water and oil, for only this shows on top, for it | is thick.
30 She dips into it until she comes to the viburnum-berries. ‖ Then she puts these into a small dish. When there are enough in it, she puts | the dish containing the water and oil and the berries next to the | box. She takes the cover and puts it on bottom-side up, so that | the pegs stand upward. After doing so, she picks up | the dish and
35 puts it down in front of her husband ‖ and her children. After doing so, she takes her small | spoon-basket, and she gives each a spoon, | and they begin to eat with the spoons. Then they eat | the viburnum-berries mixed with oil and water. They are in clumps, for they stick together | on account of the thick oil. They do not blow out any-
40 thing ‖ when they eat them, for the women clean them well when they are | working at the viburnum-berries. After they have eaten, the woman | takes her small dish and puts it away. She takes a dry salmon and | roasts half of it over the fire; and as soon as one side of it begins to be blistered | a little, it is done. Then she breaks it
45 into small pieces ‖ and puts (the pieces) into a small dish. She places this in front | of her husband and children, and they eat it to take the | oil taste out of their mouths. Therefore they eat the blistered | salmon without oil. They eat dried salmon without oil, because | the oil and the viburnum-berries burn the throats of those

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27 łāloğŭmē lāxes L!ägwats!ē ḷāwatsa. Wä, lä tsēqasēs k·āts!Enaqē lāx qElōkwē L!ē^{e}na, qaxs lēx·a^{e}maē la nēłała ăxa^{e}yēxa t!Elsē, yîxs laē gEnk·a. Wä, hë^{e}mēs la tsēqE^{e}yēsōs lāg·aa lāxa t!Elsē, qa^{e}s lä
30 tsēts!âlas lāxa łāloğŭmē. Wä, g·îl^{e}mēsē hëłats!âxs laē hă^{e}nōlīłasa L!äx̣^{u}ts!âla łāloğŭmaxa L!äkwē t!Elsa lāx ōnâlīłasa L!ägwats!ē ḷāwatsa. Wä, lä ăx^{e}ēdxa yîkŭya^{e}yas, qa^{e}s nELEyîndēs lāq, qa ëk·!Ebałīsa L!ēL!abEdzâ^{e}yas. Wä, lä g·îl^{e}mēsē gwāłExs laē k·āg·îlīłaxa L!äx̣^{u}ts!âla łāloğŭma, qa^{e}s lä k·ax·dzamōlīłas lāxēs lā^{e}wŭnEmē
35 ḷE^{e}wis sāsEmē. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs ăm^{e}ămayaats!äxa k·āts!Enaqē k·āyats!ä, qa^{e}s lä ts!Ewanaēsas lax·da^{e}xŭq. Wä, lax·da^{e}xwē ^{e}yōs^{e}ītsēs k·āk·Ets!Enaqē lāq. Wä, la^{e}mē L!EL!ägEx̣^{u}g·Exa L!äkwē t!Elsa, yîx ăm^{e}ămsgEmālaē qaēs laēna^{e}yē k!watâła qaēda gEnk·a L!ē^{e}na. Wä, laEm k·!eâs pōx·âlayox·da^{e}x^{u}s
40 laqēxs laē ha^{e}mapEq, qaxs âlak·!ālaēda ts!Edāqē aëk·!axs laē t!at!Eltsīlaxēs t!Elsē. Wä, g·îl^{e}mēsē ^{e}wī^{e}laqēxs laēda ts!Edāqē k·āg·îlīłaxēs łāloğŭmē, qa^{e}s g·ēxäq. Wä, lä ăx^{e}ēdxa xa^{e}masē, qa^{e}s dzadzax·Lālēs lāxēs IEgwīłēxa ăpsōdiłē. Wä, g·îl^{e}mēsē pEnpEndzEdzōx̣^{e}wīdExs laē L!ōpa. Wä, lä k·!ōk!ŭpsEndEq, qa ăm^{e}ămayas-
45 tōwēsēxs laē ăxts!ōts lāxa łāloğŭmē, qa^{e}s lä k·ax·dzamōlīłas lāxēs łā^{e}wŭnEmē ḷE^{e}wis sāsEmē. Wä, laEm LaqōdEłts lāxēs Laxp!aēL!Exawa^{e}yē. Wä, hë^{e}mis lāg·iłas wEłwāłxa ts!Enkwē xa^{e}masa. Wä, laEm wEłwāłqēxs laē xEmsxasxa xa^{e}masē, qaxs âlak·!ālaē Laq!Exōyowa L!ēL!Enaga^{e}yasa t!Elsäxs laē ğwāła

who eat them. After ‖ they have eaten the salmon without oil, | 50
they drink a little water. That is all about this. |

Ripe Sucked Viburnum-Berries.—When the viburnum-berries | are 1
quite ripe, they are sucked. | The woman takes her front-basket and hangs it in front of her body. | Then she goes to the viburnum patch; and when she gets there, she picks off (the berries) and puts them into her ‖ basket. When (her basket) is full, she goes | home. At once 5
she calls any one who likes to come, | and gives them ripe viburnum-berries to suck. When | the guests come, they sit down. The woman takes a new mat | and spreads it in front of her guests; and when it is down on the floor, ‖ she takes the basket with the berries 10
and pours them | on the mat that has been spread out. Then she puts down her | basket, as it is now empty. She scatters the sucked berries | over the whole length of the mat. As soon as this has been done, | she takes an oil-dish and pours some oil into it. ‖ After this 15
she puts it down next to the sucked berries. | Then the men take hold of one bunch of | berries each, dip them into the oil, and put them into the mouth, | and then they suck them. They just put them on the tongue | and press them against the palate; and then the berry bursts, ‖ and they suck out the edible part. | The stems are thrown 20
into the fire. They continue doing this | while they are eating and

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t!Elst!asaq. Wä, g·îlᵉmēsē ᵉwīᵉlaxēs wEłwāłtsEwē ts!Enkᵘ xaᵉmasaxs 50
laē xāL!Ex·ᵉīd nagēk·ilaxa ᵉwāpē. Wä, laEm gwāła.

Ripe Sucked Viburnum-Berries (K!ŭmdEkᵘ t!Elsa).—Wä, hëᵉmaaxs 1
laē âlak·!āla la nEq!ēxᵉwīdēda t!Elsaxs laē k!ŭmdEkwa. Wä, laasa ts!Edāqē ăxᵉēdxēs nānaagEmē lExaᵉya, qaᵉs tEk!ŭpElēqēxs laē lāxa t!Elyadē. Wä, g·îlᵉmēsē lāg·aa lāqēxs laē k!ŭlts!âlaxēs nānaagEmē lExaᵉya. Wä, g·îlᵉmēsē qōt!ē nānaagEmasēxs g·āxaē 5
näᵉnaxᵘ lāxēs g·ōkwē. Wä, hëx·ᵉidaᵉmēsē Lēᵉlālaxēs gwEᵉyō qaᵉs k!wāk!ŭmdEg·amatsōᵉsēs k!ŭmdEkwē t!Elsa. Wä, g·îlᵉmēsē g·āx k!ūsᵉālīłēda LēᵉlānEmaxs laēda ts!Edāqē ăxᵉēdxa Eldzowē łēᵉwaᵉya qaᵉs lä LEpdzamōlīłas lāxēs LēᵉlanEmē. Wä, g·îlᵉmēsē gwālᵉalīłExs laē ăxᵉēdxēs k!ŭmdEgwats!äxa t!Elsē lExaᵉya, qaᵉs lä gŭgEdzōts 10
lāxa LEpdzamalīłē łēᵉwaᵉya. Wä, lä g·ēg·alīłasēs nānaagEmē lExäxs laē lōpts!âwa, qaᵉs lä łEndzōtsa t!Elsē k!ŭmdEkᵘ lābEndālax ᵉwāsgEmasasa k!ŭmdExᵘg·adzowē łēᵉwaᵉya. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs ts!Ebats!ē qaᵉs k!ŭnxts!ōdēsa L!ēᵉna lāq. Wä, g·îlᵉmēsē gwāłExs laē k·înxElīłas lāxa k!ŭmdEkwē t!Elsa. Wä, 15
hëx·ᵉidaᵉmēsa ᵉnāxwa bēbEgwānEm dāx·ᵉīdxa ᵉnEmxła k!ŭmdEkᵘ t!Elsa, qaᵉs ts!Ep!īdēs lāxa L!ēᵉna, qaᵉs ts!ōq!ūsēs lāxēs sEmsē. Wä, hëᵉmis la k!ŭmdatsēx. Wä, laEm âEm ăxᵉēdzōts lāxēs k·!îlEmē, qaᵉs tEk·ōstōdēs lāx ëk·!ōdēłasēs sEmsē. Wä, heᵉmis la kŭkŭx·saatsa t!Elsē. Wä, hëᵉmis la k!ŭmdatsēx hămts!âwasa t!Elsē. Wä, hëᵉmis la 20
ts!ExLālatsēs t!ēt!Elt!Elts!Exłaᵉyas. Wä, âxᵘsäᵉmēse hë gwēg·ilaxs

sucking the viburnum-berries, and they only stop when everything has been eaten. | Some of them stop sooner, because they can not stand to have their tongues | rubbed through. These are the ones who have never eaten sucked viburnum-berries before. || As soon as they have done so, they go out. That is all about the viburnum-berry. |

Steamed Viburnum-Berries.—There is one thing that I forgot when I | described the steaming of viburnum-berries, | for you know the way in which viburnum-berries are picked when they are green. | In this way they are eaten in Knight Inlet. || As soon as the woman comes home, she picks off the stems and puts | the cleaned berries into the large basket. When | they have been picked off, she puts the large | basket with the picked berries in a cool corner of the house. | After this has been done, she goes into the woods, carrying her basket on her back. She is going to || look for fern-fronds and skunk-cabbage leaves, and she tries to find very broad ones. | As soon as she finds broad leaves of skunk-cabbages, | she breaks off the leaves; and when she has enough, she leaves them there | and goes on, carrying her basket on her back and looking for fern-fronds. When | she has found these, she puts the basket down, picks off the fern-fronds and || puts them into the basket. When it is full, | she ties down the top and carries the basket with fern-fronds | back the way she came. She picks up the skunk-cabbage on her way | home.

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k!ŭk!umdEẋᵘg·aaxa t!Elsē. Wä, āłᶜmēsē g̣wāłExs laē ᶜwīᶜlēda waōkwē. Wä, lä g̣Eyōł g̣wāła wāyats!âläqxa g̣Eyōłē basamasxēs k·!îlEmēxa yäg·îlwatē lāx k!ŭk!umdEẋᵘg·äxa k!ŭmdEkwē t!Elsa. Wä, g·îlᶜmēsē g̣wāłExs laē hōqŭwElsa. Wä, laEm g̣wāł lāxa t!Elsē.

Steamed Viburnum-Berries.—ᶜnEmx·ᶜidāłag·în L!Elēławēk· lāx g̣wēg·ilasaxa t!Elsaxs kŭnsasEᶜwaēda kŭnēkwē t!Elsa, yîxs lEᶜmaaxḷaqōs q!âLElax g̣wēg·ilasasa t!Elsäxa t!Elsaxs hëᶜmaē āłēs łEnłEnxsEmē. Wä, hëᶜmis g̣wēx·saxs laē t!ElsasEᶜwa lāx Dzawadē. Wä, g·îlᶜmēsē g·āx näᶜnakŭxs laē k!ŭlpâlaq lāxēs yîsx·înē, qaᶜs k·!ats!âlēsa la k!ŭlbEkᵘ t!Els lāxa näg·ē ᶜwālas lExaᶜya. Wä, g·îlᶜmēsē ᶜwīᶜla la k!ŭlbEkwaxs laē hăng·alīłasēs k!ŭlbEẋᵘts!âla t!Eldzats!ē ᶜwālas näg·ē lExaᶜya lāxa ᶜwŭdanēg̣wīᶜlasēs g·ōkwē. Wä, g·îlᶜmēsē g̣wāłExs laē āLēᶜsta lāxa āL!ē ōxLālaxēs lExaᶜyē. Wä, laEm lāł āläx g̣Emsa ḷEᶜwa k·!Ek·!aōk!waxa âlä la ăwâdzōxLâ k·!Ek·!aōk!wa āläsōᶜs. Wä, g·îlᶜmēsē q!āxa ăwâdzōxLEwē k·!Ek·!aōkwaxs laē hëx·ᶜidaEm p!ōxᶜwīdEq. Wä, g·îlᶜmēsē hëłoLExs laē g̣EmxEsâlaqēxs laē ōxLālaxēs lExaᶜyē, qaᶜs lä āläx g̣Emsa. Wä, g·îlᶜmēsē q!āqēxs laē ōxLEg·aElsaxēs lExaᶜyē, qaᶜs k!ŭlx·ᶜīdēxa g̣Emsē, qaᶜs lä k!ŭlts!âlas lāxēs g̣Emdzats!ēyē lExaᶜya. Wä, g·îlᶜmēsē qōt!axs laē t!Emāk·îyîndEq. Wä, lä ōxLEx·ᶜīdxēs g̣Emdzats!ēyē lExaᶜya, qaᶜs g·āxē g̣āg̣Emxbalaxēs k·!āk·!aok!wānEmaxs g·āxaē näᶜnakwa

Then she puts down the skunk-cabbage at the place where she | put the large basket, and she puts down the || basket with the fern- 20 fronds. After this has been done, she takes | her clam-digging stick and a large horse-clam shell, and she sits down | in an empty corner of the house. Then she pushes the digging-stick into the ground so that it | stands and measures off (a distance) two spans away from it. | Then she uses a small || cedar-stick for a mark. She takes her 25 clam-digging stick and marks | a line on the floor, beginning at the place where it was standing to the place where the cedar-stick is standing. | Then she measures another two spans | from the end of her mark. | She puts up a cedar-stick at the end of the line that she measured, || and marks it, starting from the end of her mark towards the cedar- 30 stick that is standing up. | After she has done so, it is this way: |

After she has done so, she takes the cedar-stick and measures with it, beginning at (1) and going | towards (2), and she also measures the line (3) to (4). | After she has done this, she takes the cedar-stick and puts it up || at the end of the last line she measured, and she | measures again 35 with her cedar-stick the distance from (1) to (3); | she marks the end of the cedar-stick measure; | after this she puts it down, begin-

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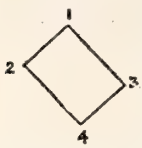
lāxēs g·ōkwē. Wä, lāxaē ǥEmxalīłasa k·!Ek·!aōk!wa lax lā hăᵉnē- 18
latsēs t!Eldzats!ēyē näg·ē ᵉwālas lExaᵉyē. Wä, hëEmxaāwisē ōxLE-
g·alīłasēs ǥEmdzats!ēyē lExaᵉya. Wä, g·îlᵉmēsē ǥwāłExs laē ăxᵉēd- 20
xa k·!îlākwē ḷEᵉwa ᵉwālasē xālaētsa mEt!ānaᵉyē. Wä, lä k!wāg·alīł
lāxa lōbEnēgwilasēs g·ōkwē ts!Eẋᵘ bEtalīłē ōbaᵉyasēs k·!Elākwē, qa
ḷaēłēs. Wä, hëᵉmis lag·äg·îlīlatsēxs laē bāłᵉīdxa maᵉłp!Enk·ē
lāxEns q!wāq!wax·ts!ānaᵉyēx, yîx ᵉwāsǥEmasasēxs laē ḷāg·alīłasa
k!waᵉxLōdzEsē lāq. Wä, lä ăxᵉēdxēs k·!Elākwē, qaᵉs xŭlt!ēdēs 25
ōbaᵉyas g·äg·îlīł lāx ḷaēlasdäs lālaa lāxa ḷaēłē k!wāᵉxLōdzEsa. Wä,
g·îlᵉmēsē ǥwāłExs laē ēt!ēd bāłᵉīdxa hămōdEnǥâla lāx maᵉłp!Enk·ē
lāxEns q!wāq!wax·ts!ānaᵉyēx g·äg·îLEla lāx ōbaᵉyas xŭltaᵉyas. Wä,
lāxaē ăxᵉēdxa k!waᵉxLōdzEsē, qaᵉs ḷāg·alīłēs lāx wElg·īlasas. Wä,
laᵉmē ēt!ēd xŭlt!ēdEq g·äg·îlīł lāx ōbaᵉyasēs xŭltaᵉyē lālaa lāxa ḷaēłē 30
k!waxḷōdzEsa. Wä, g·îlᵉmēsē ǥwāłExs laē g·a ǥwālēg·a (*fig.*). Wä,
lä ēt!ēd ăxᵉēdxa k!waᵉxLāwē qaᵉs mEnsᵉīdēs g·äg·îLEla lāx (1) lālaa
lāx (2). Wä, hëᵉmis la mEnsᵉīdayosēs (3) lālaa lāx (4). Wä,
g·îlᵉmēsē ǥwāłExs laaxat! ăxᵉēdxa k!waᵉxLōdzEsē, qaᵉs ḷāg·alīłēs
lāx ᵉwālaasas ōbaᵉyasa mEnyayowē k!waᵉxLāwa. Wä, lāxaē ēt!ēd 35
mEnsᵉītsēs k!waᵉxLāwē mEnyayo g·äg·îlīł lāx (1) lālaa lāx (3), yîx
ăwâlagâłaasas. Wä, lä xŭlt!aLElōdEq lāxēs k!waᵉxLāwē mEnya-
yowa. Wä, g·îlᵉmēsē ǥwāłExs laē k·at!alīłas g·äg·îlīł lāx (2) lālaa

ning at (2), | towards (4), and she marks it. Then it is in this way:



After ‖ she has marked it, she begins to dig along the marks which she has put down. She digs with her | digging-stick and the large shell. When the hole is one span | and four finger widths deep, she | stops digging. She takes dry | driftwood and puts it into the hole; and as soon as it shows level with the ground, ‖ she puts small pieces of driftwood over it crosswise. Then she puts | stones on; and after this has been done, she lights a fire underneath for steaming | the mashed viburnum-berries. When the fire blazes up, she takes a large | dish, washes it out well with water, and, when it is clean, | she takes the basket with viburnum-berries and puts it down next ‖ to the washed large dish. She takes her husband's stone hammer | and sits down next to the large dish. Then | she takes a handful of green picked berries and puts them into the | large dish. Then she pounds them with the stone hammer until | they are crushed. When they are all crushed, she gathers them up at one end ‖ of the large dish, and she takes another handful of berries | with her left hand, puts them into the steaming-box for green | virburnum-berries, and she pounds them with her | stone hammer with which she crushes them. When they are all crushed, | she gathers them up at the end, like the first ones that she crushed; ‖ and she continues doing this with the whole number of green berries.

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lax (4). Wä, la^{e}mē xŭlt!ēdEq, qa g·äs g̣wäłēg·a (*fig.*). Wä, g·îl^{e}mēsē gwāł xŭltsē^{e}stalaqēxs laē nEg̣EłEnēxēs xŭlta^{e}yaxs laē ^{e}lāp^{e}wŭłts!âlasēs k·!Elakwē ḷE^{e}wis xālaēsē lāq. Wä, g·îl^{e}mēsē la mōdEnbāla ēsEg·ī-wa^{e}yas lāx ^{e}nEmp!Enk·ē lāxEns q!wāq!wax·ts!āna^{e}yēx, yîx ^{e}wāla-bEtalīlasas ^{e}lapa^{e}yasēxs laē gwāł ^{e}lāpaq. Wä, lä ăx^{e}ēdxa lEmx̣wa q!āq!ēxEma, qa^{e}s LEX^{u}ts!âlēs lāq. Wä, g·îl^{e}mēsē nēłk·Eyax·^{e}īdExs laē gayi^{e}lälax ōkŭya^{e}yas yîsa q!āq!ēxEmē. Wä, hë^{e}mis la xEqŭyîntsōsa t!ēsEmē. Wä, g·îl^{e}mēsē gwāłExs laē mēnabōtsa gŭlta lāxēs kŭnyas-Laxa q!wēlkwē t!Elsa. Wä, g·îl^{e}mēsē x·īqostâxs laē ăx^{e}ēdxa ^{e}wālasē łōq!wa, qa^{e}s aëk·!ē ts!ōx̣ŭg·întsa ^{e}wāpē lāq. Wä, g·îl^{e}mēsē lā ëg·î-g·axs laē ăx^{e}ēdxēs t!Elts!âla näg·ē lExa^{e}ya, qa^{e}s lä hăng·ägElīłas lāxa ts!ōx̣ŭg·aakwē ^{e}wālas łōq!wa. Wä, lāxaē ăx^{e}ēdEx pElpElqa-sēs łā^{e}wŭnEmē. Wä, lä k!wag·ägElīłaxa ^{e}wālasē łōq!wa, qa^{e}s gōx-^{e}wīdē lāxa łEnłEnxsEmē k!ŭlbEk^{u} t!Elsa, qa^{e}s lä g·ōxts!ōts lāxa ^{e}wālasē łōq!wa. Wä, hë^{e}mis la lEsElg̣ayaatsēsa pElpElqē lāq, qa q!wēq!ŭłts!ēs. Wä, g·îl^{e}mēsē ^{e}wī^{e}wElx·sExs laē g̣ōlbEnts lāx ăpsbēł-ts!âwasa ^{e}wālasē łōq!wa. Wä, lāxaē ēt!ēd g̣ōx^{e}wid lāxa t!Elsa-sēs gEmxōłts!āna^{e}yē, qa^{e}s lä g̣oxts!ōts lāxa q!ō^{e}lats!äxa łEnłEnx-sEmē t!Elts!âla ^{e}wālas łōq!wa. Wä, lāxaē ēt!ēd lEsElg̣Entsēs lEsEl-g̣ayayowē pElpElq lāq. Wä, g·îl^{e}Emxaāwisē ^{e}wī^{e}wElx·s q!wēq!ŭł-ts!Exs laē g̣ōlbEnts lāxaax lāasasēs g·îlx·dē q!wēła^{e}ya. Wä, âx̣^{u}-sä^{e}mēsē hë g̣wēg·ilax ^{e}wāxaasa łEnłEnxsEmē t!Elsa. Wä, g·îl^{e}mēsē

When | all have been crushed, she takes her basket to the back 61
of the | house, and breaks off tips of | alder-tree branches and puts
them into the basket. When she has enough of these, | she picks
up old alder-leaves and lays them on top; ‖ and when she has 65
enough of these, she carries them back | to the house, and she
puts them down where she is going to steam the pounded | green
viburnum-berries. When she has done so, she takes her tongs | and
puts them down, and she also goes to draw water in her bucket, so
that it is | ready, and she also has a mat to cover them. When ‖
everything is in readiness, she waits until the | fire-wood is burnt up, 70
although the stones are already red-hot on the fire | in the place where
she is going to steam the berries. A long time after she has seen that
the fire | has burned out, she takes her tongs and picks | out the
charcoal that is left. When ‖ it has all been taken out, she levels 75
down the red-hot stones | until they are level. After doing so, she
waits again | for a short time, for she wants the charcoal to be all
burned. | As soon as she sees that it is all | burnt up, she takes her
bucket with water and sprinkles ‖ a little water over the red-hot 80
stones, until | the ashes that stick to the stones fly off. When this
has been done, she takes the | tips of the alder-branches and puts
them on the | stones; and after they are on, she puts the dead leaves

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ᵉwīᵉla la lElEx·saakŭxs laē ăxᵉēdxēs lExaᵉyē, qaᵉs lä lax ālēg·aᵉyasēs
g·ōkwē, qaᵉs lä L!EqwāxEla lāx ōbałts!ānaᵉyasa L!Enak·asa 61
L!äsmEsē. Lä, LEXᵘts!âlas lāxēs lExaᵉyē. Wä, g·îlᵉmēsē hēlōLExs
laē łaxElsᵉid lāxa LEq!Emēsē, qaᵉs lä łEXEyîndālas lāq. Wä,
g·îlᵉEmxaāwis hēlōLExs g·āxaē ōxLālaq, qaᵉs g·āxē ōxLaēLElaq
lāxēs g·ōkwē, qaᵉs lä ōxLEg·alīłas lāxēs kŭnyasLaxa q!wēlkwē 65
łEnłEnxsEm t!Elsa. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxēs k·!îpLālaa,
qa g·āxēs k·ādēła. Wä, lāxaē tsäxa ᵉwāpasēs nagats!ē, qa gāxēs
gwālīł hăᵉnēła. Wä, hëᵉmisa łēᵉwaᵉyē, qa nāyîmLEs. Wâ, g·îlᵉmēsē
ᵉwīᵉla g·āx gwāx·gŭlīłaxs laē ēdzēła, qa âlax·ᵉīdēs ᵉwīᵉla q!ŭlx·ᵉīdēda
lEqwa, yîxs wāx·ᵉmaē lā mēmEnłtsEmx·ᵉīdēda t!ēsEmē xEXᵘLālalēs 70
lāx ōts!âwas kŭnyasLas. Wä laᵉmēsē gäłak·asExs laē dōqŭlaqēxs
lEᵉmaē ᵉwīᵉla q!ŭlx·ᵉīda. Wä, lä ăxᵉēdxēs k·!îpLālaa, qaᵉs k·!āk·!a-
pŭqEwēxa xāL!a g·īg·ayawēsa q!wāq!walEmotē ts!ōłna. Wä, g·îl-
ᵉmēsē wīlg·îlqaxs laē ᵉnEmāk·Eyîndxa x·īx·ExsEmāla t!ēsEma qa
ᵉnEmāk·îyēs. Wä, g·îlᵉmēsē gwāłExs laaxat! ēt!ēd sElt!ēda qaᵉs 75
yāwasᵉīdē x·ōsᵉīda. Wä, laᵉmē ᵉnēx· qa âlak·!alēs q!walaEma
ts!ōts!ElxLaᵉyē. Wä, g·îlᵉmēsē dōqŭlaqēxs lEᵉmaē âlak·!āla la
q!ŭlx·ᵉīdExs laē ăxᵉēdxēs nagats!ē ᵉwābEts!âlīła, qaᵉs xāL!Ex·ᵉīdē
xōdzELEyîntsa ᵉwāpē lāx ōkŭᵉyasa x·īx·ExsEmāla t!ēsEma, qa
q!Exᵉŭlts!âwēsa gŭnaᵉyē lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa 80
ōbałts!ānaᵉyasa L!Enāk·asa L!äsmEsē, qaᵉs lä LExŭg·îndālas lāxa
t!ēsEmē. Wä, g·îlᵉmēsē ᵉwīlts!âxs laē łExEyîndālasa LEq!Emsē lāq,

on. | She scatters these until they are level. When this is done, she ‖ takes the fern-leaves and spreads them carefully so that they are thick. | After this she takes the skunk-cabbage leaves and | spreads them over them. She bends the edges upwards inside the | steaming-hole, and she lays them so that they will not leak, one on top of the other. | When this has been done, she takes the large dish which holds the pounded ‖ viburnum-berries, and she pours them into the steaming hole. When | this has been done, she puts down the empty large dish. She takes | broad leaves of the skunk-cabbage and spreads them well over what she is | steaming, and so that it does not leak. Then | she takes her bucket and pours the water in between ‖ the leaves enveloping the viburnum-berries | which she is steaming, and the side of the steaming-hole. As soon as she has poured water all round it, | she takes more skunk-cabbage leaves, spreads them over, and | takes a mat, and she adds still more cover to keep the steam down. | After this has been done, she takes a large shell and scrapes the soil up, ‖ and with it she covers the mats. That is all about the steaming of viburnum-berries. |

When morning comes after the day when she steamed the viburnum-berries, and | when it is almost evening, the woman who steams the viburnum-berries takes the large dish | and pours some water into it.

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qa^{e}s gōlg·îlgayēq, qa ^{e}nEmāk·Eyēs. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa gEmsē, qa^{e}s lä aëk·!a łExEyîndālas lāq, qa wâkwēs. Wä, g·îl^{e}mēsē gwālExs łāē ăx^{e}ēdxa k·!Ek·!aōk!wa, qa^{e}s lä aëk·!a LEPEyîndālas lāq. Wä, la^{e}mē ëk·!Ebalē ōba^{e}yas lāx ēwanēx^{u}ts!âwasa kŭnyasē. Wä, lāxaē aEmxaakwa lāxēs pāpEqEwak!wēna^{e}yē. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa ^{e}wālasē łōq!wa, yîxa q!ŭlx̣^{u}ts!âläxa q!wēlkwē t!Elsa, qa^{e}s lä qEpts!ōts lāxa kŭnyasē. Wä, g·îl^{e}mēsē gwāłExs laē hăng·alīłasa ^{e}wālasē łōq!wa la lōpts!â. Wä, lä ăx^{e}ēdxa ăwâdzoxLō k·!Ek·!aōk!wa, qa^{e}s aëk·!ēxs laē LEPEyîndālas lāxēs kŭnsasE^{e}wē. Wä, laEmxaē aEmxaq. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxēs ^{e}wābEts!âla nagats!ä, qa^{e}s gwāqōdēs lāx ăwagawa^{e}yasa sāsgEma^{e}yasēs kŭnsāsE^{e}wē t!Elsa k·!Ek·!aōk!wa Ḷō^{e} ēwanēqwasa kŭnyats!äsēxa t!Elsē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la gŭx^{e}īdEx ăwē^{e}stäsēxs laē ăx^{e}ēdxa waōk^{u} k·!Ek·!aōk!wa, qa^{e}s LEPEyîndālēs lāq. Wä, lä ăx^{e}ēdxa łē^{e}wa^{e}yē, qa^{e}s hëlōkŭyîndē lā nāsEyōnts lāq. Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa ^{e}wālasē xālaēsa qa^{e}s xElx·^{e}īdēs lāxa dzEqwa, qa^{e}s dzEmdzEmEnxEndēx ăwē^{e}stäsa na^{e}yîmē łē^{e}wa^{e}ya. Wä, la^{e}mē gwāła kŭnsäxa t!Elsē lāxēq.

Wä, hë^{e}mēxs gaālaaxs laē gwāła kŭnsaxa t!Elsē. Wä, g·îl^{e}mēsē Elāq dzāqwaxs laēda kŭnts!ēnoxwē ts!Edāq ăx^{e}ēdxa ^{e}wālasē łōq!wa, qa^{e}s gŭxts!ōdēsa ^{e}wāpē lāqēxs laē ts!ōx̣ŭg·îndEq, qa läwäyēsa

She washes it out, so that all the ‖ crushed viburnum-berries come off, for the dish in which she steams the berries is the same dish in which she | crushed them. When it is clean, she | puts it down next to the steaming-hole. She takes a large | ladle, which is made for this kind of work, to scoop | out things that are still hot. She takes it and ‖ puts it into the large dish. When this is done, she takes a | large clam-shell and scrapes away the soil with which she covered | the steaming-hole. When it is all off, she takes | hold of two corners of the mat, turns it back, and puts it down on the floor. | Now the cooked skunk-cabbage wrapping begins to show. ‖ She peals it off; and when it is off, the steamed | viburnum-berries look like thick dirty water. | They are reddish in color. When all the skunk-cabbage leaves have been taken off, she | takes the large dish in which the large ladle is kept and | puts it down by the side of the hole. Then she takes out the long-handled ladle, ‖ dips it into the steaming-hole, and pours the viburnum-berries into the large | dish. She does not stop until they are all in the large dish. | Then they have all been taken out of the steaming-hole. As soon as this is finished, | she takes up the dish in which the steamed berries are, and | puts it in a cool place. She lets it cool off quickly. Then she takes a ‖ mat and puts it over it, for she does not want the soot to drop | into it.

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q!wēq!wałēsawaᶜyē t!ᴇls k!ŭdᴇg·ēq, qaxs hëᶜmaē q!wēłts!âlax·dxa q!wēlkwē t!ᴇlsa, yîx lā kŭnsasōᶜs. Wä, gîlᶜmēsē la ëg·îg·axs laē k·anōlīłas lāxēs kŭnyasē. Wä, lāxaē ăxᶜēdxa ᶜwālask·asē k·āts!ᴇnaqaxa hëk!ŭmg·îlīłmē k·asēlē g·îlt!ᴇxḷāla k·āts!ᴇnaqa qa xᴇlōłts!âlayâxa hëᴇm āłē ts!ᴇlqwa. Wä, hëᴇm ăxᶜētsōsē, qaᶜs lä g·its!ōts lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxa ᶜwālasē xālaēsa, qaᶜs lä g̣olaxᴇlas lāxa dzᴇqwaxa dzᴇmsg̣ᴇmēx·däsēs kŭnsasᴇᶜwē t!ᴇlsa. Wä, g·îlᶜmēsē ᶜwīᶜlaxaxs laē dādᴇnxᴇndxa łēᶜwaᶜyē, qa nᴇḷᴇᶜnākŭlamasēqēxs laē ăxᶜălīłaq. Wä, laᶜmēs xamasg̣ᴇmg·alīłēda sāsg̣ᴇmaᶜyē la ʟ!ᴇʟ!ᴇbᴇdzō k·!ᴇk·!aōkwa. Wä, laᶜmē qŭsâlaq. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē âᴇm la q!ōts!âwa kŭnēkwē t!ᴇlsa la yāxa hë g̣wēx·sa g̣ᴇnk·äsōx nēqwax ᶜwāpa. Wä, la ʟ!aʟ!axostâła. Wä, g·îlᶜmēsē ᶜwīᶜlâwēda k·!ᴇk·!aōk!waxs laē ăxᶜēdxa ᶜwālasē łōq!waxs g·īts!âmaēda ᶜwālasē k·āts!ᴇnaq lāxēs laē hăᶜnōlīłas lāq. Wä, lä dōłts!ōdxa g·îlt!ᴇxḷāla k·ats!ᴇnaqa, qaᶜs tsēqēs lāxa kŭnēkwē t!ᴇlsa, qaᶜs lä tsēts!âlas lāxa ᶜwālasē łōq!wa. Wä, āłᶜmēsē g̣wāłᴇxs laē ᶜwīlts!â lāxa ᶜwālasē łōq!wa, yîxs laē ᶜwīlg·îłts!âwēda kŭnyats!äq. Wä, g·îlᶜmēsē g̣wāłᴇxs laē k·āg·alīłaxa kŭnēx̣ᵘtsâlaxa kŭnēkwē t!ᴇls ᶜwālas łōq!wa, qaᶜs lä k·āg·alīłas lāxa ᶜwŭdaēłē, qa hālabalēs ᶜwŭdᴇx·ᶜīda. Wä, lä ăxᶜēdxa łēᶜwaᶜyē, qaᶜs pāqᴇyîndēs lāq, qaxs gwāq!ᴇłaaq q!ŭpstalēda q!wałōbᴇsē lāq. Wä, g·îlᶜmēsē g̣wāłᴇxs laē ăxᶜēdxa hăᶜyāłᶜa łōᴇlq!wa

27 After doing this, she takes medium-sized dishes | and washes them out with water. When this has been done, | she piles them up. Then she takes her spoon basket, in order to | have it ready, and puts
30 it down next to her seat. When she thinks that the || steamed viburnum-berries are cold enough, she sends her husband to invite whomever he | likes among his friends, or, if he wishes | to invite (them), the members of his numaym. He invites them to | come and eat steamed crushed berries. When they | come in, the woman gets
35 ready. She takes a || medium-sized dish from the pile, and she puts it down at the | place where she always sits; and she takes oil and | puts it down where she sits; and finally she takes the dish containing | the steamed crushed viburnum-berries and puts it down | just out-
40 side of her seat. Then she takes a medium-sized || dish and puts it across the corner of the large dish in which the steamed | crushed viburnum-berries are. She takes a long-handled ladle, | dips it into the berries, and puts it into a medium-sized | dish. When it is half full, she puts it down; and | she does this with all the medium-sized
45 dishes. When || the crushed steamed viburnum-berries are in all of them, she takes | oil and pours it in. She does not put in very much oil. | When she has done so, she distributes the spoons among the | guests of her husband; and when every one has one, the woman her-
50 self | places the medium-sized dishes before them. There is || one

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27 qa^{c}s aëk·!ē ts!ōẓwŭg·îdālaq yîsa ^{c}wāpē. Wä, g·îl^{c}mēsē gwāłEXs laē māxogwalīłaq. Wä, lāxaē ăx^{c}ēdxēs k·ayats!ē, qa g·āxēs gwālīła lāx k!waēlasas. Wä, g·îl^{c}mēsē k·ōtaqē laEm ^{c}wŭdEX·^{c}īdēs
30 kŭnēkwē t!Elsaxs laē ^{c}yālaqasēs łā^{c}wŭnEmē, qa läs Lē^{c}lālaxēs gwE^{c}yōwē, qa^{c}s Lē^{c}lālasE^{c}wē lāxēs ^{c}nē^{c}nEmōkwē ḷōxs ^{c}nēk·aē, qa^{c}s hë Lē^{c}lālasE^{c}wēs ^{c}nE^{c}mēmotē. Wä, la^{c}mēsē Lē^{c}lālax·da^{c}xŭq, qa g·āxēs t!Elst!asxa q!wēlkwē kŭnēkwē t!Elsa. Wä, g·îl^{c}mēsē g·āx ^{c}wī^{c}laēLEXs laē hëx·^{c}ida xwānał^{c}īdēda ts!Edāqē, qa^{c}s ăx^{c}ēdēxa
35 hă^{c}yał^{c}a łōq!wa lāxēs maxōlīlasē, qa^{c}s g·āxē mEx^{c}ālīłas lāxēs hëmEnēlasē k!waēlasa. Wä, lāxaē ăx^{c}ēdxa L!ē^{c}na, qa^{c}s g·āxēs hă^{c}nēł lāx k!waēlasas. Wä, lä āłElxsdālaxs laē ăx^{c}ēdxa kŭnēẓ^{u}ts!âläxa q!wēlkwē kŭnēkwē t!Els ^{c}wālas łōq!wa, qa^{c}s g·āxē hăng·alīłas lāx·L!asālīłasēs k!waēlasē. Wä, lä ăx^{c}ēdxa ^{c}nEmēxLa lāxa hă^{c}yāł^{c}a
40 łōq!wa, qa^{c}s hăng·ägEndēs lāxa ^{c}wālasē łōq!wa kŭnēẓ^{u}ts!âlaxa q!wēlkwē kŭnēk^{u} t!Elsa. Wä, lä ăx^{c}ēdxa g·îlt!EXḷāla k·āts!Enaqa, qa^{c}s tsēx·^{c}īdēs lāxa kŭnēkwē t!Elsa, qa^{c}s lä tsēyōsElas lāxa hëłä łōq!wa. Wä, g·îl^{c}mēsē nEgōyoxsdālaxs laē k·āg·alīłas. Wä, lä ^{c}nāẓwaEm hë gwēx·^{c}īdxa waōkwē hă^{c}yāł^{c}a łōElq!wa. Wä, g·îl^{c}mēsē
45 ^{c}wī^{c}la la t!ēt!Elts!âlaxa q!wēlkwē kŭnēkwē t!ElsExs laē ăx^{c}ēdxa L!ē^{c}na, qa^{c}s k!ŭnq!Eqēs lāq. Wä, lä k·!ēs âlaEm q!ēqxa L!ē^{c}na. Wä, g·îl^{c}mēsē gwāłExs laē ts!Ewanaēsasa k·āk·Ets!Enaqē lāx Lē^{c}lānEmasēs lā^{c}wŭnEmē. Wä, g·îl^{c}mēsē ^{c}wīlxtōxs laē k·aēsēda ts!Edāqasa hă^{c}yāł^{c}a łōElq!wa. Wä, la^{c}mē yaēyūdōkwa bēbEgwānEmē

dish for each three men. When she has put them down, | the guests 51
at once take their spoons and begin to eat the | steamed viburnum-
berries; and after they have eaten, they drink a very little | water
to rinse their mouths. After doing this, | they go out; and now at
last this is all about the eating of || crushed steamed viburnum- 55
berries. |

Brittle Crabapples.—The time to pick crabapples | is when they 1
get large, when they are still green. When | the woman sees that
the apples are getting large, she takes her | small basket and goes
where good crabapples are, and picks them off. || She puts them into 5
her small basket; and when it is full, | she goes home. Then she
calls her husband and her | children to come and sit down; and when
they sit down, she | spreads a food-mat in front of them. | She takes
the basket with crabapples and pours the apples on the || mat. Then 10
they take hold of | the bunches of crabapples, one of each, and bite off
the | crabapples from the stems and eat them. They | continue doing
so, and only stop when they have | all been eaten. They do not eat oil
with them, because there is juice inside. || Brittle crabapples are not 15
given at a feast to many tribes, | for only the married couple and
their children eat | them. That is all about this. |

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lāxa ᵉnāłᵉnEmēxLa hëła łōq!wa. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē 50
hëx·ᵉidaᵉma LēᵉlānEmē dāx·ᵉīdxēs k·āk·Ets!Enaqē, qaᵉs ᵉyōsᵉidēxa
kŭnēkwē q!wēłtaakᵘ t!Elsa. Wä, g·îlᵉmēsē gwāłExs laē xāL!Ex·ᵉīd
nāgēk·îlaxa ᵉwāpē, qaᵉs ts!EwēL!Exōdayowē. Wä, g·îlᵉmēsē gwā-
łExs laē hōqŭwElsa. Wä, lawēsLē gwāł lāxa t!Elst!asaxa kŭnēkwē
q!wēlkᵘ t!Elsa. Wä, laEm gwāła. 55

Brittle Crabapples.—XEmōkᵘ tsElxᵘ, yîxs hëᵉmaē tsElxᵉwīdEx·dEmxa 1
tsElxwaxs laē ăwāwa, yîxs hëᵉmaē āłēs łEnłEnxsEma. Wä, hëᵉmaaxs
laēda ts!Edāqē dōqwalaxa tsElxwaxs lEᵉmaē ăwāwa. Wä, lä ăxᵉēdxēs
lālaxamē, qaᵉs lä lāxa ëg·adäxa tsElxwē. Wä, laᵉmēs ēp!ExLaq,
qaᵉs lä ēpts!âlas lāxēs lālaxamē. Wä, g·îlᵉmēsē qōt!axs g·āxaē 5
näᵉnakwa lāxēs g·ōkwē. Wä, laᵉmē Lēᵉlālaxēs łāᵉwŭnEmē LEᵉwis
sāsEmē, qa g·āxēs k!ŭsᵉālīła. Wä, g·îlᵉmēsē k!ŭsᵉālīłExs laē ăxᵉēd-
xa hăᵉmadzowē łēᵉwaᵉya, qaᵉs lä LEpdzamōlīłas lax·daᵉxŭq. Wä,
lä ăxᵉēdxēs tsElwats!ē lālaxama, qaᵉs lä gŭgEdzōtsa tsElxwē lāxa
LEbīłē tsElxᵘtsaxŭdzō łēᵉwaᵉya. Wä, hëx·ᵉidaᵉmēsē ᵉnāxwa dāx·ᵉīd- 10
xa ᵉnālᵉnEmxLa lāxa łEnłEnxsEmē tsElxwa, qa q!Ek·âlax·ᵉīdēxa
tsElxwē lāxēs tsētsElwanōwaxs laē xEmxᵉwēdEq. Wä, laᵉmēsē
hëx·säEm gwēg·īlaqēxs tsElxᵘtsaxwaē. Wä, āłᵉmēsē gwāłExs laē
ᵉwīᵉlāq. Wä, laᵉmē hëwäxa ts!Epas lāxa L!ēᵉna, qaxs ᵉwābEts!âē.
Wä, laᵉmē k·!ēs k!wēladzEm lāxa q!ēnEmē lēlqwălaLaᵉya xEmōkwē 15
tsElxwa, yîxs lēx·aᵉmaēda haᵉyasEqâla LEᵉwis sāsEmē tsElxᵘtsaxᵘxa
xEmōkwē tsElxwa. Wä, laEmxaē gwāł lāxēq.

Crabapples and Oil.—This is the same as | viburnum-berries and oil, about which I talked before, for you will || only have the same (description). |

Mashed Steamed Crabapples.—The | woman takes her small dish and her spoon, and she dips | some of the crabapples and water out of the box. Then she puts them into her small dish; and when it is | half full, she takes it and puts it down next to her || place. She takes her husband's stone hammer, and she pounds | the crabapples in the small dish; and when they are all broken up, she | puts away the stone hammer that she was using, and she | mashes them with both hands. When they are all | mashed, she takes oil and pours it on, much of it; || and when this is done, she calls her husband and her children | to come and sit down; and as soon as the whole family has assembled, the | woman takes her spoons and gives one to each. | Then they all eat with their spoons; and | they eat the mashed crabapples. They only stop || when they have been eaten. They never drink water after eating them. | That is all about it. |

Salal-berries and Crabapples (Salal-berry cakes mixed with mashed | crabapples).—The woman takes two dishes and | puts them down next to the place where she always sits. Then she takes | four cakes of salal-berries and puts them into one of the dishes. || As soon as she has finished doing so, she takes some water and pours it in. |

Crabapples and Oil.—L!äkwē tsElẋwa; yîxs hëᶜmaaxat! g̣wēkwa L!äkwē t!ElsaxEn lāx·ᶜīdaxat! g̣wāg̣wēx·sᶜālasa, yîxs hëᶜmēLaqōs âEmł nEg̣EłtEwēsōLē.

Mashed Steamed Crabapples.—Q!wēdzEkᵘ q!ōlkᵘ tsElẋwa, yîxs âᶜmaēda ts!Edāqē ăxᶜēdxēs łālog̣ŭmē ḶEᶜwēs k·āts!Enaqē, qaᶜs lä tsēx·ᶜīd lāxēs tsElẋᵘstaats!ē, qaᶜs lä tsēts!âlas lāxa łālog̣ŭmē. Wä, g·îlᶜmēsē nEg̣ōyoxsdālaxs laē k·ālaq, qaᶜs lä k!wāg·alīł lāxēs hëmEnēlasē k!waēlasa. Wä, lä ăxᶜēdxa pElpElqasēs łāᶜwŭnEmē, qaᶜs lEsElg̣Endēxa la tsElẋᵘts!âlasa łālog̣ŭmē. Wä, g·îlᶜmēsē ᶜwīᶜwElx·sExs laē g·ēxaxēs lEsElg̣ayayowē pElpElqa. Wä, la hëlōẋᶜwid la q!wēsElg̣Entsēs ᶜwāx·sōłts!ānaᶜyē eᶜeyasō lāq. Wä, g·îlᶜmēsē la âlak·!āla la ᶜwīᶜwElxsExs laē ăxᶜēdxa L!ēᶜna, qaᶜs k!ŭnq!Eqēsa q!ēnEmē lāq. Wä, g·îlᶜmēsē g̣wāłExs laē Lēᶜlālaxēs łāᶜwŭnEmē ḶEᶜwis sāsEmē, qa g·āxēs k!ŭsᶜālīła. Wä, g·îlᶜmēsē g·āx sEnyanōgwalīłExs laē ăxᶜēdēda ts!Edāqaxēs k·āk·Ets!Enaqē, qaᶜs ts!Ewanaēsēs lāx·daᶜxŭq. Wä, hëxᶜidaᶜmēsē ᶜnāẋwa ᶜyōsᶜītsēs k·āk·Ets!Enaqē lāq. Wä, laᶜme tsElẋᵘtsaẋᶜwīdxa q!wēdzEkwē tsElẋwa. Wä, āłᶜmēsē g̣wāłExs laē ᶜwīᶜlaq. Wä, laᶜmē hëwäxa nāg̣ēk·Elax ᶜwāpaxs laē g̣wāła. Wä, laEmxaē g̣wāł lāxēq.

Salal-berries and Crabapples (T!Eqa mālaqEla ḶEᶜwa q!wēdzEkwē tsElẋwa).—Wä, hëEm ăxᶜētsōsa ts!Edāqa maᶜłExLa łōElq!wa, qaᶜs g·āxē mExᶜālīłas lāxēs hëᶜmEnēlasē k!waēlasa. Wä, lä ăxᶜēdxa mōxsa t!Eqa, qaᶜs lä paxᶜałts!ōdālas lāxa ᶜnEmēxLa łōq!wa. Wä, g·îlᶜmēsē g̣wāłExs laē tsēx·ᶜīd lāxa ᶜwāpē, qaᶜs lä gŭq!Eqas lāq.

Then she watches until they are just covered with water. Then she 6
stops and | takes the spoon and the other dish, and takes it | to
where she keeps the crabapples. She dips her spoon into the | crab-
apples and puts them into the dish. When it is half full, ‖ there is 10
enough in it. Then she puts it down next to her seat. | Then she
takes her husband's stone hammer and pounds | the crabapples; and
when they are all pounded up, she puts away the stone hammer. | Then
she takes the dish with salal-berries and mashes them with both |
hands, the salal-berries which have been soaked. ‖ When they are 15
all in pieces, she takes the dish with the pounded crabapples and
pours them into the dish with the mashed salal-berries. When they |
are all in, she takes the oil and pours it on. After | doing so, she
mashes them again with both hands, | so that they are thoroughly mixed.
When they are mixed, she stops, and ‖ calls whomever she likes to come 20
to eat the mashed | crabapples mixed with dried salal-berries. When
the guests | come and sit down, she gives them a food-mat and spreads
it | in front of them. She takes the spoons and distributes | them
among them. Finally she puts down in front of them the dish ‖
with the salal-berries and crabapples mixed which she | puts down 25
in front of her guests. Then they take the | goat-horn spoons, for
this kind of food is eaten with | goat-horn spoons, and they all eat

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Wä, âᵉmēsē dōqwała, qa t!ēt!Ebidzowēsēxa ᵉwāpaxs laē gwāła. Wä, 6
lä ăxᵉēdxa k·āts!Enaqē ḷEᵉwa ᵉnEmēxLa łōq!wa, qaᵉs lä dālaqēxs laē
lāx haᵉnēlasasēs tsElx̣ᵘstaats!ē. Wä, la tsēx·ᵉītsēs k·āts!Enaqē lāxa
tsElx̣ᵘsta, qaᵉs lä tsēts!âlas lāxa łōq!wa. Wä, g·îlᵉmēsē nEgoyoxsdā-
laxs laē hëłats!â. Wä, g·āxē k·āg·alīłas lāxēs hëmEnēlasē k!waē- 10
lasa. Wä, lä ăxᵉēdEx pElpElqasēs łāᵉwŭnEmē, qaᵉs lEsElgEndēs
lāxa tsElx̣ᵘsta. Wä, g·îlᵉmēsē ᵉwīᵉwElx·sExs laē g·ēxaxa pElpElqē.
Wä, lä nēxᵉēdxa t!Eqats!âla łōq!wa, qaᵉs q!wēsElgEndēsēs ᵉwāx·sōł-
ts!ānaᵉyē eᵉeyasowē lāxa t!Eqa lā pēq!ŭgElīła. Wä, g·îlᵉmēsē
ᵉwīᵉwElx·sExs laē ăxᵉēdxa lEdzEkwē tsElx̣ᵘts!âla łōq!wa, qaᵉs lä 15
gŭqâsas lāxa q!wēdzEgwats!äxa t!Eqa łōq!wa. Wä, g·îlᵉmēsē
ᵉwīᵉlōsExs laē ăxᵉēdxa L!ēᵉna, qaᵉs lä gŭq!Eqas lāq. Wä, g·îlᵉmēsē
gwāłExs laē ēt!ēd q!wēsElgEntsēs ᵉwāx·sōłts!ānaᵉyē eᵉeyasowē lāq
qa âlak·!alēs lElgâ. Wä, g·îlᵉmēsē lElgōxs laē gwāła. Wä, hëx·ᵉi-
daᵉmēsē LēᵉlalaxēS gwEᵉyâ qa g·āxē mEmālaqg·Exa mālaqEla q!wē- 20
dzEkwē tsElx̣ᵘsta ḷEᵉwa t!Eqa. Wä, g·îlᵉmēsē g·āx k!ŭsᵉālīłē
LēᵉlānEmasēxs laē ăxᵉēdxa hăᵉmādzowē łēᵉwaᵉya, qaᵉs lä LEpdza-
mōlīła lāq. Wä, lāxaē ăxᵉēdxa k·āk·Ets!Enaqē, qaᵉs lä ts!Ewanaē-
sas lāx·daᵉxŭq. Wä, lä āłElxsdālaxs laē k·āg·îlīłaxa mālaxts!âlaxa
mālaqEla q!wēdzEkᵘ tsElx̣ᵘsta ḷEᵉwa t!Eqa łōq!wa, qaᵉs lä k·āx·- 25
dzamōlīłas lāxēs LēᵉlānEmē. Wä, hëx·ᵉidaᵉmēsē ᵉnāx̣wa dāx·ᵉīdxēs
ts!ōlolaqē k·āk·Ets!Enaqa, qaxs hëᵉmaē ᵉyōsElax gwēx·sdEmasēda
ts!ōlōlaqē k·āts!Enaqa. Wä, lāx·daᵉxᵉmē ᵉnEmāx·ᵉid ᵉyōsᵉītsēs

30 with their | spoons. They suck out the juice; || and when the juice is out, they blow out the skins. | They continue doing so while they are eating it. When they have eaten it all, | they go out. They never drink water after eating, | and only rinse out the mouth with water, for the food sticks | to the inside of the mouth. They do not 35 like to || drink water after eating this food, because the water causes heart-burn. | Therefore they are afraid to drink it. This is not | used when they invite many tribes, for it is only used by the husband and wife. | That is all about this. |

1 **Bunch-Berries.**[1]—When (the basket) is full,[2] (the man) sends his young men | to call his tribe, for he is going to give a feast with the bunch-berries. Then | his wife takes her dishes and puts them down next to her seat, | also the spoons and the oil. As soon as she has 5 finished, || she spreads down the mats for the guests to sit on when they come | in. When they are all in the house, the woman | tells the young men to go and put the berries into the dishes; | and when all the dishes are full of berries, she takes | oil and pours it in. After 10 this has been done, (the young men) distribute || the spoons among the guests; and when this is done, | they put the dishes with the berries one in front of each four men. | After they have been put down, the

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k·āk·ETS!ENaqē lāq. Wä, laᶜmē k!ŭmtâlax ᶜwâpagaᶜyas. Wä, 30 g·îlᶜmēsē ᶜwīᶜlâwē ᶜwāpagaᶜyasēxs laē pōx·ōdEX säq!ŭsgEmaᶜyas. Wä, hëx·säᶜmēsē gwēg·ilaqēxs hăᶜmapaaq. Wä, g·îlᶜmēsē ᶜwīᶜlaqēxs laē hōqŭwElsa. Wä, laᶜmē hëwäxa nāgēk·îlax ᶜwāpa. Wä, lāLē âEm ts!EwēL!Exōtsa ᶜwāpē, qaxs âlak·!alaē k!ŭta hēmaōmats!ēnaᶜyas lāxEns ăwīL!Exawaᶜyēx. Wä, hëᶜmis k·!ēsēłas hēłq!āla 35 nāxᶜīdēda hăᶜmāpax gwēx·sdEmasēxs nEwēq!ŭp!ēdaē nāgēk·îläxa ᶜwāpē. Wä, hëᶜmis lāg·īłas k·îlEmē. Wä, laEmxaē k·!ēs Lēᶜlāᶜlayo lāxa q!ēnEmē lēlqwălaLaᶜya, yîxs lēx·aᶜmaēda hayasEk·âla ăxEq. Wä, laEm gwāł lāxēq.

1 **Bunch-Berries.**[1]—Wä,[2] g·îlᶜmēsē qōt!axs laē ᶜyālaqasēs haᶜyāłᶜa, qa läs LēᶜlālaX g·ōkŭlōtas. Wä, laᶜmē qEk·īlałxa qEk·!aālē. Wä, lä gEnEmas ăxᶜēdxēs łōElq!wē, qa g·āxēs hăx·hanēł lāx k!waēlasas LEᶜwē k·ākEts!Enaqē; wä, hëᶜmisLēs L!ēᶜna. Wä, g·îlᶜmēsē gwāłExs 5 laē LEp!ālīłElaxa łēElᶜwaᶜyē, qa k!wādzEwēsōłtsa LēᶜlānEmē, qō g·āxL hōgwīLō. Wä, g·îlᶜmēsē g·āx ᶜwīᶜlaēLExs laē hëx·ᶜidaᶜma ts!Edāqē ăxk·!ālaxa hăᶜyāłᶜa, qa läs k·!ats!âlasa qEk·!aālē lāxa łōElq!wē. Wä, g·îlᶜmēsē ᶜwīᶜla qēqEx·ts!ālēda łōElq!wäxs laē ăxᶜētsEᶜwēda L!ēᶜna, qaᶜs lä k!ŭnq!EgEm lāq. Wä, g·îlᶜmēsē gwāła laē ts!Ewa- 10 naēdzEma k·āk·Ets!Enaqē lāxa LēᶜlānEmē. Wä, g·îlᶜmēsē gwāłExs laē k·ax·dzamolēlEma qēqEx·ts!âla łōElq!wē lāxa maēmōkwē bēbEgwānEma. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē hëx·ᶜidaEm ᶜnāxwa

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[1] *Chamaepericlineum unalaschkense* (Ledb.) Rydb.

[2] Continued from p. 221, line 27.

guests | take their spoons and eat the berries; | and after having done so, they go out. There is only one ‖ way of eating the bunch- 15 berries; and they do not sing when | they are invited to this feast. That is all about this. |

Gooseberries.—(The woman[1] puts [her basket with gooseberries] down on the floor;) and when a strong wind is blowing, she | spreads out her mat where the wind blows strongest. | She takes four pieces of firewood and puts them down crosswise under the edges ‖ of the 20 mat, so that it is like a nest inside. When this has been done, | she takes her basket with the gooseberries, puts it down | at the end whence the wind is blowing, at the end of the long side of the | billets around the mat, in this way;[2] and when the wind begins to blow hard, | she takes hold of each side of the large basket, ‖ and 25 pours out, not violently, the gooseberries so that | they come slowly out of the gooseberry basket when they are | falling into the nest which was made for cleaning them. The woman lifts | the basket up high; and the leaves are blown away by the wind, | and do not fall onto the mat on which they are ‖ cleaned. Only the 30 gooseberries fall down on it. | Now they are cleaned. As soon as this has been done, she goes and puts them back | into the large

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dāx·ᵉidxēs k·āk·Ets!Enaqē, qaᵉs qEx·qak·ax·ᵉīdēxa qEk·!aālē. Wä, 13
g·îlᵉmēsē ᵉwīᵉlaxēs qEx·qak·axs laē hōqŭwElsa. Wä, ᵉnEmx·ᵉīdāłaᵉmē
ǫwēg·ilasaxa qEk·!aālē. Wä, hëᵉmisēxs k·!ēsaē dEnxElag·īłEx 15
qEx·qāk·aēda LēᵉlānEmē qaēda qEk·!aālē. Wä, laᵉmē ǫwāł lāxēq.

Gooseberries.—Wä, g·îlᵉmēsē łâk!wēmasa yâläxs laē ăxᵉēdxēs łē-
ᵉwaᵉyē, qaᵉs lä LEp!Elsaq lāxa yōx̣ᵘdEmałaᵉyasa yâla. Wä, lä
ăxᵉēdxa mōts!aq lEqwä qaᵉs x̣wāłtsēᵉstalēs lāx ăwabâᵉyas ēwEnxa-
laᵉyasa łēᵉwaᵉyē, qa qElxasałēs ōts!âwas. Wä, g·îlᵉmēsē ǫwāłExs 20
laē ăxᵉēdxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉya, qaᵉs lä hănbElsas
lāxa ǫwēbaᵉyē lāx g·āyaᵉnākŭlasasa yâla lāx g·îldăg·aēnaᵉyasa
x̣wāłtsēᵉstaakwē łēᵉwaᵉya, g·a ǫwāłēg·a.[2] Wä, g·îlᵉmēsē łEk!ŭtE-
lēda yâläxs laē dādanōdxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉyaxs,
laē k·!ēs ēolᵉnākŭlaxs laē gŭǫEᵉnākŭlaxēs t!Emwats!ē lExaᵉya qa 25
ëx·ᵉmēs lâłts!âlēda t!Emx̣walē lāxa t!Emwats!ē lExaᵉya qaᵉs lä
lādzodala lāxa qElxasēᵉlakwē k·îmdEdzō łēᵉwaᵉya lāx dzōx̣wałaēna-
ᵉyasa ts!Edāqaxēs t!Emwats!ē lExaᵉya, qa yâmēᵉstalayowēs k·!amo-
mâs. Wä, laEm k·!eâs lādzodālasa k·!āmomo lāxa qElxasēᵉlakwē
k·îmdEdzo łēᵉwaᵉya. Wä, laᵉmē lēx·ama t!Emx̣walē la lādzodālaq. 30
Wä, laᵉmē ëk·!EǫEkwa. Wä, g·îlᵉmēsē ǫwāłExs laē x̣wēlaqa łaax-
ts!ōts lāxēs t!Emwats!ē näg·ē ᵉwālas lExaᵉya, qaᵉs lä ōxLaēLElaq

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[1] Continued from p. 222, line 24.

[2] That is, she places four small logs in a rectangle and presses the mat into the space so formed, the edges leaning against the logs.

basket. Then she carries it on her back | into the house. She goes and pours them into the large dish. As soon as | she has finished, she picks more gooseberries, and ‖ uses the same mat, and the canoe pole to strike them with. When | her basket is full, she carries | them home to her house. Again she puts down her mat | where the wind blows strongest, and she does the same as | before. When she has many gooseberries, she takes a ‖ low-sided box which is made for this purpose. It is | two spans and two short | spans long, and two spans wide, | and one span | high. The woman takes this ‖ low box and pours the | gooseberries into it. When it is nearly full, she stops pouring them in; | and when she has done so, she builds up a fire and puts | stones into it. When she thinks there are enough for her purpose, | she takes her tongs and puts them down by the side of the fire. ‖ She takes a bucket and goes to draw water. When she | comes back, she pours the water into the small dish, and she | puts the small dish next to the fire. When all this | has been done, the stones on the fire are hot. | She takes her tongs, picks up the red-hot ‖ stones, dips them into the small dish with water in it, | and, when the ashes that

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lāxēs g·ōkwē. Wä, lä gŭxts!ōts lāxa ᶜwālasē łōq!wa. Wä, g·îlᶜmēsē gwāłEXS laē xwēlaqa t!EMxwaxa t!EMxwalē. Wä, hëEMxa ăXElasēs łēᶜwaᶜyē LEᶜwa dzomēg·ałaxs kwēxaas. Wä, g·îlᶜEMxaāwisē qōt!ē t!EMwats!äs nāg·ē ᶜwālas lEXäXS g·āXaē ōXLālaq, qaᶜs g·āXē näᶜnakwa lāXēS g·ōkwē. Wä, lāXaē ăXᶜElsaXēS łēᶜwaᶜyē lāX yōxᵘdEMałaᶜyasa yâla. Wä, laEMXaē âEM hë gwēg·ilaqēS g·îlX·dē gwēg·ilasa. Wä, g·îlᶜmēsē la q!ēNEMē t!EMxwaläsēXS laē ăXᶜēdXa kŭtsEMē NEq!EMg·îlīlEM wŭlē qaēda dzēg·îkwē t!EMxwalä, yîXS maᶜłp!ENk·aē lāXENS q!wāq!wax·ts!ānaᶜyēX hëᶜmis bābELawīsᶜīda ts!EXᵘts!ānaᶜyē ᶜwāsgEMg·EG·aasas. Wä, lä maᶜłp!ENk· lāXENS q!wāq!wax·ts!ānaᶜyēX, yîX ᶜwādzEGEG·aasas. Wä, lä ᶜnEMp!ENk·ustâwē ᶜwālasgEMasas lāXENS q!wāq!wax·ts!ānaᶜyēX. Wä, hëEM ăXᶜētsōṣa ts!EdāqēXēS kŭtsEM dzēg·ats!ēXēS t!EMxwalē. Wä, lä gŭxts!ōtsa t!EMxwalē lāq. Wä, g·îlᶜmēsē ELāq qōt!aXS laē gwāł gŭqas. Wä, g·îlᶜmēsē gwāłEXS laē lElqoxᶜwīdXēS lEGwīłē, qaᶜs XEXᵘLEndēsa t!ēsEmē lāq. Wä, g·îlᶜmēsē k·ōtaq laEM hëłāla lāXēS sēnataq, laē ăXᶜēdXēS k·!îpLālaa qa g·āXēS k·adENwalisEX lEGwīłas. Wä, lāXaē ăXᶜēdXēS nāgats!ē, qaᶜs lä tsēX·ᶜīdEX ᶜwāpa. Wä, g·îlᶜmēsē g·āX aēdaaqaXS laē gŭxts!ōtsa ᶜwāpē lāXa łālogŭmē, qaᶜs lä k·anōlisasa ᶜwābEts!âla łālōgŭm lāXēS lEGwīłē. Wä, g·îlᶜmēsē gwāłEXS laē mēmENłtsEMX·ᶜidēda t!ēsEmē XEXᵘLālalēS lāXa lEGwīłē. Wä, lä dāX·ᶜīdXēS k·!îpLālaa qaᶜs k·!îp!ēdēS lāXa X·īX·EXsEMāla t!ēsEma, qaᶜs lä hăpstENts lāX ᶜwābEts!âwasa łālogŭmē. Wä, g·îlᶜmēsē la ᶜwīᶜlâwē k!wēk!ŭtsEMayaq gŭnaᶜyaXS laē k·!îp!E-

stick on the stones come off, she | puts them into the gooseberries. 57
She continues doing this with the other red-hot | stones. The
stones are put in close together. When | this is finished, she takes a
mat and spreads it over it, and ‖ she leaves it this way some time. 60
When the woman thinks that the stones are getting cool, | she takes
off the mat covering and puts it down. | Then she takes her tongs and
picks out the stones that have cooled off, | and she puts them down
next to the fire. When they are all out, | she stirs the berry jam
with a cedar stick. ‖ If they are not boiled to pieces, she takes her 65
tongs, | takes out more hot stones, dips | them into the small dish
with water, and puts them in. She does not | take very many red-
hot stones. When it begins to boil up, | she spreads a mat over it;
and she does not leave it there long, ‖ before she takes off the covering 70
mat and puts it down. Then she | takes her tongs, picks out the
stones from the | gooseberry jam, and puts them down next to the
fire. | When the stones are all out, she takes a large dish and | puts it
down next to the low-sided box. She takes a ‖ long-handled ladle 75
and dips out the gooseberry jam and puts it into the | large dish.
When it is full, she takes up the large dish of | gooseberry jam and
puts it down at a cool place | to cool off quickly. When it is cold,

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qas lāxa t!EMxwalē. Wä, lä hānał hë gwēg·ilaxa waōkwē x·īx·EX- 57
SEMāla t!ēSEma. Wä, la^{c}mē mEmk·Ewakwēda t!ēSEmē. Wä, g·îl-
^{c}mēsē gwāłExs laē ăx^{c}ēdxa łē^{c}wa^{c}yē, qa^{c}s naxŭyîndēs lāq. Wä, lä
gaēł hë gwaēłē. Wä, g·îl^{c}mēsē k·ōtēda ts!Edāqaq laEm k·ōx^{c}wī- 60
dēda t!ēSEmaxs laē ăxōdxa łē^{c}wa^{c}yē nāxŭmäs qa^{c}s g·īg·alīłēsēxs
laē ăx^{c}ēdxēs k·!îpLālaa, qa^{c}s k·!îp!īdēs lāxa t!ēSEm lā k·ōx^{c}wida,
qa^{c}s lä k·!îbEnōliSElas lāxēs lEgwīłē. Wä, g·îl^{c}mēsē ^{c}wī^{c}lōstaxs
laē xwēt!ētsa k!wa^{c}xLāwē lāxēs dzēk·asE^{c}wē t!EmXwalä. Wä,
g·îl^{c}mēsē k·!ēs xās^{c}īdExs laē ēt!ēd dāx·^{c}īdxēs k·!îpLālaa, qa^{c}s 65
ēt!ēdē k·!îp!īts lāxa x·īx·ExSemāla t!ēSEma, qa^{c}s läxat! hăp-
stEnts lāx ^{c}wābEts!âwasa łālogŭmē. Wä, lāxaē k!îp!Ek·îlasa k·!ēsē
q!ēsgEm x·īx·ExSemāla t!ēSEm lāq. Wä, g·îl^{c}mēsē mEdElx^{c}wīdExs
laē ăx^{c}ēdxa łē^{c}wa^{c}yē, qa^{c}s lä nāxŭmts lāq. Wä, k·!ēst!a gēx·^{c}ī-
dExs laē xwēlaq ăxōdxa nāxŭya^{c}yē łē^{c}wa^{c}ya, qa^{c}s g·ig·alīłesēxs laē 70
dāx·^{c}īdxēs k·!îpLālaa, qa^{c}s k·!îp!īdēs lāxa t!ēSEmē la g·ēgēxa dzē-
g·îkwē t!EmXwalä qa^{c}s läxat! k·!îbEnōliSElas lāxēs lEgwīłē. Wä,
g·îl^{c}mēsē ^{c}wī^{c}lostēdā t!ēSEmaxs laē ăx^{c}ēdxa ^{c}wālasē łōq!wa, qa^{c}s lä
k·anōlīłas lāxa kŭtsEmē dzēg·ats!ēxa t!EmXwalē. Wä, lä ăx^{c}ēdxa
g·ît!ExLāla tsexLa, qa^{c}s lä tsEyōsasa dzēg·îkwē t!EmXwalē lāxa 75
^{c}wālasē łōq!wa. Wä, g·îl^{c}mēsē qōt!axs laē k·āg·îlīłaxa dzēg·îx^{u}ts!â-
läxa t!EmXwalē ^{c}wālas łōq!wa, qa^{c}s lä k·ag·alīłas lāxa ^{c}wŭdaēłē,
qa hā^{c}nakwēlēs ^{c}wŭda^{c}stax·^{c}īda. Wä, g·îl^{c}mēsē ^{c}wŭda^{c}stax·^{c}īdExs laē

she | sends out her husband to invite his friends. He ‖ might call his numaym, if the man wishes to give them the | gooseberry jam. As soon as they | all come in, the woman takes her small dishes, her | spoons, and her oil, and puts them down next to her seat. | Then she sends her husband to get the ‖ gooseberry-jam dish and to put it next to her seat. | When her husband comes, she takes a wooden spoon, | dips it into the jam, and puts it into the | small dishes. When these are half full, there is enough in them; and | when she has put some gooseberry jam into ‖ the small dishes, she takes the oil and pours it on. She puts | much oil on. After this has been done, she gives a | spoon to each guest; and after this, one | dish with gooseberry jam is put down in front of | each three men. As soon as they have been put down, ‖ (the guests) begin to eat the gooseberry jam. | When they have eaten all, they go out. They never drink | water after it. |

Gooseberries are also eaten raw (and unripe) by the Indians. | They pick them off the gooseberry bushes, or they eat them ‖ in the house. They never call their friends for this. | That is all about the gooseberries. |

ᵉyālaqasēs łāᵉwŭnEmē, qa läs Lēᵉlālaxēs ᵉnēᵉnEmōkwē ḷōxs hëᵉmaēs ᵉnEᵉmēmotē la LēᵉlālasOs, yîx ᵉnēk·aēda bEgwānEmē, qaᵉs hä t!Emẋwīlag·ĭłxa dzēg·îkwē t!Emẋwalä. Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLExs laē hëx·ᵉidaᵉma ts!Edāqē ăxᵉēdxēs łaElōgŭmē ḷEᵉwis k·āk·Ets!Enaqē ḷEᵉwa L!ēᵉna, qaᵉs g·āxē g·īg·alīła lāxēs hëmEnēlasē k!waēlasa. Wä, lä ᵉyālaqaxēs łāᵉwŭnEmē, qa läs ăxᵉēdxa dzēg·îẋᵘts!âlaxa t!Emẋwalē ᵉwālas łōq!wa, qaᵉs g·āxē k·āg·alīłas lāx k!waēlasas. Wä, g·îlᵉmēsē g·āxē łāᵉwŭnEmasēxs laē ăxᵉēdxa k·îk·ayEmē qaᵉs tēqēs lāxa dzEg·îkwē t!Emẋwalä, gaᵉs lä tsEyōsElas lāxa łaElōgŭmē. Wä, g·îlᵉmēsē nEgōyoxsdālaxs laē hëłats!â. Wä, g·îlᵉmēsē lā ᵉwiᵉla lā t!ēt!Emẋᵘts!âlēda t!Emẋᵘt!awats!ēLaxa dzēg·îkwē łaElōgŭmxs laē ăxᵉēdxa L!ēᵉna, qaᵉs k!ŭnq!Eqēs lāq. Wä, laᵉmē q!ēqxa L!ēᵉna. Wä, g·îlᵉmēsē gwāłExs laē ts!Ewanaēsasa k·āk·Ets!Enaqē. Wä, g·îlᵉmēsē gwāłExs laē k·ax·dzamōlīłasa ᵉnāłᵉnEmēxLa t!Emẋᵘt!awats!ēLaxa dzēg·îkwē t!Emẋwalē łaElōgŭm lāxa yaēyūdukwē bēbEgwānEma. Wä, g·îlᵉmēsē ᵉwīlg·alīłExs laē hëx·ᵉidaEm ᵉnāẋwa dzēdzēg·îgŭx·ᵉīdxa dzēg·îkwē t!Emẋwalä. Wä, g·îlᵉmēsē ᵉwīᵉlaxs laē hōqŭwElsa. Wä, laᵉmē hëwäxa nāgēk·îlax ᵉwāpa.

Yîxs k·!Elx·k·!ax·aaxaēda bāk!ŭmaxa t!Emẋwalē, yîxs laē hăᵉmaaxsōq lāxa t!Emẋᵘ mEdzExEkŭla ḷōxs g·āxᵉmaē t!Emẋᵘt!aẋŭq lāxēs g·ōkwē. Wä, lä k·!ēs LēᵉlālasOs lāxēs ᵉnēᵉnEmōkwē. Wä, laEm gwēgwalEm lāxa t!Emẋwalē.

Currants.—Currants are also only eaten | from the currant bushes. They do not give these at a feast to many | people or to their relatives, for there are not very many of | these. That is all about this. ‖

Solomon's Seal.—This is the same thing. They only eat these off the plant when | they see them growing on a berry patch, for | sometimes the plants have many edible berries. | The tribes are also not invited for these, for there are not | many berries of this kind. They are not put on the fire and ‖ boiled. That is all about this. |

Currants (Habaxsōlē).—HëEmxaēda habaxsōlē âEm ha$^{\epsilon}$maaxsōsō$^{\epsilon}$ lāxa hābaxsolēmEsē. Wä, laEmxaē k·!es Lē$^{\epsilon}$lālayō lāxa q!ēnEmē bēbEgwānEma ḷō$^{\epsilon}$ma ḷēḷEḷâla, qaxs k·!ēsaē âlaEm q!ēnEmē gwēx·sdEmas. Wä, laEmxaē gwāł lāq.

T!Emts!.[1]—Wä, hëEmxaē gwēg·ilasE$^{\epsilon}$wē, yîxs â$^{\epsilon}$maē hă$^{\epsilon}$maaxsō-sōsa dōx$^{\epsilon}$waLEläqēxs q!wāxaē lāxa t!Emts!EXEkŭla, qaxs â$^{\epsilon}$maē hëłanōkwa t!Emts!amEsē lāx hămxLâlaxēs hămxLawa$^{\epsilon}$yē. Wä, laEmxaē k·!ēs Lē$^{\epsilon}$lālayo lāxa lēlqwălaLa$^{\epsilon}$yē, qaxs k·!ēsaaxat! q!ēnEmē gwēx·sdEmas. Wä, laEmxaē k·!ēs hănxLEntsE$^{\epsilon}$wa qa L!ōbats. Wä, laEm gwāł lāxēq.

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[1] *Unifolium dilatatum* (Wood) Howell.

V. BELIEFS AND CUSTOMS

Signs (a'qen)

Body Feelings as Signs.—*Twitching of the Crown of the Head.*— When the crown of the head of a man twitches, | he knows that he will cut off his hair for his relative who | is to die; for that is the way the Indians do. As soon as a near | relative dies, and when he has been dead four days, || the hair is cut. |

Twitching of the Nose.—When the nose of a man | twitches, he knows that he will blow his nose when he cries for a | relative who is going to die. |

Twitching of the Upper Lip.—When the upper || lip [of our mouth] twitches (a man) knows that tears will run down | when he cries for a relative who is going to die. |

Twitching and Itching of the Cheek.—When the cheek | of a woman twitches or itches, she knows that she will scratch her face when she | cries for a relative who is going to die. ||

Heaving of the Stomach.—When the stomach of a man twitches, | the Indians call it "heaving" of the stomach, for the stomach will heave | when he is wailing for one who is going to die. |

Wiping of the Eyes.—When the lower part of the thumb | of the hand of a man twitches, he knows that he will wipe his eyes || with the lower part of his thumb when he wails for a relative who is going to die. |

Met!exla'.—Wä, hë'ᵉmaaxs meta'ē q!e'nxläᵉyasa begwā'nemē; wä, lae'm q!ā'laqēxs t!ō'saseᵉwēlēs seᵉya' qaē's ḷēḷeḷâ'läxs łeᵉlē'le, qa gwē'g·iᵉlasasa bā'k!ŭmaxs g·î'lᵉmaē łeᵉlē's mā'g·ilē ḷēḷeḷâ'laxs, wä, g·î'lᵉmēsē mō'p!enxwaᵉs la łeᵉlā'g·ułēs ḷēḷeḷâ'la, wä, lā t!ō'sᵉītseᵉwē seᵉyä's.

Medē'lba.—Wä, hë'ᵉmaaxs meta'ē x·î'ndzasasa begwā'nemē; wä, lae'm q!ā'laxs łe'ntēłxēs x·î'ndzasē qō q!wā'sał qaē's ḷēḷeḷâ'läxs lē'lē łeᵉlL.

Medexsta' ë'k·!ōdexstēs sems.—Wä, hë'ᵉmaaxs meta'ē ë'k·!ōdexstaᵉyasens se'msēx; wä, lae'm q!ā'lax waᵉnā'kŭlēlēs gwā'ᵉsdē qō q!wā'sał qaēs ḷēḷeḷâ'la qō łe'ᵉlLō.

Met!ō's ḷo łā'xᵉōs.—Wä, hë'ᵉmaaxs meta'ē ḷōxs łā'xaē ăwō'dzaᵉyasa ts!edā'qē; wä, la q!ā'laxs e'lwatēlaxēs ǫō'ǫŭmaᵉyē qō q!wā'sał qaēs ḷēḷeḷâ'läxs łeᵉlē'le.

Qe'mqemłk·!îm.—Wä, hë'ᵉmaaxs meta'ē tek·!ä'sa begwā'nemē; wä, hë'em gweᵉyâsa bā'k!ŭmē qe'mqemłk·!îm, yîxs qelela'ē tek·!ä'sa q!wā'sa qaē'da łeᵉ'lē.

Dē'dastōdk·!îm. — Wä, hë'ᵉmaaxs meta'ē ō'xḷaᵉyasa qōᵉmäs aᵉyasâ'sa begwā'nemē; wä, la q!ā'laxs dēᵉstō'dēlaxēs gwā'ᵉsdē, yîs ō'xḷaᵉyasasēs qō'ma qaxs q!wā'saēL qaēs ḷēḷeḷâ'läxs łeᵉlē'le.

Tremor inter femina.—Cum mulieris alterutra pars vulvae salit | scit infantem suum moriturum esse; | inde enim exit; atque vaginae foramen cum salit, eadem de causa salit. |

Tremor penis.—Cum viri penis salit, ‖ propter hoc scit suam uxorem morituram esse. |

Twitching and Itching of the Feet.—When | the feet of a woman twitch and itch, she knows that she will be in a widow's house | on account of her husband when he dies, for she will sit still a long time in the | widow's house. This is the same with a man. ‖

Tremor genus.—Cum viri genu salit, | scit amicam suam esse morituram; nam simul ac | noctu adest vir cum amica, postquam | cum amica concubuit, vir ad vulvam amicae genu applicat. | Salit igitur genu viri cum amica est moritura. ‖

Twitching of the Upper Arm.—When the shoulder joint of a woman twitches, | she knows that one of her children is going to die, because | her shoulder joint twitches, and that is the place where the child lies when it | sleeps with its mother. ‖

Twitching of the Sides.—When a woman's sides | twitch, she knows that she will lie sick in bed. |

Twitching of the Whole Body.—When the whole body of a man

MEdā'q.[1]—Wä, hë'ᵉmaaxs mEta'ē ᵉwā'x·sanōdzExstaᵉyas naᵉẋwa'sa ts!Edā'qē; wä, laE'm q!ā'laqēxs łEᵉlē'LēS xŭnō'kwē qaxs hë'ᵉmaē g·ā'yowē, ḷōᵉmē' ă'waxstaᵉyasa naᵉxwē': hë'Emxaa gwē'k·!ālag·ĭłē.

MEtsEgō'.—Wä, hë'ᵉmaaxs mEta'ē mē'mēsasa bEgwāᵉnEmē; wä, laE'm q!ā'laxs łEᵉlē'LēS gEnE'mē lā'xēq.

MaE'mdEdzō'x·sēs ḷō łā'lExEdzō'x·sēs.—Wä, hë'ᵉmaaxs mEta'ē ḷōxs łā'xaē g·ōg·ogŭᵉyâsa ts!Edā'qē; wä, laE'm q!ā'laxs ăă'msīlīLē qaē's łā'ᵉwŭnEmaxs lEᵉma'ē łEᵉlL, qaxs gäłēLē k!wā'łał lā'xa ăă'msīlats!ē. Hë'Emxaa gwē'g·ilēda bEgwā'nEmē.

MaEmtk·ēx·.—Wä, hë'ᵉmaaxs mEta'ē ō'kwäx·aᵉyasa bEgwā'-nEmē; wä, laE'm q!ā'laqēxs łEᵉlē'LēS ḷâ'lä, qaxs g·î'lᵉmaē la hē'lōna bEgwā'nEmē lā'xēs ḷâ'läxa gā'nuLē; wä, g·î'lᵉmēs gwāł nEẋwā'ła ḷEᵉwēs ḷâ'läxs la'ē L!ā'gwagᵢᵉlēła bEgwā'nEmaxēs ḷâ'la. Wä, hë'ᵉmēs lāᵉg·iłasōx mEtE'ns ō'kwäx·aᵉyaxs łēᵉlē'Lē ḷâ'läsa bEgwā'nEmē.

MaEmtsaᵉyā'p!a.—Wā, hë'ᵉmaaxs mEta'ē gwā'ᵉnäsa ts!Edā'qē; wä, laE'm q!ā'laqēxs łEᵉla'ē g·ā'yołē lāx sā'sEmas qaxs mEta'ē gwā'ᵉnäs aᵉyasâ's, qaxs hë'ᵉmaē kŭlā'łaatsa g·înā'nEmē, yîxs mē'xaē ḷEᵉwīs abE'mpē.

MaE'mdEnōᵉs.—Wä, hë'ᵉmaaxs mEta'ē ē'ᵉwanu'dzaᵉyasa ts!E-dāqē; wä, la q!ā'laxs qE'lgwiłīLa ts!Ex·q!ā'ł lā'xēs g·aē'lasē.

MEgwak·!E'n mEt!E'n.—Wä, hë'ᵉmaaxs mEta'ē ᵉnā'ẋwē ō'k!wi-

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[1] *Or* mEtēᵉwaq.

twitches, | he knows that one of his children will die, | if he has many children. First, his arms twitch, ‖ because he carries his child [there]; and afterwards his chest twitches, | for that is the place that his child lies when he carries it about; | afterwards the upper lip [of his mouth] twitches, for | tears run down when he cries; and then his | stomach twitches, for it heaves when he cries. Then he knows ‖ by this that his child is going to die. |

Twitching of the Eyelids.—When the eyelids[1] of a man | twitch, he knows that it is going to rain that day, for his eye is twitching, | and that is the place where the rain-water [when it rains] runs down. |

Twitching of the Small of the Back.—When the small ‖ of the back (the part with which the hunter sits in the canoe) twitches, he knows there will be fine weather that | day. There will be no wind, and he will sit for a long time in his | little hunter's canoe paddling about. |

Twitching of the Under-lip.—When the under-lip[2] of a | sea hunter twitches, he knows that he will eat all kinds of meat, for ‖ the place where the fat of the meat goes down is twitching. |

Twitching of Feet.—When the toes of the feet | of a man twitch, then a visitor will come, | for he will soon go to meet a visitor. |

Twitching of the Neck.—When the neck of a man twitches, ‖ he knows that his head will be cut off in war. |

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naᵉyasa bEgwā'nEmē; wä, la q!ā'laxs łE'ᵉlnōkwēLēs sā'sEmē, yîxs q!ē'nEmaē sā'sEmas. Wä, hë'Em g·îl mEt!ē'dē ō'xᵘsiᵉyā'-p!aᵉyas qaxs q!EłElā'axēs xŭnō'kwē. Wä, la nEẋwä'g·ī mEt!ē'dē ōᵉbâ'ᵉyas, qaxs hë'ᵉmaē kŭlā'łaats xŭnō'kwasēxs q!EłElā'aq. Wä, la nEẋwä'gīxs la'ē ē't!ēd mEt!ē'dē ë'k·!ōdExstaᵉyas sE'msas, qaxs hë'ᵉmaē wā'xaātsa gwā'ᵉsdäxs la'ē q!wā'sa. Wä, la ē't!ēd mEt!ē'dē tEk·!ä's, qaxs qE'mLElaāxs q!wā'saē. Wä, laE'm q!â'LElaqēxs łEᵉlē'LēS xunō'kwē lā'xēq.

MEdē'g·altō.—Wä, hë'ᵉmaaxs mEta'ē ē'ᵉwig·ałtâᵉyasa bEgwā'-nEmē, la q!ā'laqēxs yō'gwīLEns ᵉnā'lax, qaxs mEta'ē ē'ᵉwig·ałtâᵉyē, qaxs hë'ᵉmaē waā'tsa yō'gŭmēsaxs la'ē yō'gwa.

MEt!E'xsd ḷōᵉ k!wē'k!waxsk·!îm.—Wä, hë'ᵉmaaxs mEta'ē k!wē'-k!waxsk·!îmā'sa ălē'winoxwē; wä, laE'm q!ā'laqēxs aë'g·îsēLa ᵉnā'la. K·!eâ'sēLē yâ'laL. Wä, lāł gēxs k!wā'xsālał lā'xēs ălē'-wats!ē ẋwā'ẋwagŭma lā'xēs sē'ᵉwinaᵉyē.

MEt!EXḷā'sx·ä.—Wä, hë'ᵉmaaxs mEta'ē bEnk·!ō'dExstä'sa ălē'-winoxwē; wä, laE'm q!ā'laxs q!Esē'Laxa q!ē'q!ats!ō'masē, qaxs mEta'ē wā'xaᵉlasas tsE'nxwaᵉyasa q!ē'q!ats!ō'masē.

MEtE'mx·sēs.—Wä, hë'ᵉmaaxs mEta'ē ō'gŭmx·sīdzaᵉyas g·ō'g·o-gŭᵉyâsa bEgwā'nEmē; wä, laE'm q!âLElaqēxs bā'gŭnsēLē g·ā'xᵉa-lisLa, qaxs â'łtsEmēsEᵉwaēda bā'gŭnsē.

MEt!xō!.—Wä, hë'ᵉmaaxs mEta'ē oxā'waᵉyasa bEgwā'nEmē; wä, laE'm q!ā'laxs q!ā'xᵉītsEᵉwēLasa wī'naLa.

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[1] According to others, the upper eyelids. [2] According to others, the middle line of the chin.

Cries of the Raven.—When it is desired that the owner of an after-birth should understand | the cries of the raven, the after-birth is put down | on the beach where the ravens peck at it. And when it is | pecked at by the ravens, ‖ the man, when he is full grown, will understand the cries of the raven, for | the people of olden times considered it important that the raven came | to report about the arrival of warriors who came to make war upon the tribes. | Then they would come at once and ask one who understands the raven, tumbling about | and crying. It is bad news when they are tumbling about ‖ and feathers fall out. (Below) are the various cries | of the raven, which I learned from an old man of the Kwakiutl, | when they discussed about it in a feast, when I was a child | for when the ravens are crying, a man | whose after-birth has been eaten by ravens is sent out.[1] ‖

Cries of the Raven.—Wä, g·îlᵉmēse ᵉnēx·sō qaᵉs ayōsEläēda maēnokwasa maēnaxa ḡwēk·!ālasasa gwaᵉwinäxs laē âEm ăxālēdzEma maēnē lāxa L!Emaᵉisē, qa ḷEnłᵉītsEᵉwēsēsa gwaᵉwina. Wä, g·îlᵉmēsē ᵉwīᵉla ḷEnłᵉītsōᵉsa ḡwaᵉwinäxs laē ayōsEläēda maēnokwasēxs laē nExLaax·ᵉīd lā bEgwānEma lāx ōgŭqiᵉlälasas gwēk·!ālasasa gwaᵉwina, yîxs ăwīlag·ilaēda g·ālē bEgwānEmq, qaxs hëᵉmaēda gwaᵉwina g·āx ts!Ek·!ālłElasa wīnäxs g·āxaē ḡwasx·älaxs wīnēLaxa lēlqwälaLaᵉyē. Wä, hëx·ᵉidaᵉmēsē wāLap!sEᵉwa ayōsEläxa ḡwaᵉwinäxs lēlax·âlaē łalawŭlaqŭla. Wä, laᵉmē ᵉyāx·saᵉmē ts!Ek·!ālEmasēxs lēlax·âlaē p!ēp!Elg·îlxḷālaxēs ts!Elts!Elk·ē. Wä, g·aᵉmēs ōgŭqEläla ḡwēk·!ālatsa ḡwaᵉwinē g·a lāxEn hōLēlaēnaᵉyax q!ŭlsq!ŭlyaẋᵘdäsa Kwāg·ułēg·a, yîxs qatāp!aaxs k!wēłaē, yîxg·în hëmaōłEk· alīłē g·înānEmē, yîxs ḡwaḡŭxâlaēda ḡwaᵉwina. Wä, hëᵉmis la ᵉyālaḡasxa hăᵉmaakwas maēnasa ḡwaᵉwina.

ga ga ga gai ..... Warriors are coming to make an attack.
ḡax ḡax ḡax ..... Ravens will eat the bodies of people drowned by the capsizing of canoes.
q!Edzō q!Edzō .... Hunters will bring much meat to feed the people.
ḡaḡa hä hägaē .... A chief (or someone else) died.
xaḡaq xaḡaq ..... A woman is going to die.
k·!Emax k·!Emaq .. It will be calm weather.
sōx sōx sōx ..... It will be calm and sunshine.
gŭs gŭx gŭs ..... There will be heavy rains.
wax wax wax .... A stranger will arrive on a visit.
ẋwo ẋwo ẋwo .... There will be a poor salmon run.
x·okᵘ x·okᵘ ..... When ravens cry thus while fighting in the air, there will be bad news.

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[1] For the cries and their meanings see Indian text below.

The one whose after-birth has been eaten by the raven understands | 27
this what I am talking about. There are only a few whose after-
births have been eaten | by the raven. |

Eating

(He folds up the morsel, chews the end, and dips it into oil, and 1
keeps on doing so while he is eating.) When he has nearly eaten all,
he stops, for it is a bad sign | for a man to eat all that is given to him. |

Picking Huckleberries

As[1] soon as (the woman) has finished (picking the berries), she gets
ready to | go and pick huckleberries when day comes, in the morn-
ing; for ‖ the ancient Indian said that it brings bad luck not to pick 5
huckleberries at once into | a new basket when it has been finished. |
Therefore the women immediately get ready to go | as soon as they
finish the basket. |

Customs Relating to Sealing

When the flippers (of the seal) have been singed, (the man) strikes
off with his ‖ tongs the singed hair, so that it comes off in pieces, for 10
the hunters do not | allow any one to scrape off the singed hair. It

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yîlxwa gwaᶜwina.. When a raven holds with its beak the end of a 26
branch and hangs down, it means that a man's
head will be cut off in war.

Wä, hästaem ayōdzełtsa maēnokwas hămx·ᶜītseᶜwasa gwaᶜwi- 27
nēxg·în lāk· gwāgwēx·sᶜālasa. Wä, lāk· hōlāła hăᶜmaakwas maēnē
yîsa gwaᶜwina.

Eating

Wä, g·îlᶜmēsē elāq ᶜwīᶜlaxs laē gwāła qaxs aemsaēda ᶜwīᶜläxa 1
hag·īlaᶜyaxs ᶜwīᶜlaseᶜwaē yîsa hăᶜmāpē.

Picking Huckleberries

Wä,[1] g·îlᶜmesē gwāłamasqēxs laē hëx·ᶜidaem xwānałᶜīda qaᶜs lā-
lag·ił k·!îłał lāxa k·!îlādaxa gwādemē, qō ᶜnāx·ᶜīdełxa gaāla, qaxs
ᶜnēk·aēda g·alē bāk!ŭmqēxs aemsaax k·!ēsaē hëx·ᶜidaem la k·!îł- 5
ts!ōtseᶜwa alōmasē k·!îlats!ē lexäxs g·ālaē gwāłamatsōᶜsa k·!îlēx·däxa
gwādemē. Wä, hëᶜmis lāg·iłasa ts!edāqē hëx·ᶜidaem xwānałᶜīdexs
g·ālaē gwāłēs k·!îlats!ēg·ilaᶜyē lexaᶜya.[2]

Customs Relating to Sealing

Wä,[3] g·îlᶜmēsē ᶜwīᶜla ts!enkwē gelq!ayâxs laē kwēxełtsemēsa
ts!ēslāla lāxa lā ts!enkwa qa lawälēsa ts!ax·motē qaxs k·!ēsaē 10
hëłq!alēda ēsᶜelēwinoxwē k·ēxâlaxa ts!ax·motē, ālaᶜlaē bomēᶜstāla-

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[1] Continued from p. 140, line 16. [2] Continued on p. 209, line 3. [3] Continued from p. 452, line 24.

is said that otherwise the seal would escape | from the hunter whenever he goes out hunting. | Therefore they only knock it off with the tongs, so that the singed hair | comes off.[1] ‖

(The[2] hunter) always pushes his(paddle) right over his fire, because he wishes| it to become very black; and also that no | young woman may step over it, and no young man, for they never do right; | and also that a menstruating woman may not give bad luck to the hunter. | His canoe-box also hangs in the corner of the house. He also puts ‖ just over the fire the two mats on which (hunter and steersman) sit; but he leaves | his harpoon-shaft in the hunting-canoe; and | also the bladder-float is hung up at the same place where the canoe-box is. |

Customs Relating to Porpoise-Hunting

Blue-hellebore root and | peucedanum-seeds are kept in the canoe-box of the porpoise-hunter, and also back-sinew of the porpoise, which is dried ‖ for tying up the spear if it should break. | Blue-hellebore root is put into the canoe-box, and the peucedanum-seeds, | in case that a sea-monster should come up in the night when they are spearing | porpoises. It is said that often the sea-monsters show themselves. Then | the hellebore-root is taken out and chewed, and spit ‖ overboard on each side of the hunting-canoe, and | the same is

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lāxa mēgwatē ḷEᶜwa k·!ōlōt!asa ălēwinoxwaxs hëłayaaq. Wä, hëᶜmis lāg·iłas âEm kwēxEłtsEmēsa ts!ēsLāla lāq qa lawälātsa ts!āx·motē.[1]

HëmEnałaᶜ[2] LēsᶜāLElōd lāx nEqostâwasēs lEgwīłē qaxs ᶜnēk·aē qaᶜs hëmEnałaᶜmēsē q!wagwaᶜnakŭla. Wä, hëᶜmis qa k·!ēsēs gaxasōsa ēałostâgasē ts!ēdaqa ḷEᶜwa haᶜyāłᶜa qaxs k·!ēsaē nēnagolkwīla. Wä, hëᶜmis qō ēxEntalaxō qaxs aEmsaē lāxa ēsᶜElēwīnoxwē. Wä, laxaē tēgwīła ōdzaxs lāxa ōnegwīłasa g·ōkwē. Wä, laxaē g·älaLElēda k!wēk!waᶜyē mał łēElᶜwē lāxa ëk·!aᶜyasa lEgwīłē. Wä, lāḷa mästowas hëx·säEm g·ēxsa ălēwasELela x̣wāx̣wagŭma. Wä, hëEmxaēda pōx̣ŭnsē tēgwīł lāx ăxāsasa ōdzaxsē.

Customs Relating to Porpoise Hunting

Wä, hëᶜmis g·ēts!â lāx ōdzaxsē g·îldatsa ălēwinoxwa âxsolē ḷEᶜwa q!Exmēnē. Wä, hëᶜmisa at!Emasa ăwīg·aᶜyasa k·!ōlōt!äxs lEmōkwaē qaᶜs yîłᶜēdayōlaxēs LEg·îkwē qō EłᶜēdElaxō. Wä, hëᶜmisa âxsolē yîxs hëᶜmaē lāg·ilts g·ēts!â lax ōdzaxsas ḷEᶜwa q!Exmēnē qō q!ax̣wasōlaxsa ᶜyag·îmaxa g̣ānōLaxs nEgŭLayālaē ălēx̣waxa k·!ōlōt!ē. Wä, lāᶜlaē q!ŭnāla q!ax̣wasōsa ᶜyag·îmē. Wä, hëᶜmis la ăxᶜwŭłts!ōdaatsēxa âxsolē qaᶜs malēx̣ᶜwidēq qaᶜs kwēstalēs lāx ᶜwax·sōdg·iwaᶜyasēs ălēwats!ē x̣wāx̣wagŭma. Wä, laxaē hëEm

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[1] Continued on p. 452, line 25. [2] Remark inserted on p. 175, line 9.

done with the peucedanum-seeds. Then the sea-monster sinks at 31
once, | when it smells the hellebore-root. Therefore it is kept in
the box. |

Customs Relating to Salmon-Fishing

Dog-Salmon.—(When the first dog-salmon of the season has been 1
caught, the wife of the fisherman goes to meet her husband when he
comes home from fishing.)

As[1] soon as he arrives at the beach, his wife goes to meet him; | and
when she sees what has been caught by her husband, | she begins to
pray to it. The woman says, as she is praying: | "O Supernatural-
Ones! O, Swimmers! I thank you that ‖ you are willing to come 5
to us. Don't let your coming be bad, | for you come to be food for
us. Therefore, | I beg you to protect me and the one who takes
mercy on me, | that we may not die without cause, Swimmers!"
Then[1] the woman herself | replies, "Yes," and goes up from the bank
of the river. ‖

As[2] soon as they finish cutting up the speared salmon, | the woman 10
at once gathers the slime and everything | that comes from the
salmon, and puts it into a basket, and pours | it into the water at
the mouth of the river; for it is said that | the various kinds of
salmon at once come to life when the intestines are put into the
water at the ‖ mouths of the rivers, and therefore they do this; and | 15
they break off the intestines at the anal fin of the speared salmon

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gwēx·ᵉīdxa q!Exmēnē qaᵉs hëx·idaᵉmaEl wŭnsᵉīdēda ᵉyāg·îmaxs 31
laē mēsaLElaxa âxsōlē. Wä, hëᵉmis lāg·iłas g·ēts!â lāx ōdzaxsas.

Customs Relating to Salmon Fishing

Dog-Salmon.—Wä,[1] g·îlᵉmēsē lā'g·alīsExs la'ē gEnE'mas lā'lalāq. 1
Wä, g·î'lᵉmēse dō'xᵉwaLElax t!ā't!aq!wānEmasēs łā'ᵉwŭnEmaxs la'ē
ts!E'lwaxᵉīdEq. Wä, laE'm ᵉnē'k·ēda ts!Edā'qaxs la'ē ts!E'lwaqa:
"Ā'k·asōL ᵉnāᵉnawălakᵘ. Ā'k·asōL mē'mEyōxwan, ḡē'lak·asᵉlaxs
sEẋᵘts!aaqas g·āx g·ā'xEnuᵉẋᵘ. Ḡwā'lax·ī ᵉyä'k·ayēs g·āxēnaᵉyōs 5
qaxs hëᵉmaaqōs g·ā'xēłaxs g·ō'łīlaaqas g·ā'xEnuᵉẋᵘ. Wä, hë'ᵉmis
qaᵉs dā'damâyīLōs g·ā'xEn ḷEᵉwŭ'n hawaxâ'lōtēxwa wā'xᵉēdē qaᵉs
k·!ē'saōs wŭ'lalēsEma mEyō'xwan." Wä[1], la q!ŭlēx·sᵉEm wâxēda
ts!Edāqaxs laē lâsdēsa.

Wä,[2] hëᵉmē'sēxs g·î'lᵉmaē gwāł xwā'LasEᵉwa sEg·inē'taxs la'ē 10
hë'xᵉidaᵉma ts!Edā'qē q!ap!ē'x·ᵉīdxa k·!ē'lē ḷEᵉwa ᵉnā'ẋwa
g·ayō'ł lā'xa k·!ō'tEla qaᵉs lExts!ō'dēs lā'xa lExa'ᵉyē qaᵉs lē qEp-
stE'nts lā'xa ō'ẋᵘsiwaᵉyasa wā, qaxs ᵉnē'x·sowaē hë'x·ᵉidaEm la
q!ŭlā'x·ᵉīdēda ḳ·!ō'k!ŭtEläxs la'ē ăxstā'nowēs yā'x·yig·iłē lā'xa
ō'ẋᵘsiwaᵉyasa wī'wa. Wä, hë'ᵉmis lā'g·iłas hë gwē'g·ilē. Wä, hë'- 15

[1] Continued from p. 303, line 13. [2] Continued from p. 304.

17 but | they cut off the intestines at the anal fin of salmon caught with a hook, for, if the intestines were broken off | from those caught with a hook, then the | fish-line of him who does so would always 20 break. Therefore the woman takes care ‖ in breaking it off. That is the end. |

Silver-Salmon.—Eyes and salmon-heads roasted | together with backbone and tail, in this manner: |

When they go trolling for silver-salmon, and when they first go out to | sea, as soon as a man has caught four 25 silver-salmon, ‖ his wife goes down to meet him when he arrives at the beach of his | house. When she first sees what was caught by her husband, | she prays to the silver-salmon; and after she has prayed, | she picks up with her fingers the four silver-salmon and goes up with them and puts them down | on the beach in front of the house. Then she takes her fish-30 knife and ‖ cuts the four silver-salmon; the head | and the tail are left on the backbone. Then she takes the | roasting-tongs and puts them up on the beach, where she is sitting. Then she takes | what she is going to roast and puts the salmon-tail and the backbone in | 35 between the roasting-tongs. Then she pushes it down, so that ‖ the ends of the tongs reach to the eyes | of the salmon-head. After she

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16 ᵉmēsēxs ăLâ′lasEᵉwaē ts!ē′wagaᵉyasa sEg·inē′tē. Wä, lāḷa t!ō′sâ-layEwē ts!ē′wagaᵉyasa dō′gwinētē qaxs g·î′lᵉmaaEl ăLō′yEwē ts!ē′-wagaᵉyasa dō′gwinētaxs la′ē hëmEnałaEm ELē′ dō′gwayâsa yā′nE-mäxa hë gwē′x·ᵉītsEᵉwa. Wä, hë′ᵉmis lā′g·ïłasēda ts!Edā′qē aē′k·ila 20 ELâ′laq. Wä, laE′m g·wā′ła.

Silver-Salmon.—XēxExstōwa′kᵘxa L!ō′bEkwē hë′x·t!ē ᵉnā′ᵉnEm-p!Eng·ila ḷEᵉwa xā′k!adzō ḷEᵉwa ts!ā′snaᵉyēg·a ǫwä′łēg·a (*fig.*).

Wä, hë′ᵉmaaxs la′ē dō′kwasEᵉwa dzaᵉwŭ′naxs g·î′lg·aaLaᵉyalaē lā′xa aō′wak·ē. Wä, g·î′lᵉmēsē ᵉyā′nEmēda bEgwānEmaxa mō′wē dza-25 ᵉwŭna, laē gEnEmas lā′lalaqēxs g·alaē g·ā′xᵉalisa lāxa L!Emaᵉisasēs g·ō′kwē. Wä, g·î′lᵉmēsē dō′xᵉwaLElax ᵉyā′nEmasēs łā′ᵉwŭnEmaxs la′ē ts!E′lwaqaxa dzaᵉwŭ′nē. Wä, g·î′lᵉmēsē ǫwāł ts!E′lwaqaxs la′ē gāsx·îx·ᵉīdxa mōwē dzaᵉwŭna qaᵉs lē lō′sdēsElas qaᵉs lē k·!îxᵉā′lī-sElaq lāx L!Emaᵉisasēs g·ō′kwē. Wä, la ăxᵉē′dxēs xwā′ḷayowē qaᵉs 30 lē xwā′łᵉīdxa mō′wē dzaᵉwŭ′na. Wä, laE′m ăxā′łēda hë′x·t!aᵉyē ḷEᵉwa ts!ā′snaᵉyē lāxa xā′k·!adzowē. Wä, laᵉmēsē ăxᵉē′dxa L!ō′p-sayowē qaᵉs ḷā′g·alīsēq lā′xēs k!waē′dzasē. Wä, laᵉmē′sē axᵉē′d-xēs L!ō′pasōLē qaᵉs ăxō′dēs ts!ā′snaᵉyas ḷEᵉwa xā′k·!adzowē lāx ăwā′gawaᵉyasa L!ō′psayowē. Wä, la wē′qwaxōts qa lēs L!ēL!E′n-35 qałē ō′baᵉyas ᵉwā′x·sanōts!Exstaᵉyasa L!ō′psayowē la gēgEᵉya′gE-sasa hë′x·t!aᵉyasa dzaᵉwŭ′nē. Wä, g·î′lᵉmēsē ǫwā′łExs la′ē q!ap!ē′-

has done so, she gathers | the slime and throws it into the sea. As 37
soon as | she comes up from the beach, she picks up the roasting-
tongs with the eyes in them, that had been put over the fire, | for
there are four of them, and she places them by the side of the fire of
her house. ‖ Then she watches them until the skin of the head is 40
blackened; | and when it turns black, she takes it away and puts it |
over the fire. Then her husband at once | invites his numaym to come
and eat it, for he must take care | not to keep it over night in the
house; for the first people said, that, if ‖ the roasted eyes were kept 45
over night in the house when | they are first caught, then the silver-
salmon would disappear from the sea. | Therefore they do in this way.
As soon as the guests | come in, they sit down in the rear of the fire, |
on the mat that has been spread out for them. When all ‖ the guests 50
are in, the woman takes a new food- | mat and spreads it in front of
those to whom she is going to give to eat. Then she | takes down the
four roasting-tongs with the eyes in them that had been over the fire
and places them | before her guests. Then she takes the salmon out of
the | roasting-tongs. After she has done so, she gives water ‖ to 55
them to drink; and after they finish drinking, then the one highest
in rank | prays to what they are going to eat. He says: "O,
friends! | thank you that we meet alive. We have lived until | this
time when you came this year. Now we pray | you, Supernatural-

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x·ᵉīdxa k·!ē'lē qaᵉs lē ts!EXstE'ndEq lā'xa dE'msx·ē. Wä, g·î'l- 37
ᵉmēsē g·ā'xᵉwŭsdēsEXS la'ē dā'g·îlxL̥alaxa L!ō'pts!âla xēXEXstowa-
kwa, yîxs mō'ts!aqaē qaᵉs lē L̥ā'nōlisaq lāx lEgwī'łasēs g·ō'kwē.
Wä, laᵉmē'sē dā'doqwīlaq qa k!ŭmE'lx·ᵉīdēs L!ē'sasa hë'x·t!aᵉyē. 40
Wä, g·î'lᵉmēsē k!ŭmE'lx·ᵉīdEXS la'ē ăxᵉē'dEq qaᵉs Lē'sᵉaLE'lōdēs
lā'xa ë'k·!aᵉyasēs lEgwī'łē. Wä, lā'xa hë'x·ᵉidaᵉmē łā'ᵉwŭnEmas
la Lē'ᵉlālaxēs ᵉnEᵉmē'mōtē qa g·ā'xēs hăᵉmā'pEq qaxs aë'k·ilaaq
xaᵉmaē'l lā'xa g·ō'kwē, yîxs ᵉnē'k·aēda g·ā'lē bEgwā'nEmqēxs
g·î'lᵉmēlā'xē xaᵉmaē'ła L!ō'bEkwē xēXEXstōwakᵘ lā'xa g·ō'kwaxs 45
g·ā'lōL̥ānEmaē lā'laxē x·îsᵉī'dlāxa dzaᵉwŭ'nē lā'xa aō'wak·ē.
Wä, hë'ᵉmis lā'g·iłas hë gwē'x·ᵉidē. Wä, g·î'lᵉmēsē g·āx
hō'gwīLēda Lē'ᵉlānEmaxs la'ē k!ŭsᵉā'lił lāx ō'gwīwalīłasa lE-
gwī'łē, la'xa lā LEbēᵉlatsa łē'ᵉwaᵉyē qaē. Wä, g·î'lᵉmēsē ᵉwī'ᵉlaē-
Lēda Lē'ᵉlānEmaxs la'ēda ts!Edā'qē ăxᵉē'dxa E'ldzowē hăᵉmadzō 50
łē'ᵉwaᵉya qaᵉs lē LEpdzamō'līłas lā'xēs hăᵉmg·ī'lasōLē. Wä, la ăxā'-
xōdxa mō'ts!aqē L!ēL!ōpts!âla xēXEXstowā'kwa qaᵉs lē ăxdzamō'-
łłas lā'xēs Lē'ᵉlanEmē. Wä, hē'ᵉmis x·îk·!axᵉī'dEq qa lō'łts!âwēs
lā'xēs L!ō'psayowē. Wä, g·î'lᵉmēsē gwā'łEXS la'ē tsä'x·ᵉītsa ᵉwā'pē
lāq qa nā'xᵉītsōs. Wä, g·î'lᵉmēsē gwāł nā'qaxs la'ē naxsâ'laga- 55
ᵉyas ts!E'lwaqaxēs hăᵉmā'LE. Wä, la ᵉnē'k·a:" Ā'k·asōL ᵉnēᵉnE-
mō'kᵘ, gē'lak·asᵉlaxg·îns q!ŭlā'gowē. Wä, g·a'xᵉEmxaᵉnuᵉx̣ᵘ g·ā'xᵉa-
LEla lā'xōs g·ā'xdEmaqasō'xda ᵉnā'lax. Wä, laᵉmē'sEnuᵉx̣ᵘ hăwā'-

60 Ones, to protect us from danger, ‖ that nothing evil may happen to us when we eat you, | Supernatural-Ones! for that is the reason why you come here, that we may catch you | for food. We know that only your | bodies are dead here, but your souls come to watch | over 65 us when we are going to eat what you have given us ‖ to eat now." Thus he says; and when he stops, he says, "Indeed!" |

As soon as he stops speaking, they begin to eat, and | his friends also eat. Then the man takes up | a bucket and goes to draw fresh water | to drink after they have eaten; and when he comes back, ‖ 70 he puts down the water that he has drawn, and waits for them to finish eating. | After they have eaten, the water is put in front of them, | and they drink. Then his wife | picks up the pieces of bone and skin and puts them on the | food-mat; and when she has them 75 all, she folds ‖ up (the mat) and goes to throw the contents into the sea; and | the guests only rub their hands together to dry off the fat from their hands, | for they are careful not to wash their hands, and not to | wipe their hands with cedar-bark. After they have done so, they go out. |

Sockeye-Salmon.—The[1] name of the sun-dried salmon is also 80 "sandy," ‖ and "place of cohabitation," for it is caught in the upper part of the river; | therefore it is called "from the sandy ground,"

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xELōx·da$^{\epsilon}$xōL $^{\epsilon}$na$^{\epsilon}$na'wălak^{u} qa$^{\epsilon}$s â'$^{\epsilon}$mēLōs dā'damwīł g·ā'xEnu$^{\epsilon}$ẋ^{u} 60 qanu$^{\epsilon}$ẋ^{u} k·!eâ'sēł $^{\epsilon}$yā'g·asLEXg·anu$^{\epsilon}$ẋ^{u} lä'LEk· hă$^{\epsilon}$maag·ōłLōL, $^{\epsilon}$na$^{\epsilon}$na-wălak^{u}, qaxs hë'$^{\epsilon}$maaqōs g·ā'xēłda$^{\epsilon}$xwē qEnu$^{\epsilon}$ẋ^{u} yä'ł$^{\epsilon}$nakŭlaōL qEnu$^{\epsilon}$ẋ^{u} hă$^{\epsilon}$mā'$^{\epsilon}$ya. Wä, lanu$^{\epsilon}$x^{u} q!ā'laEmxs â'$^{\epsilon}$maēx lē'x·aEm łE-$^{\epsilon}$lōs ō'gwīda$^{\epsilon}$yēx. Wä, lā'ḷak· g·ā'x$^{\epsilon}$Emg·as bēbEẋŭ'nēg·ōs x·ī'ts!a-x·îlaxg·anu$^{\epsilon}$ẋ^{u} lā'LEk· hămx·$^{\epsilon}$ī'dEXg·as g·ā'xyōgwīłōs qEnu$^{\epsilon}$ẋ^{u} lā'-65 k·!EsEla," $^{\epsilon}$nē'k·Exs la'ē q!ŭlē'x·s$^{\epsilon}$Em wâ'xa.

Wä, g·î'l$^{\epsilon}$mēsē q!wē'ł$^{\epsilon}$īdExs la'ē hămx·$^{\epsilon}$ī'da. Wä, la'x·da$^{\epsilon}$xwē ō'gwaqa hămx·$^{\epsilon}$ī'dē $^{\epsilon}$nē$^{\epsilon}$nEmō'kwas. Wä, hë'x·$^{\epsilon}$ida$^{\epsilon}$mēsē la k·!ō'-qwalīłē'da bEgwā'nEmaxa nā'gats!ē qa$^{\epsilon}$s lē tsäx ā'łtä $^{\epsilon}$wā'pa qa nā'gēg·ēLEs qō g̣wāł hă$^{\epsilon}$mā'pLō. Wä, g·î'l$^{\epsilon}$mēsē g·āx aē'daaqaxs 70 la'ē k·!ō'x$^{\epsilon}$walīłasēs tsä'nEmē qa$^{\epsilon}$s ē'sElēq qa gwā'łēs hă$^{\epsilon}$mā'pa. Wä, g·î'l$^{\epsilon}$mēsē g̣wāł hă$^{\epsilon}$ma'pExs la'ē hă'nx·dzamōlīłasa $^{\epsilon}$wā'pē lāq. Wä, hë'x·$^{\epsilon}$ida$^{\epsilon}$mēsē nā'x$^{\epsilon}$īdEx·da$^{\epsilon}$xwa. Wä, lā'ḷa gEnE'mas mā'-mEnsgEmaxa xā'qē ḷE$^{\epsilon}$wa L!ēL!ā'smotē qa$^{\epsilon}$s ăxdzō'dalīs lā'xa hă-$^{\epsilon}$madzowē' łē'$^{\epsilon}$wa$^{\epsilon}$yē. Wä, g·î'l$^{\epsilon}$mēsē $^{\epsilon}$wī'$^{\epsilon}$ladzōdāmasEq, la'ē k·!ō'x-75 $^{\epsilon}$wŭlīłaq qa$^{\epsilon}$s lē k·ā'stEndEq lā'xa dE'msx·ē. Wä, â'$^{\epsilon}$mēsē la ts!ā'k·ōdēda k!wē'łdäxēs e$^{\epsilon}$e$^{\epsilon}$yasowē qa lE'mẋwăLElēs ts!E'nts!Enẋ^{u}-ts!āna$^{\epsilon}$yas qaxs aē'k·ilaē ts!E'nts!Enkwa, ḷōxs k·!ē'saē hë'łq!ōlEm dē'dEnkwasa k·ā'dzEkwē. Wä, g·î'l$^{\epsilon}$mēsē g̣wā'łExs la'ē hō'qŭwElsa.

Sockeye-Salmon.—Wä,[1] lē'xaa ḷē'gadēda tā'yałts!āläs ts!Egwa'tē 80 ḷōxs q!ō'bas xElā'sE$^{\epsilon}$waē qaxs hä'ē g·ā'yanEma $^{\epsilon}$nE'ldzäsa wā; lā'g·ilas ḷē'g̣adEs ts!Eg̣wa'tē, yîxs ts!Ekwa'ē ăwī'nak!ŭsas nE'l-

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[1] Continued from p. 353, line 52.

for the place at the upper part of the river is sandy; | and it is said 82
that a woman was cutting old sockeye salmon when her | lover came
and cohabited with her while she was cutting the salmon. | Then
she was seen by her husband, and therefore he || said that the sun- 85
dried salmon should be called "place of cohabitation," and at once | all
the men named it that way. He was trying to make his | wife
ashamed by it. Now the sun-dried salmon always has the name of
"place of cohabitation." | That is the end.

Customs Relating to Fish-Traps

As soon as the ends of the ribs (of the fish-trap) have been tied at 1
the place where the kelp-fish is to go in, | (the woman) tests it, (to
see) whether it will be lucky or unlucky. | She puts it down by the
side of the fire, | takes her fire-tongs, and takes up a not really big
piece of || coal. She puts it into the fish-trap, puts down the | 5
fire-tongs, and takes hold with her hands of each side of the | fish-
trap. Then she shakes it up and down, so that the coal jumps up
and down | in the trap. If it only crumbles and the glowing coal |
goes out, the owner knows that the fish-trap will be lucky || and that 10
the fish will not come out again the same way | as they went in; but
if the coal jumps out again | through the way by which the kelp-
fish go in, then the owner knows | that the trap will be unlucky. | In

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dzäsa wā. Wä, lō′łᵉlaē xwā′ʟēda ts!ᴇdā′qaxa mᴇlō′łē; wä, g·ā′xᵉlaē 82
ḷâ′läs q!ō′p!ēdqēxs hë′ᵉmaē ā′łēs xwā′ʟaxēs xwā′ʟasᴇᵉwē. Wä,
laᴇmᵉlā′wisē dō′xᵉwaḷᴇłtsēs łā′ᵉwŭnᴇmē. Wä, hë′ᵉmis lāᵉg·iłas
ᵉnēx· qa ḷē′g̣adēsēs q!ō′basa tā′yałts!āla. Wä, hë′x·ᵉidaᵉmēsa 85
ᵉnā′x̣wa bᴇgwā′nᴇm ḷē′xᵉēdᴇs. Wä, laᴇ′m hămā′x·ts!alaxēs
g̣ᴇnᴇ′mē lā′xēq. Wä, hë′mᴇnāłaᵉmēsox la ḷē′g̣adōxda tā′yałts!ā-
läxs q!ō′basē. Wä, laᴇ′mxaa lā′ba.

Customs Relating to Fish Traps

Wä, g·î′lᵉmēsē g̣wāł malag̣ᴇxstᴇ′ndᴇx g·ä′poḷasasa pᴇx·ī′taxs 1
laᵉmē gwa′naʟᴇx g̣wē′x·sdᴇmʟasa ʟᴇg̣ᴇ′mē ḷōᵉ hëlaqē ḷōᵉ wā′naqē.
Wä, laᵉmē′sē hă′ng·alīłas lā′xa mā′g·înwalīsasēs lᴇg̣wī′łē. Wä, lä
ăxᵉē′dxēs ts!ē′sʟāla qaᵉs k·!īpsᴇ′mdēs lā′xa k·!ē′sē â′laᴇm ᵉwa′lastō
gŭ′lta. Wä, lä k·!îpts!ō′ts lā′xa ʟᴇg̣ᴇ′mē. Wä, lä k·at!ā′līłasa 5
ts!ēᵉsʟāläxs la′ē tē′tᴇg̣ᴇnōtsēs eᵉeᵉyasowē ᵉnᴇm lax ᵉwā′x·sanâᵉyasa
ʟᴇg̣ᴇ′mē. Wä, lä yā′t!ēda qa da′daqŭnēqŭlēsa gŭ′lta lāx ots!â′-
wasa ʟᴇg̣ᴇ′mē. Wä, g·î′lᵉmēsē â′ᴇm ts!ᴇmx·ᵉī′dēda gŭ′ltäxs ḷōxs
k·!îlxᵉī′daē, wä, laᴇ′m q!â′ʟᴇlēda ăxä′nokwaseqēxs hë′laqēʟēs
ʟᴇg̣ᴇ′mē. Wä, laᴇ′m k·!ē′sʟēda pᴇx·ī′tē x̣wē′laqał mâłts!â′lał 10
la′xēs g·ä′ts!âlasē lāq. Wä, g·î′lᵉmēsa gŭ′lta x̣wē′laqa ᵉnᴇxᵉwŭł-
ts!â′ dᴇx̣ᵉwŭłts!â′ lā′xa g·ä′pōḷasasa pᴇx·ī′tē, wä, laᵉmē q!â′ʟᴇ-
lēda axä′nokwasēqēxs k!ē′sēʟē hë′laqʟēda ʟᴇg̣ᴇ′mē. Wä, lä

most cases the women throw it away; but if the charcoal does not jump
15 out, ‖ they go back into the woods and | look for maples.[1] | . . .

Customs Relating to Sea-Eggs

As[2] soon as the (shells of the sea-eggs) are all in, the woman takes a large firebrand and | puts it on top of the empty shells. Then she goes and pours them out | outside of the house. The reason why
20 they put the firebrand there is that ‖ the spirits may not eat the refuse of the sea-eggs. | If they do not put a firebrand on top of it, it is said that the spirits | immediately go and eat it; and it is said that | he who ate what was in the empty shells eaten by the spirits would be immediately sick. | Therefore fire is put on top of them when
25 they are poured out at night. When ‖ they eat flat or large sea-eggs in the daytime, they do not put fire on top of them, | for it is done in the same way with large sea-eggs, for the | spirits like flat sea-eggs and large sea-eggs. | That is all about the flat sea-eggs.

Beliefs Relating to the Devil-Fish

The "bear of the rocks" is the largest kind of devil-fish. This | is not
30 eaten by Indians. Sometimes they are nearly ‖ three fathoms long

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q!ŭnā'la$^{\epsilon}$mēda ts!Edā'qē ts!Ex$^{\epsilon}$ī'dEq. Wā'x·ē k·!es dEẹ$^{\epsilon}$wŭłts!â'-
15 wēda gŭ'lta lāq, wä hë'x·$^{\epsilon}$ida$^{\epsilon}$mēsē la a'LE$^{\epsilon}$sta lā'xa ā'L!ē qa$^{\epsilon}$s lä ā'läx sa'q!waEmsa.[1] . .

Customs Relating to Sea Eggs

Wä,[2] g·îl$^{\epsilon}$mēse $^{\epsilon}$wīlts!âxs laē ăx$^{\epsilon}$ēdxa gŭlta $^{\epsilon}$walastōkwas qa$^{\epsilon}$s ănk·îyîndēs lāxa tsäx·mōtē. Wä, lä k·!ōqŭlłłaq qa$^{\epsilon}$s lä k·!âdEs lāẹ L!āsanâ$^{\epsilon}$yasēs g·ōkwē. Wä, hēEm lElg·łłtsa gŭlta qa k·!ēsēs
20 läda hayałłlagasē hămg·îlqaxa tsäx·motasa tsāk·äxa ămdEma. Wäx·ē k·!ēs läda gŭlta lā ănk·îyîndayōq laEm$^{\epsilon}$lawisa hayałłlagase hëx·$^{\epsilon}$idaEm la hămg·îlqaq. Wä, lālax$^{\epsilon}$lae hëx·$^{\epsilon}$idaEmlax ts!Ex·q!E-x·$^{\epsilon}$īdē tsäx·mōdādäs hămg·îlqasE$^{\epsilon}$wasa hayałłlagasē. Wä, hë$^{\epsilon}$mes lāg·ił̄a ănk·îyîndayowa gŭlta laqēxs laē k·!âdayoxa gānuLē. Wä,
25 g·îl$^{\epsilon}$mēsē $^{\epsilon}$nāla tsāx·dEmaxa ămdEma, wä, la k·!ēs ănk·îyîntsōsa gŭlta qaxs hëmaaxat! gẹwēg·ilag·ił̄a mEsēqwē qaxs LōmaaEl ăx$^{\epsilon}$ēxsdēda haEyałłlagasaxa ămdEma ẹE$^{\epsilon}$wa mEsēqwē.

Beliefs Relating to the Devil-Fish

Xa L!ax·ẹEyōts!a, hëEm $^{\epsilon}$walegēsa $^{\epsilon}$nāẹxwax tEq!wa; hëEm k·!ēs ha$^{\epsilon}$mäsa bāk!ŭmē. $^{\epsilon}$nāł$^{\epsilon}$nEmp!Enaē hălsElaEm k·!ēs nExnE-
30 qEla yūduẹ^{u}p!Enk· laxẹns bāläqē $^{\epsilon}$wāsgẹmasas g·äg·îlEla lāx $^{\epsilon}$wāx·s-

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[1] Continued in Publications of the Jesup North Pacific Expedition, Vol. V, p. 387.

[2] After small sea eggs have been eaten the shells are carried out of the house. (Continued from p. 498, line 83.)

across | the arms, and they are (very) thick. I have seen one | sucker one short span | across, and in the middle of the sucker is a piece just like a | round bone. The points of the middle of the suckers are sharp. || There are eight bones around the stomach, | and the arms also have a bone each. | Sometimes they make a mistake and cook a | small "bear of the rocks." When it is cooked, and they take off the loose skin, | when it is squeezed by those who are washing it, it gets || thin, because the water in it comes out, for there is nothing but water in the | "bear of the rocks." Then they throw it away, for | they are afraid to eat it, because it kills people and it is a sea-monster. | That is all about this. |

Customs Relating to Canoe-Building

In[1] the morning, as soon as it is day, (the canoe-builder) rises for || he is alone in the house, because canoe-builders are not allowed to lie down | with their wives when building canoes. It is a saying of the first | people, that if a canoe-builder should lie down | with his wife, the tree from which he makes the canoe would be hollow. | Therefore he is not allowed to lie down with his wife. ||

As soon as this has been done,[2] he takes a piece of charcoal and paints | the face of a man on each side, in the middle of the | canoe,

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baᶜyas dzēdzɛlɛmas, wä lā ḷɛsḷɛkwa. Wä, lɛn dōqŭlaxa k!ŭmt!ɛnaᶜyas ᶜnɛmp!ɛnk·awīł lāxɛns ts!ɛx̣ᵘts!ānaᶜyaxsɛns q!wāq!wax·tsānaᶜyēx. Wä, lä hëlostâlē k!ŭmt!ɛnaᶜyasēxa hë g̣wēx·s k·îlk·îlx·sɛm xāqa. Wä, hëɛm ëëx·bē ōbaᶜyasa nɛxts!âwasa k!ŭmt!ɛnaᶜyas. Wä, lä małgŭnałts!aqē dâp!ɛnk·as g̣awäs. Wä, laxaē ᶜnāx̣waɛm exāłēda dâp!ɛnk·ē lāx ewāxḷaᶜyas dzēdzɛlɛmasa ʟ!āxḷɛyōts!a. Wä, lā ᶜnāłᶜnɛmp!ɛna ʟēxʟēqŭlīł hăᶜmēx·sīlasɛᶜwa ămaᶜyē ʟ!ax·ḷɛyōts!a. Wä, g·îlᶜmēsē ʟ!ōpɛxs laē lawōyōwēs lɛp!ɛnaᶜyē. Wä, g·îlᶜmēsē q!wēsᶜētsōᶜsa ts!ox̣wäqēxs laē ts!ɛmx·ᶜīda lā wīłᶜēda, yîxs laē lawäyēs ᶜwâpag̣aᶜyē qaxs âᶜmaē ᶜwābɛx·saᶜyēda ʟ!āx·ḷɛyōts!a. Wä, âᶜmēsē la ts!ɛqɛwɛlsdɛm lāxa g·ōkwē qaxs k·îlɛᶜmaē hăᶜmayaxs bɛx·bakwaē. Wä, hëᶜmisēx ᶜyāg·îmaē. Wä, laɛm g̣wāł lāxēq.

Customs Relating to Canoe-Building

Wä, g·î'lᶜmēsē[1] la ᶜnā'x·ᶜidxa g̣aā'läxs[1] la'ē ḷā'x̣ᶜwida, yîxs ᶜnɛmō'gwīłᶜmaē qaxs k·!ēᶜsaēda ʟē'ɛlq!ēnoxwē hëłq!ā'la kŭᶜlīł ḷɛᶜwis g̣ɛnɛ'maxs ʟē'qaaxa x̣wa'k!ŭna; yîx wā'łdɛmasa g·ā'lē bɛgwā'nɛma, yîxs g·î'lᶜmēlaxē kŭ'lx·kŭlk·a lā'xa ʟē'q!ēnoxwē ḷɛᶜwis g̣ɛnɛ'mē, wä, lā'laxē kwā'kŭx̣ᵘbalaxē ʟē'qaᶜyas x̣wā'k!ŭna. Wä, hë'ᶜmis lā'g·iłas k·!ēs hë'łq!āla kŭ'lx·kŭlk·a ḷɛᶜwis g̣ɛnɛ'mē.

Wä, g·î'lᶜmēsē g̣wāłɛxs[2] la'ē ăxᶜē'dxa ts!ō'łna qaᶜs k·!at!ā'łɛxsēsa g̣ōg̣ŭmaᶜyasa bɛgwānɛmē lāxa ᶜwāx·sanēg̣ŭxsasa nɛg̣oyâᶜyasa

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[1] Continued from Publications of the Jesup North Pacific Expedition, Vol. V, p. 356, line 2.
[2] The pegging for adzing the sides of the canoe. (Continued from ibid., p. 364, line 25.)

53 for the purpose of frightening the spirits,— | the Indians mean the souls of dead canoe-builders—for it is said that if they did not | paint
55 the face of a man inside the canoe, ‖ then the spirit would come to examine it as soon as the adzing of the canoe has been completed; | and he would tell the canoe to split as soon as the | canoe-builder would spread it. When, however, it is painted inside with the face | of a man, the spirits will run away when they see the painting in it. ‖

Customs Relating to Fern Roots

60 Only old women are allowed to dig fern roots. Young women | are not allowed to dig them, for the people of olden times | said that it would make them sick, if the young women should go to dig fern roots. | Therefore only old women are allowed to dig them. |

Customs Relating to Currants

Now they are told to eat the contents of the dishes. They do
65 so, ‖ because currants are never carried home when they are given by the owner, | for it brings bad luck when they are carried home, thus said the people of olden times. |

Customs Relating to Cedar-Bark

Even[1] when the young cedar-tree is quite smooth, | they do not take all the cedar-bark, for the | people of olden times said that if they should

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52 ẋwā'k!ŭna qa k·îlEmēsēsa hayałilagasē, yîxa bEẋᵉŭnaᵉyasa lā łEᵉl LēQ!ēnoxwayadzEwał gwEᵉyōsa bāk!umē qaxs g·îlᵉmaaEl k·!ēs k·!āt!āłExdzEma gōgŭmaᵉyasa bEgwānEmē lāxa ẋwāk!ŭnäxs laē
55 gwāł aëk·!a k·!îmLasEᵉwa. Wä, g·āxᵉlaēda hayałilagasē x·its!ax·î-laq. Wä, lāᵉlaē ăxk·!ālaxa ẋwāk!ŭna qa hōxᵉwīdēs qō lāl IEpā'-sōłts LēQ!ēno'kwas. Wä, g·î'lᵉEmᵉlāwisē k·!ādExdzEkᵘsa gōgŭma-ᵉyasa bEgwānEmaxs laē âEm hëłtsōxs laē dōxᵉwaLElaxa k·!ādExsē lāq.

Customs Relating to Fern Roots

Lēx·amē sakwēda łaElk!wanaᵉyaxa sāgŭmē, yîxs k·!ēsaē hēłq!ō-
60 lEma āłostâgasē ts!Edāq lā sakwaxa sāgŭmē qaxs ᵉnēk·aēda g·îldzEsē bEgwānEmqēxs ᵉyāᵉyax·dalag·ilaē lāx sākwasōsa ałōstâgasē ts!Edāqa. Wä, hëᵉmis lāg·iłas lēx·ama łaElk!wanaᵉyē sākwaxa sāgŭmē.

Customs Relating to Currants

Wä,[1] laᵉmē ăxsōᵉ, qāᵉs ᵉwāᵉwīlaēxēs łēłoqŭla. Wä, hëᵉmis g·wälē qaxs k·!ēts!ēnoxwaē mōdōła q!ēdzEdzEwaxs q!ēsēlaēda ăxnōgwadas
65 qaxs aEmsaaEl lāxōx mōdōłēxs ᵉnēk·aalaēda g·îlx·dä bEgwānEma.

Customs Relating to Cedar Bark

Wä,[2] wāx·ᵉmēsē ᵉnāẋwa ëk·ē ōgwidaᵉyasa dzEsᵉEqwaxs laē k·!ēts!ēnox ᵉwīlg·îLEloyowēs ts!āqEmsē qaxs ᵉnēk·aēda g·ālē bE-

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[1] See p. 575, line 51. [2] Continued from p. 122, line 47.

peel off all the cedar-bark of a ‖ young cedar-tree, the young cedar 70
would die, and then another | cedar-tree near by would curse the bark-peeler, so that he would also die. Therefore | the bark-peelers never take all the bark off of a young tree. |

Customs Relating to the Felling of Trees

Now I will talk about him who will work at | porpoise-hunting 1
The canoe-builder is first asked by the porpoise-hunter (of a | small canoe) to build a hunting-canoe. | The canoe-builder goes at once back into the woods to a place where‖ the cedar for canoe-building is standing, for each canoe-builder always has a straight cedar in the woods 5
picked out for canoe-building. He just walks right there, | carrying his axe, going to the place where the cedar-tree is standing. | He looks for the place where the cedar will lie when it falls. | When he sees all the branches on the outer side of the cedar-tree, he ‖ chops through 10
the foot of the tree on the back of the cedar-tree; and as soon as he has chopped deep into it, | he takes four chips and throws | them behind the foot of the cedar-tree; and as he throws them, he says: | "O, supernatural one! now follow your supernatural power!" |

Then he takes another chip, throws it, ‖ and says as he is throwing 15
it: "O, friend! now you see | your leader, who says that you shall turn your head and fall there also." |

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gwānEmqēxs g·îlᵉmaē ᵉwīlg·îLEloyowēda ts!āqEmsē lāx ōgwidaᵉyasa 68
dzEsᵉEqwaxs laē łEᵉlēda dzEsᵉEqwē. Wä, laēda māk·îlîlsē ōgŭᵉla
dzEsᵉEqᵘ hănxᵉwīdxa sEnq!ēnoxwē qa ōgwaqēs łEᵉla. Wä, hëᵉmis 70
lāg·iłas k·!ēs ᵉwīłg·îLEloyowē ts!āqEmsas yîsa sEnq!ēnoxwē.

Customs Relating to the Felling of Trees

Wä, laᵉmEn gwā′gwēx·sᵉālał lā′xa ē′axaläxēs ălē′xwaēnēLaxa 1
k·!ō′lot!ē. Wä, hë′Em g·îl ăxk·!ā′lasōᵉsa ălē′wēnoxwa Lē′q!ēnoxwaxa xwā′xwagŭm, qa Lē′xᵉēdēsēx ălē′wats!ä xwā′xwagŭma. Wä, hë′x·ᵉidaᵉmēsa Lē′q!ēnoxwē la ā′LēᵉsTa lā′xa ā′L!ē lāx Lā′dzasasēs ᵉwē′lsa wē′lkwa qaxs ᵉnā′xwaᵉmaē wē′ldzadēda Lē′Elq!ēnoxwaxa ë′k·ētē wēlkᵘ lā′xa ā′L!ē. Wä, â′ᵉmēsē hë′x·dzēnāla la qā′sᵉida dā′laxēs sō′bayowē qaᵉs lä lāx Lā′dzasasēs wē′lsē wē′lkwa. Wä, lä dō′qwałax gwē′xtoxᵉwidaas Lā′sa wē′lkwē qō t!ā′x·ᵉīdLō. Wä, g·î′lᵉmēsē dō′qŭlaqēxs ᵉwīᵉlaē L!ā′sōt!Enaᵉyēda wē′łts!ānäs. Wä, lä sEp!Exō′d ā′LōT!Exa′waᵉyasa wē′lkwē. Wä, g·î′lᵉmēsē k!wäbEte sō′paᵉyasēxs la′ē dā′x·ᵉīdxa mō′sgEmstowē sō′yapmuta qaᵉs nEp!ē′dēsa ᵉnE′mē lāx ā′LōT!Exawaᵉyasa wē′lkwē. Wä, lä ᵉnēg·EtEᵉwē′xs la′ē nEpa′: "Wā ᵉnawălakwä′, laE′ms lāł lā′sgEmīłxēs ᵉna′wălagŭmōs."

Wä, lä ē′t!ēd dā′x·ᵉīdxa ᵉnE′mē sō′yapmuta qaᵉs nEp!ē′dēs. Wä, lā′xaē ᵉnēg·EtEwē′xs la′ē nEpa′: "Wä, qāstä′, laE′ms dō′qŭlaxēs gwā′yiᵉlälasōs ᵉnē′k·ēxs hë′Laqōs gwē′xtōxᵉwīdLē laa′sas."

17 Then he takes another one and throws it; and as | he throws the third one in the same way, he says while throwing it: | "O, life-giver! 20 now you have seen which way your supernatural power went. ‖ Now go the same way." As he says so, he takes the | last one and throws it back of the foot of the tree that he is chopping, | and he says as he is throwing it: "O, friend! now you will go | where your heart-wood goes. You will lie on your face at the same place." | After he 25 has said so, he answers himself and says: "Yes, ‖ I shall fall with my top there." After he has said so, he takes his ax and | chops again; and as soon as his chopping passes half | through the trunk of the tree, he goes to the opposite side and chops; and he does not chop | deep into it when the tree begins to crack; and it does not take long until | the cedar-tree falls backward. ‖

Prayer of Cinquefoil-Digger[1]

1 After[2] they have finished (loading their canoe), they go aboard the travelling-canoe. | The man stands up in the stern of the canoe, because he steers it, and, | looking at his digging-house, he prays to it and says, | praying and holding in his hand his steering-paddle 5 while he is standing up, he says: ‖ "Look upon my wife and me, and

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17 Wä, lä ē'tl!ēd dā'x·ᶜīdxa ᶜnEma'xs la'ē nEp!īdEs. La'xaaxs nEba'sasēsa lā'LE yū'duẋᶜwēdā'la. Wä, la'ē ᶜnēg·EtEwē'xs la'ē nEpa': "Wā, g·îlg·îldokwīlä laE'ms dō'qŭlax laa'sas däläläxēs ᶜna'wăla- 20 k!wēnaᶜya; laE'm las lāł lax laa'sas," ᶜnēk·Exs la'ē dā'x·ᶜīdxa E'lxḷaᶜyē qaᶜs nEp!ē'dēs lā'xaax ā'LōtlExaᶜwaᶜyasēs sōp!exotsEwē. Wä, lä ᶜnēg·EtEwē'xs la'ē nEpa': "Wā, qāstä', laE'ms las lāł lāx laā'sasēs dō'maxdōs; laE'm las hExᶜŭ'lsLōL lāx laa'sas," ᶜnēx· laē'xs la'ē q!ŭłē'x·sEm nā'naxmaᶜya. Wä, lä ᶜnē'ka:" "Wâ, 25 hë'EmLEn gwēxtō'ẋᶜwidLē," ᶜnēk·Exs la'ē dāx·ᶜīdxēs sōbayowē qaᶜs sop!ē'dē ē'tl!ēda. Wä, g·î'lᶜmēsē la'k·!ōdēłē sō'paᶜyasēxs la'ē la'k·!ot!Exōda qaᶜs sEp!EdzE'ndēq. Wä, k·!ēsᶜmēsē k!wä'bEtē sō'pa- ᶜyasēxs la'ē hēłmElq!ŭg·aᶜłēda wē'lkwē. K·!ē'st!a gē'x·ᶜīdExs la'ē aḷEtoẋᶜwid t!ā'xᶜīdēda wē'lkwē.

Prayer of Cinquefoil-Digger[1]

1 Wä, g·îlᶜmēsē gwāłExs[2] laē hōgŭxs laxēs yāᶜyats!ē ẋwāk!ŭna. Wä, läda bEgwānEmē ḷâxḷēxa ẋwāk!ŭna qaxs hëᶜmaē ḷEnxḷaᶜya. Wä, dōqwałaxēs ts!Ewēdzats!ēx·ē g·ōkwa qaᶜs ts!Elᶜwaqēq. Wä, lä ᶜnē- k·Exs laē ts!Elwaqaq sEk·!āgExtsēs ḷEnx·ḷayayowē sēᶜwayowa. 5 "Wēg·a dōqwałāł g·āxEnuᶜẋᵘ ḷōgŭn gEnEmk· qaᶜs dādamâyēLōs

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[1] See also Addenda, p. 1318.

[2] This is done when husband and wife return from digging cinquefoil roots in their garden. Continued from p. 193, line 96.

protect | us, so that nothing may happen to us, friend! and | wish 6
that we may come back to live in you happily, | O house! when we
come next year to dig cinquefoil. Good-bye!" | Thus he says, sits
down in the stern of his travelling-canoe, and paddles; ‖ and he must 10
not turn his face to look at his house again. | He only turns his face
back after | passing the point (that hides the house).

Prayer to Young Cedar

(The woman[1] who has found a young cedar) takes her adz and
stands under the | young cedar-tree, and, looking upward to it, she
prays, saying: ‖ "Look at me, friend! I come to ask for your dress, | 15
for you have come to take pity on us; for there is nothing for which
you | can not be used, because it is your way that there is nothing for
which we | can not use you, for you are really willing to give us your
dress. I | come to beg you for this, long-life maker, for I am going
to make a basket for lily roots out of you. ‖ I pray you, friend, not to 20
feel angry with me on account of what I | am going to do to you;
and I beg you, friend, to tell our | friends about what I ask of you. |
Take care, friend! Keep sickness away from me, so that I may not
be killed by | sickness or in war, O friend!" ‖

This is the prayer that is used by those who peel cedar-bark of 25
young cedar-trees and | old cedar-trees. |

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g·axEnuᵉẋᵘ qEnuᵉẋᵘ k·!eâsē ᵉyäg·asa, qāstä. Wä, hëᵉmis qaᵉs LāLē- 6
laqELäLōs g·āxEnuᵉẋᵘ qEnuᵉẋᵘ g·āxēł ēt!alīL g·ōkŭmts!âg·alīL lōL
g·ōkwä lax ēt!ēdLa ts!ōts!EyEnxLEx qẉēsEyEnxLa. Wä, halāk·as-
LEla;" ᵉnēk·Exs laē k!wāxḷEndxēs yāᵉyats!ē ẋwāk!ŭna qaᵉs sēẋᵉwīdē.
Wä, laᵉmē k·!ēs hēłq!āla mElsᵉīda qaᵉs dōxᵉwidē ēt!ēdxēs g·ōkwē. 10
Wä, āłdzâlaᵉmēsē mElmElsiᵉlälaxs laē t!Et!äg·ō ḷEᵉwis g·ōkwaxs laē
hăᵉyāqa lāxa ăwīłbaᵉyē.

Prayer to Young Cedar

Wä, lä[1] ăxᵉēdēda ts!Edāqaxēs k·!îmḷayowē qaᵉs lä ḷâxḷElsaxa
dzEᵉsEqwaxs laē ëk·!EgEmElsExs laē ts!Elwaqāq. Wä, la ᵉnēk·a:
"Wëg·a, dōqwāła g·āxEn qastäxg·în g·āxē gets!â lāxs k·ōmaqōs 15
qaxs hëᵉmaaqōs g·āxēłē qaᵉs waxaōs g·axEnuᵉẋᵘ, yîxs k·!eâsaaqōs
k·!ēs ëg·asaxēs g·āxēłaōs bEẋᵉwalēsa, yîxg·anuᵉẋᵘ k·eâsēk· k·!ēs
hēłEmx·ᵉīdaasōs qaōs âläqōs aëx·stots!ayowōs k·ōmaqōs. HëdEn
g·āxēł gets!â lōL g·îlg·îldokwīlaxg·în x·ōgwats!ēg·īlīłg·ōL. Wä, la-
ᵉmēsEn aēsayoLōł qastä qaᵉs k·!ēsēLōs ōdzEmg·aaLElatsg·în gwäla- 20
g·îldzasLEx· lâL. Wä, laᵉmēsEn hăwāxElōL qastä qaᵉs nēłaōsaxEns
ᵉnēᵉnEmōkwaxg·în hanāłᵉmēLEx· gets!ōł laqō. Wä, qāstä, wëg·a
yāL!âLEx; âEmLEs dadamEwīł g·āxEn qEn k·!eâsē gagōLEmālasa lāxa
ts!ēts!ax·q!ōlEmē ḷEᵉwa dzēdzax·īla. Wä, qastä!"

Wä, hëEm ts!Elwagayosa sEnqäxa dEnasē lāxa dzEᵉsEqwē ḷōᵉma 25
wēlkwē.

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[1] Continued from p. 131, line 4.

Weather Charms

1 I was walking along in Fort Rupert. I begged Hâ$^{\varepsilon}$misk·i$^{\varepsilon}$nis | to tell me about what he would when he wished the northwest wind to come. | He spoke at once, and said, "Listen, | that I may teach 5 you!" Thus he said. "One time, when I ‖ was going south to Victoria, we arrived at Ō′s$^{\varepsilon}$Eq^{u}, and | the southeast wind began to blow strong. The wind lasted all day and all | night. Then I arose in the morning, and I saw that the | southeast wind was still blowing. I started our campfire; | and as soon as the fire blazed up, I went 10 down to the ‖ beach, for the tide of the sea was half out. | Then I searched for small crabs underneath the stones, and | I found four crabs. I carried the four and | went up the beach. Then I took cedar-bark and split it into strips. I | took four strips and tied them 15 to the right claws of the ‖ crabs. As soon as I had tied the cedar-bark to the four crabs, | I took poles and drove them into the ground. Not | really upright were the poles, which were two fathoms (long); but it was thus," | said Hâ$^{\varepsilon}$misk·i$^{\varepsilon}$nis (imitating on the ground with cedar-sticks what he said, | while he placed them down on the 20 ground): The poles leaned over, and ‖ to the ends he hung the four crabs. "Then I watched them, | and as soon as I saw that the shells began to be red, I | took them down, and I untied the cedar-bark

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Weather Charms

1 Qä′$^{\varepsilon}$nakulēk· lāx Tsā′xisē. Wä, lEn hawā′xElax Hâ′$^{\varepsilon}$misk·i$^{\varepsilon}$nēsē qa ǵwā′ǵwēx·s$^{\varepsilon}$alēs lāx ǵwē′gi$^{\varepsilon}$lāsasēxs $^{\varepsilon}$nē′k·aē qa dzā′q!ŭx·$^{\varepsilon}$ī′dēs. Wä, hë′x·$^{\varepsilon}$ida$^{\varepsilon}$mēs yā′q!eg·a$^{\varepsilon}$la. Wä, la $^{\varepsilon}$nē′k·a: "Wë′g·a, hō′LēlAx qEn q!ā′q!oL!ā′masē lōL," $^{\varepsilon}$nēx·. "Wä, hë′$^{\varepsilon}$maaxg·în la′ōłEk· 5 $^{\varepsilon}$nE′lk·īla lā′xa Ts!ā′masē. Wä, lanu$^{\varepsilon}$x̣^{u} lā′g·aa lāx Ō′s$^{\varepsilon}$Eqwē, la′ē yū′x̣-$^{\varepsilon}$wīdēda łâ′k!wēmasē $^{\varepsilon}$mEłā′sa. Wä, la sE′nbē yâ′laxa $^{\varepsilon}$nā′la ḷE$^{\varepsilon}$wa gā′nuLē. Wä, lEn ḷā′x̣$^{\varepsilon}$wīdxa gaā′la. Wä, lEn dō′qŭlaqēxs yâ′-lax·sä$^{\varepsilon}$maēda $^{\varepsilon}$mEłā′sē. Wä, lEn x·a′x·iq!Ex·$^{\varepsilon}$idaxEnu$^{\varepsilon}$x̣^{u} lEq!ŭsē′. Wä, g·î′l$^{\varepsilon}$mis x·ī′qōstâwēda lEq!ŭsā′xg·în lēk· lE′nts!ēsa, lā′xa 10 L!Ema$^{\varepsilon}$isē qaxs lE$^{\varepsilon}$ma′ē naE′nxs$^{\varepsilon}$ag·īlalīsēda x·ā′ts!axElēda dE′msx·ē. Wä, lEn ā′läxa ă′m$^{\varepsilon}$ămă$^{\varepsilon}$yē q!ō′$^{\varepsilon}$mätsa ē′$^{\varepsilon}$waā′bâ$^{\varepsilon}$yasa t!ē′sEmē. Wä, lEn q!ā′xa mō′sgEmē q!ō′mäsa. Wä, lEn dā′laxa mō′sgEmē qEn lē lâ′sdēsa. Wä, lEn ăx$^{\varepsilon}$ē′dxa dEna′sē qEn dzEdzExs$^{\varepsilon}$ā′lēq. Wä, lEn ăx$^{\varepsilon}$ē′dxa mō′ts!aqē qEn mō′x̣$^{\varepsilon}$wīdēs lāx hëłk·!ōłts!āna q!ē′q!Eg·îmsa 15 q!ō′mäsē. Wä, g·î′l$^{\varepsilon}$mēsEn $^{\varepsilon}$wī$^{\varepsilon}$la mō′x̣^{u}bEntsa mō′sgEmē q!ō′mäs lā′xa dEna′sē, lēk· ăx$^{\varepsilon}$ē′dxa dzo′x̣ŭmē qEn dē′x$^{\varepsilon}$wŭlsēq. Wä, la k·!ēs â′laEm nEgEtâ′łēda ma$^{\varepsilon}$łp!E′nk·ē lā′xEns bā′LEx dzō′x̣ŭma. "Hë′t!a gwälēda," $^{\varepsilon}$nēk·ē Hâ$^{\varepsilon}$misk·i$^{\varepsilon}$nēsē mEns$^{\varepsilon}$Elsaxa k!wa$^{\varepsilon}$xLā$^{\varepsilon}$wē, $^{\varepsilon}$nē′k·Exs la′ē mō′gwaE′lsaq. Wä, la ǵwē′xtâłēda dzō′x̣umē lāq. Wä, hë′$^{\varepsilon}$mis 20 la tē′x̣^{u}ba$^{\varepsilon}$yaa′tsēda mō′sgEmē q!ō′mäsa. "Wä, lEn q!ā′q!a$^{\varepsilon}$lā′laq. Wä, g·î′l$^{\varepsilon}$mēsEn dō′qŭlaq la L!ē′L!ā′x̣$^{\varepsilon}$wīdēda eō′sgEma$^{\varepsilon}$yas, lē′g·En ăxā′xōdEq. Wä, lEn qwē′łâlaxa dEna′sē lāx q!ē′q!Eg·îmas. Wä,

from the claws. | I put them down, and I searched for four large clam-shells. | As soon as I found them, I took one of the ‖ crabs and put it into (a clam-shell). Then I took the cedar-bark with which they had been hung up, | and tied it around, so that the shell should not open. | Then I did so also to the next one, and I did so to the four | shells. As soon as I had finished tying the four clam-shells, | I went and carried them into the woods. ‖ I searched for a hole in the bottom of a tree; and when I found a hole | in the bottom of a hemlock-tree, I put three shells | into it. Then I spoke to the last one, | and said, 'Warn your friends to call | strongly the northwest wind and the east wind, ‖ else you will not go back to the beach, if you do not get | what has been planned for you and your friends.' Thus I said when | I put it down in the hole on the ground. Then I left them, went back, and bathed in the sea. | As soon as I had finished, I sat down on the beach, that | the wind might dry me." Thus he said. "As soon as I ‖ began to be dry, I dressed, and I warmed myself by the | camp-fire. Now I waited for the northwest wind to blow | at noon." Thus he said. |

I questioned Hâᵉmisk·iᵉnis again; and I said to him, | "Who, indeed, was the first to wish that this should be done to the crabs for ‖ calling the northwest wind?" Thus I said to him. |

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lEn ăxᵉE'lsaq. Wä, lEn ā'lēx·ᵉīdEx mō'sgEma ăwō' xā'laētsa g·a'- 23
wēq!ānEm. Wä, g·î'lᵉmēsEn q!āq, wä, lEn ăxᵉē'dxa ᵉnE'msgEmē
q!ō'mäs, qEn ăxts!ō'dēᵉs lāq. Wä, lEn ăxᵉē'dxa tē'kwałaᵉyuẋᵘdäs 25
dEna'sa qEn yîłtsE'mdēᵉs lāq, qa k·!ē'sēs ăxstō'ẋᵉwīdēda xā'laēsē.
Wä, lEn ē't!ēdxa mā'k·îläq. Wä, lEnᵉwī'ᵉla hē gwē'x·ᵉīdxa mō'sgEmē
xa'laēsa. Wä, g·î'lᵉmēsEn gwāła yaē'łtsEmaxa mō'sgEmē xā'laētsa
g·ā'wēq!ānEmaxs lē'g·în ᵉwī'ᵉla dā'laq qEn lē ā'LēᵉsTa lā'xa ā'L!ē.
Wä, laᵉmEn ā'läx ẋubā'gaᵉyasa ḷaẋᵘḷō'ᵉsē. Wä, lEn q!āxa ẋubā'- 30
gaᵉyasa lâ'xmEsē. Wä, lEn ᵉwī'ᵉla g·îbē'Lasa yū'duẋᵘsEmē xē'xā'-
laēs lāq. Wä, lEn yā'q!Eg·aᵉł lā'xa ᵉnE'msgEmē la E'lxḷaᵉya. Wä,
lEn ᵉnē'k·a: "Wē'g·îł la hayā'L!ōᵉlaLExōs ᵉnēᵉnEmō'kwaqōs, qa wā'-
ᵉlEmk·aᵉmēłtsō LēᵉlaLaLEx Dzā'q!walanu'kwa, ḷōᵉ XaᵉyōLēsanagä';
ā'Las k·!ēslax lā'lax aē'daaqā'lax lā'xa L!EmaᵉisE qasō wiō'L 35
lā'xa sē'nat!E'lsäyōL, ḷEᵉwōs ᵉnēᵉnEmō'kwaq!ōs;" ᵉnē'k·EnLaxg·în
lēk· ăxbEtE'lsaq. Wä, g·ā'xEn bâs qEn lē laᵉsta' lā'xa dE'msx·ē.
Wä, g·î'lᵉmēsEn gwā'ła, wä, lEn k!wā'g·aᵉlisa lā'xa L!EmaᵉisE qEn
lE'mẋᵉŭnẋ·ᵉīdā'masēsa yâ'la g·ā'xEn," ᵉnē'k·ē. Wä, g·î'lᵉmēsEn
lE'mẋᵉŭnẋᵉīda, lē'g·în q!ō'xts!ōda, qEn lē tE'łts!îx·ᵉī'da lā'xEn 40
lEq!ŭ'sē. Wä, laᵉmEn ō'laᵉstâła qa yū'ẋᵉwidēsa dzā'q!wäxa lā'La
nEqä'laL," ᵉnē'k·ē.

Wä, lEn wŭLā' ē't!ēdEx Hâ'ᵉmisk·iᵉnēsē. Wä, lEn ᵉnē'k·Eq;
"Ă'ngwadzēdā g·ā'lōła ᵉnēx· qa hëᵉs gwē'g·ilasEᵉwa q!ō'mäsē qa
dzEdzā'q!waᵉlā'yuwē," ᵉnē'k·EnLaq. 45

46 He replied at once, and said: | "You know about all the Myth people,—all the different | quadrupeds, and all the different birds, and also all the | different crabs: they were all like men, and also the ‖
50 trees and all the plants. Then war was made against the | south-east wind by the Myth people.[1] That was the place where | Great-Inventor questioned his younger brothers, and said: 'O younger brothers! | who, indeed, controls the weather among you?'" Thus
55 he said. "Immediately | a short man spoke, and said, ‖ 'O Myth people! when you wish for the northwest wind in our | world',—thus said the Crab, for that was the name of the short | man,—'then take four of the crabs that look just | like me, and take four long | pieces
60 of cedar-bark, and tie the ends of the cedar-bark to the right ‖ claws, and hang them right over your fire; | and as soon as their backs begin to be red, take them down, untie | the cedar-bark from the claws, and search for four | large clam-shells; and put the crabs | into them,
65 and tie them with the cedar-bark that was tied to the claws ‖ of the crabs. Then when each crab is in | one shell, and after you have tied them, | go into the woods behind your houses, and search for a | hole in the bottom of a tree; and as soon as you find a hole in a | tree, put

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46 Wa, hë'x·ᵉidaᵉmēsē nā'naxᵉmaᵉya. Wä, la ᵉnē'k·a: "ᵉya, q!â'-LElaᵉmaaqōsaxa ᵉnā'ẋwax nū'ẋᵉnēᵉmisaxa ᵉnāẋwa ōgŭqāła g·ī'lg·a-ōmasa ḷEᵉwa ᵉnā'ẋwa ō'gŭqała tsē'łts!Ekwa ḷōᵉmō'xda ᵉnā'ẋwax ō'gŭqāła q!ēq!ō'mäsaxs ᵉnā'ẋwaᵉmayōłē' bē'bEgwānEma ḷōᵉmō'xda
50 ḷāẋᵘLōᵉsēᵉx ḷōᵉmōx ᵉnā'xwax q!wā'sq!ŭxE'la. Wä, la wī'nasEᵉwē MEłā'lanukwē yî'sa nū'ẋᵘnēᵉmisē. Wä, hë'ᵉmis la wuḷā'ts K!wē-k!waxā'waᵉyaxēs ts!a'ts!aᵉya. Wä, la ᵉnē'k·a: 'ᵉya, ts!ā'ts!aᵉyä, ă'ngwadzēs ᵉnēᵉnā'lanukwaq!ōs;' ᵉnē'x·ᵉlaē. Wä, hë'x·ᵉidaEmᵉlā'-wisēda ts!E'k!ŭxsdē bEgwā'nEm yā'q!Eg·aᵉła. Wä, lā'ᵉlaē ᵉnē'k·a:
55 'ᵉya, nū'ẋᵘnēᵉmis. Hë'ᵉmaaqasō ᵉnē'x·lax qa dzā'q!ŭx·ᵉīdēsEns ᵉnā'lax,' ᵉnē'x·ᵉlaē q!ōmäsē, qaxs hë'ᵉmae ḷē'gEmsa ts!E'k!ŭxsdē bEgwā'nEma. 'Wä, las ăxᵉē'dxa mō'sgEmē lā'xEn ᵉnEmā'x·îsē ḷEᵉwE'nLaxg·în q!ō'mäsēk·. Wä, las ăxᵉē'dxa mō'ts!aqē g·î'lsg·îlt!a dEnā'sa qaᵉs mō'ẋᵉwaLElōdaōsas ōbā'ᵉyasa dEnā'sē lāx hëłk·!ōł-
60 ts!ānaᵉyē q!Eg·î'ms. Wä, las tē'ẋᵉwīdEs lāx nEqō'stâsēs lEgwīłōs. Wä, g·î'lᵉmēs L!ā'xᵉwīdē ăwī'g·aᵉyas, lā'aqōs ăxaxō'dEq qaᵉs qwe'-łᵉīdayōsaxa dEna'sē lāx q!ēq!Eg·î'mas. Wä, lās ā'lēx·ᵉīdxa mō's-gEmē ăwâ' xā'laētsa g·ā'wēq!ānEmē. Wä, las ăxts!ō'tsa q!ōmä'sē lāq qaᵉs yîłtsE'mdayōsasa dEnā'sē, yî'xa yaē'Łałax·dē lāx q!Eg·î'-
65 masa q!ōmä'sē. Wä, laE'm ᵉnā'łᵉnEmsgEmēda q!ōmä'sē g·its!â' lā'xa ᵉnā'łᵉnEmsgEmē xā'laēsa. Wä, g·î'lᵉmēts gwāł yaē'łtsEmaq, wä, lā'LEs qā'sᵉīdEł lāx ā'Lanâᵉyasēs g·ō'kwōs qaᵉs la'yōs ā'läx kwā'-wagaᵉyasa ḷā'ẋᵘḷōᵉsē'. Wä, g·î'lᵉmēts q!ā'xa kwā'wagaᵉyasa

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[1] See Boas and Hunt, Kwakiutl Texts (Publications of the Jesup North Pacific Expedition [Leyden], Vol. III, p. 350, Vol. X, p. 98; Boas, Kwakiutl Tales (Columbia University Contributions to Anthropology, Vol. II, pp. 227, 494.

three shells into it; and then ‖ again take one shell and pray to it, 70
and | say: "Now warn your friends to call | strongly the northwest
wind and the east wind, | else you will not go back to the beach, if
you do not get | what has been planned for you and your friends."
Thus you shall say to us, ‖ and you shall put the one into the hole. 75
Then | leave them, and the northwest wind will come at once."
Thus he said. | Therefore it is known by the later (generations of)
people. |

I left Hâ'ᵉmiski·ᵉnis, and went into the house of | Kwā'gwaᵉnō; 1
I questioned him and said, "This is the reason why I walk about, |
that I beg you to teach me the | strongest way of calling the north-
west wind." Thus I said to him. He ‖ replied at once, and said, | 5
"Listen to me! for it is good to know how to call the northwest wind, |
even if the southeast wind is strongest. Whenever you are desirous
to | go to Alert Bay, then go back to the woods and search for | a fern;
and as soon as you find it, dig out four ‖ roots of fern-plants, and take 10
care that you do not break off | one of them from the leafy stem. As
soon as you have the | four roots, carry them home; and when you |
enter your house, put the fern down. Then take | twenty dentalia

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ḷā'x̣ᵘḷoᵉsē' lā'aqōs ăxbᴇtᴇ'ndxa yū'dux̣ᵘsᴇmē xā'laēsa. Wä, las
ē't!ēd ăxᵉē'dxa ᵉnᴇ'msgᴇmē xā'laēsa qaᵉs ts!ᴇ'lwaqaōsaq. Wä, las 70
ᵉnē'k·a: "Wä'g·îł la hayā'ʟ!ōᵉlaʟᴇxōs, ᵉnēᵉnᴇmō'kwaqōs, qa wā'-
ᵉlᴇmk·aᵉmēłtsō ʟē'ᵉlālaʟᴇx Dzā'q!walanu'kwa ḷōᵉ Xaᵉyō'lisanagä,
ā'ʟas k·!ēslax lā'lax aē'daaqālax lā'xa ʟ!ᴇmaᵉisē qasō wiō'ʟ lā'xa
sē'nāt!ᴇlsäyōʟ, ḷᴇᵉwōs ᵉnēᵉnᴇmō'kwaq!ōs," ᵉnē'x·ʟᴇs g·ā'xᴇnuᵉx̣ᵘ.'
Wä, las ăxbᴇtᴇ'ndxa ᵉnᴇ'msgᴇmē. Wä, las bâs. Wä, hë'x·ᵉi- 75
daᴇmłwisē dzā'q!wax·ᵉīdᴇʟ," ᵉnē'x·ᵉlaē.

Wä, hë'ᴇm lā'gīłtsōx q!āł yîsō'xda ā'łēx bᴇgwā'nᴇma.

Wä, lᴇn bâs Hâ'ᵉmisk·iᵉnēsē qᴇn lē laē'ʟ lāx g·ō'kwas Kwā'- 1
gwaᵉnō. Wä, lᴇn wŭʟā'q, wä, lᴇn ᵉnē'k·ᴇq: "Hë'dᴇn qā'ts!ēnaᵉyē
qaᵉs waxa'ōs q!ā'q!ōʟ!āmas g·ā'xᴇnʟasa dzᴇdzā'q!waᵉläxa â'lē
ʟâ'k!wēmasa lāx ʟē'ᵉlālax dzā'q!wa yâ'la," ᵉnē'k·ᴇnʟax. Wä,
hë'x·ᵉidaᵉmēs nā'naxᵉmē g·ā'xᴇn. Wä, la ᵉnē'k·a: "Wë'g·a 5
hō'ʟēla g·ā'xᴇn qaxs ë'k·aēda q!â'ʟᴇläxa ʟē'ᵉlāläxa dzā'q!walanu-
kwē wā'x·ᵉmaē ʟâ'k!wēmasēda mᴇłā'sē yâ'la, yîxs ᵉnē'kaā'qōs qaᵉs
la'ōs lāx ᵉyᴇlī'sē. Wä, las ā'ʟēᵉsta lā'xa ā'ʟ!ē. Wä, las ā'lēx·ᵉīd-
xa sā'laēdāna. Wä, g·î'lᵉmēts q!āq, wä, las ᵉlā'p!ᴇqōdxa mō'ts!a-
q!ᴇxʟa lā'xa sā'laēdāna. Wä, las aē'k·ila qa k·!eâ'sēs k·ō'xᵉwidē 10
ᵉnᴇ'mts!aqa lāx mā'mäᵉmap!ēqas. Wä, g·î'lᵉmets ᵉwī'ᵉlōqâmasxa
mōᵉxḷa', wä, las dā'laq qas la'ōs nä'ᵉnakwa. Wä, g·î'lᵉmēts laē'ʟ
lā'xōs g·ō'kwax, wä, las ăxᵉā'lītxa sā'laēdāna. Wä, las ăxᵉē'dxa

and some red ochre, and take ‖ also four split pine-sticks three | of our fathoms in length; then sharpen the ends, and take the fern | and put it upside down; then push the ends of the sharpened | pine-sticks among the leafy stems; | then, while it is still upside down, take five dentalia, and ‖ put two dentalia on the right-hand side of the fern-root, | and take two more dentalia and put them | on the left side of the fern-root, and then take | one dentalium shell and put it on its nose; | and tie them all on; and as soon as you finish, take ‖ red paint and cover the root of the fern, | and place it by the side of the fire of your house or on the | south side of your fire. Then speak, and | say:

'Don't put me too near the fire, else there will be too much in your world! | Northwest Wind, East Wind!'

"Thus you shall say." Thus said ‖ old Kwā'gwa^{e}no. "As soon as the fern gets warm, | the northwest wind will at once begin." |

Then I questioned him, and said to him, "Let me ask you | who invented it?" I said to him. |

Immediately he began to laugh, and said: "It is not that ‖ this has been recently invented, what I told you. Listen! and I will | tell you the story about the one who first invented what I told you. |

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ma^{e}łtsEmg·ustâ aLE'la ḷE^{e}wa gwEgŭ'myîmē. Wä, las ē't!ēd ăx^{e}ē'dxa mō'ts!aqē xōk^{u} xEẋ^{u}mEsā', yū'duẋ^{u}p!enk·ē ^{e}wā'sgEmasas lā'xEns bā'Lax. Wä, las k·!ā'k·!ox^{u}bE'ndEqwē, las ăx^{e}ē'dxa sā'laēdāna. Wä, la ë'k·!axsdā'łaxs lā'aqōs k·!ā'q!ŭqasēda ō'ba^{e}yasa k·!āẋ^{u}baā'kwē xEẋ^{u}mEs lāx ā'waga^{e}yas mā'mä^{e}map!ēqas. Wä, laE'm ëk·!axsdāLa. Wä, lā'Les ăx^{e}ē'dxa sEk·!ā'ts!aqē ăLE'la, qa^{e}s ăx^{e}ā'LElōdayōsasa ma^{e}łts!ā'qē ăLE'la lāx hë'łk·!ōtEma^{e}yasa sā'laēdāna. Wä, las ē't!ēd ăx^{e}ē'dxa ma^{e}łts!ā'qē ăLE'la qa^{e}s ăx^{e}ā'LElōdaōsa lāx gEm^{e}xā'nułEma^{e}yasa sā'laēdāna. Wä, las ē't!ēd ăx^{e}ē'dxa ^{e}nE'mts!aqē ăLE'la qa^{e}s ăx^{e}ā'LElōdaōsas lāx x·î'ndzasas. Wä, ^{e}nāẋwa^{e}ma yîł^{e}ā'LElōdEs. Wä, g·î'l^{e}mēts gwāła, wä, las ăx^{e}ē'dxa gwEgŭ'myîmē qa^{e}s qōpsE'mdēs ^{e}nā'ẋwa lāx L!ō'p!Ek·asa sā'laēdāna. Wä, las ḷā'nōlisas lāx lEgwī'łasēs g·ō'kwōs; ^{e}wī^{e}la lā'xa ^{e}nā'laqEnwa^{e}līsasēs lEgwī'łōs. Wä, las yā'q!eg·a^{e}ła. Wä, las ^{e}nē'k·a: 'Ġwā'lax·în ḷā'tsalaē', ā'LōX xE'nłt!Eqa lā'xōs ^{e}nā'läqosē', Dzā'q!walanukwai', Xa^{e}yōlisäxtâyai';' ^{e}nē'x·LEs," ^{e}nē'k·ēda q!ŭ'l^{e}yakwē Kwā'gwa^{e}no. "Wä, g·î'l^{e}Emłwisē ts!E'lx^{e}wīdēda sā'laēdāna, lē'Las hë'x·^{e}idaEm dzā'q!ŭx·^{e}īdELa yâ'la."

Wä, lEn wŭLā'q, wä, lEn ^{e}nēk·Eq: "Wä'Entsōsen wŭLō'L. Wä, ă'ngwasōx k!wē'xa^{e}ya?" ^{e}nē'k·ENLaq.

Wä, hëx·^{e}ida^{e}mēs dā'ł^{e}ēda. Wä, la ^{e}nē'k·a: "K·!ē'saāxs ał^{e}E'm k!wē'xa^{e}ya yîxEn lax wā'łdEm lōL. Wä, wē'g·ił la hō'LēlaqEn nō's^{e}īdag·i qa^{e}s, yîs g·ā'lōła k!wē^{e}nuẋ^{u}sEn wā'łdEmaqōL.

"When the Myth people went to make war against Southeast- 37
Wind, | then Great-Inventor questioned his younger brothers, and |
said: 'Who among you controls the weather?' Thus he said. ‖ Im- 40
mediately a short man spoke, | and said, 'O Myth people! whenever
you wish | for a northwest wind in our world,'—thus said the short |
man, the Crab—'then take four of my | fellow-crabs and hang them
up over the fire of ‖ your house; and as soon as our backs begin to be 45
red, | take us down and put us into four | large clam-shells, and hide
us in | holes of trees,' thus he said—'and if I do not make the |
northwest wind in our world, then take one ‖ of the crabs again out 50
of the hole of the tree and pray to it; | and as soon as you finish
praying to it, put it into the | place where you took it from.' Thus
said the Crab. |

"As soon as the Crab had finished speaking, one (person) who had |
hair over his face and red ochre on his face also spoke. He had two ‖
dentalia on each side in his ears, and he had one dentalium shell in 55
his nose. | He said: 'O chief, Great-Inventor! | I am the fern, and I
control the weather. If | we go to make war on Southeast-Wind,
take me | just as I am dressed now, and three of my ‖ tribe here; 60

Wä, hë'ᵉmaālaxs la'ē wī'nēda nū'x̣ᵘnēᵉmisē lāx Mełā'lanukwē. 37
Wä, lā'ᵉlaē K!wēk!waxā'waᵉyē wŭLā'xēs ts!ā'ts!aᵉya. Wä, lā'ᵉlaē
ᵉnē'k·a: 'ᵉya, ts!ā'ts!āᵉyē, ă'ngwadzēs ᵉnēᵉnā'lanukwaq!ōs?' ᵉnē'x·ᵉlaē.
Wä, hë'x·ᵉidaEmᵉlā'wisē ts!E'k!ŭxsdē' bEgwā'nEm yā'q!Eg·aᵉła. 40
Wä, lā'ᵉlaē ᵉnē'k·a: 'ᵉya, nū'xᵘnēᵉmis, hë'ᵉmaāxs ᵉnē'k·ēlā'xaqōs
qa dzā'q!wax·ᵉīdēlaxsEns ᵉnā'lax,' ᵉnē'x·ᵉlaēda ts!E'k!ŭxsdē' bE-
gwā'nEma, yîx q!ō'māsē. 'Wä, lā'laxs ăxᵉē'dlax mō'sgEma lā'xEn
q!ō'swutēx, wä, lā'laxs tē'x̣ᵘstōdlax g·āxEnuᵉx̣ᵘ lā'xa lEgwī'łaxsōs
g·ō'kwaq!ōs; wä, g·î'lᵉmēsEk· L!ā'xᵉwīdg·anuᵉx̣ᵘ ăwī'g·ik·, wä, las 45
ăxā'xōd g·ā'xEnuᵉx̣ᵘ qas ăxts!ō'daōs g·a'xEnuᵉx̣ᵘ lā'xa mō'sgEmē
ăwō' xā'laētsa g·ā'wēq!ānEmē. Wä, las q!ŭᵉlā'łᵉīd g·āxEnuᵉx̣ᵘ lā'xa
kwā'wagaᵉyasa ḷax̣ᵘḷō'sē,' ᵉnē'x·ᵉlaē. Wä, g·îlᵉmēsEn wē'ᵉstamās qa
dzā'q!ŭx̣ᵘᵉīdēsEns ᵉnā'lax, wä, las ē't!ēd la ăxᵉē'dxa ᵉnE'msgEmē q!ō'-
mäs lā'xa kwā'wagaᵉyasa ḷax̣ᵘḷō'ᵉsē. Wä, las ts!E'lwaqa. Wä, 50
g·î'lᵉmēts gwāł ts!E'lwaqaq, wä, las ē't!ēd ăxbEtE'ndEq lā'xēs
g·ā'yanEᵉmasōsaq," ᵉnē'x·ᵉlaē q!ōmä'sē.

Wä, lā'ᵉlaē gwāł q!ayō'łe q!ōmä'sē, la'ē ō'gwaqa yā'q!Eg·aᵉłēda
sEᵉyā'ts!â mEgwôgE'mxa gwôgŭ'myîmē. Wä, lā'ᵉlaē maē'małēda
ăLE'la lāx ᵉwa'x·sōdatâ'ᵉyē p!Esp!Eyō's; wä, lā'ᵉlaē k·ī'dzēłbā'lāxa 55
ᵉnE'mts!aqē ăLE'la. Wä, lā'ᵉlaē ᵉnē'k·a: ᵉya, g·ī'gămēᵉ, K!wēk!waxā'-
wē, nō'gwaEm sā'laēdāna. Wä, lEn ᵉnēᵉnā'lanu'kwa. Wä, hë'ᵉmaa
qE'nsō lāł wīnaLēx Mełā'lanukwē. Wä, lā'LEs â'Em ăxᵉē'dEL g·ā'xEn
lā'xg·în lāk· gwā'łaā'sa. Wä, hë'ᵉmisē yū'dukwa gā'yuL lā'xEn
g·ō'kŭlōtēx. Wä, las q!wā'nōlīsEn lāx ᵉnā'laqEnwaᵉlisasēs lEgwī'łōs. 60

61 and place me on the south side of the fire in your house, | and say, "Don't put me too near the fire, else there will be too much in | your world! Northwest Wind! East Wind!" Thus you shall say.'"

"Thus said the | Fern to Great-Inventor. |

65 "As soon as he stopped speaking, some slow ‖ young man also spoke, and said: 'O | Myth people! listen to me! I am Snail. | When you are going to make war on Southeast-Wind, and when | the southeast wind is blowing strong, and when it is raining, then I am the only one who has a way of | calming the southeast wind, and I 70 also have a way of ‖ stopping the rain.' Thus said the Snail to Great-Inventor. | 'Whenever the rain falls with the southeast wind, you shall take me | and three of my tribe and put us by | the south side of the fire in your house; and as soon as we | put out our tongues, 75 you shall sing; and this is what you shall say: ‖"Listen to me, Clear-Sky! Look at | me! I put out my tongue; I sweep off with my tongue from you the | clouds, Northwest-Wind, East-Wind, Clear-Sky!" | Thus you shall say.'

"Thus he said.

80 "This is imitated by later (generations of) man. Then ‖ Great-Inventor felt glad on account of the words of the Snail. |

"Then Land-Otter spoke also, and said, | 'O Myth people! turn your face, that I may also | tell you what I am to you. When you

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61 Wä, las ᵉnē'k·a: "Ġwā'lax·în ḷā'tsalai', ā'LōX XENłt!Eqa lā'xōs ᵉnā'läqosē', Dzā'q!walanukwai', Xaᵉyōlisäxtâyai';" ᵉnē'x·LES,' ᵉnē'x·ᵉlaē sā'laēdana lāx K!wēk!waxā'waᵉyē.

Wä, g·î'lᵉEmᵉlā'wisē q!wē'łᵉīda, la'ē ō'gwaqa yā'q!Eg·aᵉłēda awī'na-
65 ġEmāla ë'x·sōx̣ᵘ hë'łᵉa bEgwā'nEma. Wä, lā'ᵉlaē ᵉnē'ka: 'ᵉya, nux̣ᵘnēᵉmisai', wë'g·ił hō'LēlaŁ g·ā'xEn. Nō'gwaEm q!wEā'ts!Eqa. Wä, hë'ᵉmaa qasō lāł wī'naLEX MEłā'lanukwē, wä, lā'Lē Lâ'k!wē-masLēda mEłā'sē ḷEᵉwa yū'gwa, wä, lEn lēx·aEm gwē'x·ᵉidaasnux̣ᵘ q!ō'x̣ᵉwidā'masxa mEłā'sē. Wä, lā'xaEn ġwē'x·ᵉidaasnux̣ᵘᵉEm ts!ē-
70 xᵉidāmasxa yū'gwa,' ᵉnē'x·ᵉlaē q!wEā'ts!Eqax K!wēk!waxā'waᵉyē. Wä, hë'ᵉmaa qō yū'gwaqElaLa mEłā'sē, wä, lā'LES ăxᵉē'dEL g·ā'xEn ḷōᵉ yū'dukwa g·ā'yōł lā'xEn g·ō'kŭlōtēx. Wä, las ăxEnō'lisa g·ā'xEnuᵉx̣ᵘ lā'xa ᵉnā'lanâ'ᵉyasēs lEgwī'łōs. Wä, g·î'lᵉEmłwīsEnuᵉx̣ᵘ Elxᵉe'lgwisᵉī'dEL, wä, lā'LES dE'nx·ᵉīdLōL. Wä, hë'Ems wāłdEmLa:
75 'Wë'g·ił la hō'LēlaL g·ā'xEn, Q!ō'xŭlīsäxtâyai'. Wë'g·a dō'qwała g·ā'xEn. Laᵉmen E'lxᵉElġwī'sa, xē'kwasg·în k·!ElE'mk· lōL, ă'nᵉănwēgä'; Dzā'q!walanukwai', Xaᵉyōlisäxtâyai', Q!ōxŭlisäxtâyai',' në'x·LES," ᵉnē'x·ᵉlaē.

Wä, yū'ᵉmis la hā'yig·isōsōxda ā'łēx bEgwā'nEma. Wä, lā'ᵉlaē
80 ë'x·ᵉidē nâ'qaᵉyas K!wēk!waxā'waᵉyē qa wā'łdEmas q!wEā'ts!Eqē.

Wä, lā'ᵉlaē ē't!ēd yā'q!Eg·aᵉlē Xŭ'mtaᵉla. Wä, lā'ᵉlaē ᵉnē'k·a: "ᵉya, nū'x̣ᵘnēmisai', wë'g·ił lā'g·ā ġwā'sġEmx·ᵉīdEX qEn ë'tâlisg·în

go to make war on | Southeast-Wind because it never becomes calm, as soon as you start, ‖ four men shall come into my house. | 85 Then they shall pick up the soil from the floor of my house, and they shall | carry it, and shall throw the soil from the floor of my house into the | sea; and the last one shall say,

"O Northwest-Wind! | come and blow against Southeast-Wind!"

'And ‖ immediately the northwest wind will come, and it will 90 blow one | day; then it will become calm, and it will be calm for | four days; and that will be the time when you shall start; | and when you wish the northwest wind to continue to blow, then | all the four men shall call to Northwest-Wind; ‖ and their leader shall say, before he 95 throws the | soil from the floor of my house into the water: "I call you, Northwest-Wind, that | you may come and help me, and blow me to the place where I am going. For four days | you shall do so." Thus you shall say. Then Northwest-Wind will blow for four days. | That is it.' Thus said Land-Otter to Great Inventor, ‖ and the later (gene- 100 rations of) men do so for that reason. | As soon as the southeast wind is strong, when I am going southward and | I find an otter-slide, I pick up the | soil from the ground with both hands. I turn round | to the right and throw it into the water, praying with the ‖ words of 5

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gwē'x·sdEmk· lā'x·da^{c}xōL. Wä, hë'^{c}maa qasō lāL wī'naLEx ME- 83
łā'lanukwē qaxs k·!ēsaē q!ō'x^{c}wīdaē'noxwa. Wä, g·î'l^{c}Emłwīts ălē'-
xwaLōL, wä, g·ä'xLē mō'x^{u}La bē'bEgwānEm laē'L lā'xEn g·ō'kwē. 85
Wä, lā'Lē k·!ā'x·^{c}īdEL lāx dzExdzEgwī'łasEn g·ō'kwēx. Wä, lā'Lē
gō'xsEmēLEqē. Wä, lā'Lē gō'xstEndEłxa dzExdzEgwī'łdäsē lā'xa
dE'msx·ē. Wä, la ^{c}nē'k·ēda ^{c}nEmō'kwē E'lxLa^{c}ya: 'Wä, Dzā'-
q!walanukwai', gē'las yā'yâlaxg·a MEłā'lanukŭk·!' Wä, hë'x·^{c}i-
daEmłwisē g·āxLē Dzāq!walanukwē. Wē, lāLē ^{c}nEmxsaEmł 90
^{c}nā'laLē yâ'laxdEmLa^{c}sē. Wä, lā'Lē q!ō'x^{c}wīdEL. Wä, lā'Lē
mō'p!Enxwa^{c}sLē q!Eq!ō'gŭsL. Wä, hë'^{c}mits lāł ălē'x^{c}widaasda^{c}x^{u}Lōs.
Wä, hë'^{c}maa qasō ^{c}nEx·L qa dzEdzā'q!ŭsīłtsōxda ^{c}nā'lax. Wä,
lā'Lē ^{c}nā'xwaEmł LE'^{c}lālaLa mō'kwē bē'bEgwānEm lāx Dzā'q!wa-
lanukwē. Wä, lāLē ^{c}nēx·La g·ālaba^{c}yē, yîxs k·!ēs^{c}maē gō'xstEndxa 95
dzExdzagwī'łasEn g·ō'kwē: 'LE'^{c}lālEnLōL, Dzā'q!walanukwai', qa^{c}s
g·ä'xaōs wā'x^{c}ēd g·ä'xEn yō'x^{c}wīdEn lā'xEn lalai'. Maē'mōp!ēnâla-
ga'Emłts;' ^{c}nēx·LE. 'Wä, lāLē mōp!Enxwa^{c}sL ^{c}nāläs dzEdzā'q!ŭsL.
Wä, hë^{c}mēq,' ^{c}nē'x·^{c}laē Xŭ'mtā^{c}la, lāx K!wēk!waxā'wa^{c}yē.

Wä, hë'^{c}mis lā'g·iłasōx la hë gwē'g·ilōxda ā'łēx bEgwā'nEm. 100
G·îl^{c}maē LÂ'k!wēmas mEłā'sa, yî'xg·în lā'laēk· lā'xa ^{c}nE'ldzē, wä,
g·î'l^{c}mēsEn hë'łaxa xu'mdasē, wä, hë'x·^{c}ida^{c}mēsEn gō'x^{c}wīdxa
dzExdzEq!ŭ'sas, yî'sEn ^{c}wā'x·sōłts!āna. Wä, lEn x·î'lp!ēd hë'łk·!o-
wē^{c}sta x·îlp!ēda qEn k·!a^{c}stE'ndēs. Wä, la^{c}mEn ts!E'lwaqas wā'ł-
dEmas Xŭ'mta^{c}la. Wä, lEn hë'Em k·!a^{c}stE'ndxEn gō'xEk^{u}, lāx 5

5 Land-Otter. Then I throw into the water what I am carrying | northward from the otter-slide; and while I am carrying the soil | from the otter-slide, my crew beat time on the side of our canoe, | and they say, 'Don't treat roughly our charm, else our world will be 10 too rough.' | Then I turn round and throw it into the water; ‖ and as soon as I throw it into the water, I say, 'I call you, Northwest-Wind, | that you may come and help me, and blow me to the place where I am going. | For four days you shall do so.' |

"And as soon as I have done so four times, I go aboard my | canoe, 15 and we take our paddles, and I tell ‖ my crew to go on and be ready, and I tell them to go ahead and | paddle together, and four times we pull our paddles through the water; | and we all begin to paddle; and I say, | 'Let us paddle away from the northwest, for it is already coming behind us.' | This I say when I paddle with my crew. ‖

20 That is the end of the four ways of calling the Northwest-Wind. | The first one is the crab, when it is hung over | the fire and hidden in the holes of trees; | and, again, the fern, when four of them are taken 25 and | painted with red ochre, and dentalia are taken for its ‖ ears and its nose, and they push into the lower end a | sharp split pine-stick and place it by the side of the fire; | and, again, a snail, when

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6 gwā'ᵉlaäsa xŭ'mdasē. Wä, hë'ᵉmaaxg·în lēk· gō'xŭlaxa dzEXdzE-gwa'sasa xŭ'mdasē; lā'EN lē'ELōtē t!E'msägENdxENuᵉẋᵘ yāᵉyats!ē. Wä, la ᵉnē'k·a: 'Ġwā'la â'łELēsaxwa ᵉna'wălakwēx ā'LōX â'łELēSENS ᵉnā'lax.' Wä, hë'ᵉmisEN la x·îlp!īdaāsē qEN k·!aᵉstE'ndēq. Wä, 10 g·î'lᵉmēsEN k·!aᵉstE'ndEq lē'g·în ᵉnē'k·a: 'LĒ'ᵉlālENLōL Dzā'q!walanukwai', qas g·ā'xaōs wa'xᵉēd g·ā'xEN yō'ẋᵉwīdEN lā'xEN lalai'. Maē'mōp!Enâlaga'Emłts.'

Wä, g·î'lᵉmēsEN mō'p!Ena hë ġwē'x·ᵉīdē lē'g·în lā'xsa lā'xEN yā'ᵉyats!ē. Wä, lanuᵉẋᵘ dā'x·ᵉīdxEnuᵉẋᵘ sē'sEᵉwayowē qEn wä'xē-15 xEN lē'ELōtē qa ġwā'łałēs. Wä, lEn wä'xaq qa ᵉnEmā'x·ᵉīdēs sē'ẋ-ᵉwīda. Wä, lanuᵉẋᵘ k·īdzELā'ᵉyalasEnuᵉẋᵘ sē'sEᵉwayo, mō'p!Ena hë ġwē'x·ᵉidēda. Wä, lanuᵉẋᵘ sē'ẋᵉwīda. Wä, lEn ᵉnē'k·a: "Wë'g·a sē'ẋâsux Dzā'q!walanukwēx qaxs g·ā'xᵉmaēx lā'xEns E'lxḷaᵉyēx," ᵉnē'k·ENLaxg·în lēk· sē'ẋᵉwīda ḷEᵉwun lē'ELōtē.

20 Wä, laEm gwā'ł lā'xēxda mō'ẋᵉwidāła dzEdzā'q!walayâ. Wä, hë'ᵉmēda g·ā'labaᵉyasēda q!ōmä'sē, yîxs la'ē tēẋᵘstōᵉyō lā'xa lEgwī'łē, qaᵉs lē q!ŭᵉlā'łᵉidayâ lāx kwā'wagaᵉyasa ḷāxᵘḷō'ᵉsē. Wä, la ēdēLE'lē sā'laēdānaxs la'ē ăxᵉē'tsEᵉwēda mō'wē qaᵉs ġŭ'msᵉītsEᵉwēsa ġugŭ'myîmē. Wä, la ăxᵉē'dayuwēda ăLE'la lāx 25 p!ēp!aspaᵉyâ's ḷEᵉwis x·ix·E'ndzasē. Wä, la L!ēL!E'nq!Exsdālaxa ëë'x·baā'kwē xōkᵘ xEẋᵘmEsa' qaᵉs ḷā'nōlidzEmē lā'xa lEgwī'łē. Wä, la ē'dELElēda q!wEā'dzEqē yîxs ăxᵉē'tsEᵉwaēda mō'wē qaᵉs

four are taken and | placed by the side of the fire to stop the south- 28
east wind and rain; | and the soil of the otter-slide when it is thrown
into the water || on the north side of the otter-slide. These are the 30
four ways. |

This is another means of calling Northwest-Wind—a piece of 1
kelp, | which is taken fresh from the sea. Now, when we | are again
paddling along, when it is calm and it is a hot day in summer, | as
soon as we see kelp floating on the water, we || go towards it and pick 5
out a large piece of kelp, and the one who is to use it measures it off. |
It is more than half a fathom long. Then he | rises in our canoe and
turns his face northward. | He puts one end of the piece of kelp to his
mouth; and he shouts loud | through the inside of the tubular kelp: ||

"I call you, Northwest-Wind, wo! | 10
"Come, Northwest-Wind, wo! |
"Come quickly, Northwest-Wind! |
"I come to call you again, wo!" |

Every time he says "wo" he turns round to the right and he || puts 15
the end of the tube of kelp into the sea; and bubbles come up, |
because he says with a long breath, "Wo!" as he turns round. As
soon as his | breath nearly gives out, he turns his face again, and

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ăxE'nōlidzEma'ē lā'xa lEgwī'łē qa gwā'łēs mEłā'sa ḷE$^{\varepsilon}$wa yū'gwa 28
Wä, hë'$^{\varepsilon}$mēsa dzExdzEq!wä'sa xŭ'mdasē, yîxs la'ē k·!a$^{\varepsilon}$stā'nâ
lā'xa gwa$^{\varepsilon}$laä'sa xŭ'mdasē. Wä, laE'm mō'x̣$^{\varepsilon}$widāła. 30

Wä, hë'$^{\varepsilon}$mis $^{\varepsilon}$nEm LE'$^{\varepsilon}$lala$^{\varepsilon}$yuxa dzā'q!walanukwēda $^{\varepsilon}$wā'$^{\varepsilon}$wadē, 1
yîxa' ā'lōmasē g·ā'yōł lā'xa dE'msx·ē. Wä, hë'Emxaaxg·anu$^{\varepsilon}$x̣^{u}
sēyu$^{\varepsilon}$nā'kŭlēk· lā'xa q!ō'qŭla, yîxs ts!E'lqwaēda $^{\varepsilon}$nā'läxa hë'Enxē.
Wä, g·îl$^{\varepsilon}$mēsEnu$^{\varepsilon}$x̣^{u} dō'qŭlaxa $^{\varepsilon}$mE'lx·âla $^{\varepsilon}$wā'$^{\varepsilon}$wadē. Wä, lanu$^{\varepsilon}$x̣^{u}
gwä'$^{\varepsilon}$sta lāq qEnu$^{\varepsilon}$x̣^{u} ăx$^{\varepsilon}$ē'dēxa $^{\varepsilon}$wā'lasē $^{\varepsilon}$wā'$^{\varepsilon}$wadē. Wä, la $^{\varepsilon}$mE'ns- 5
$^{\varepsilon}$īdēda aā'xsilaLaq. Wä, la hăyā'xk·!ōt!Ebō'da. Wä, la ḷā'x̣$^{\varepsilon}$wa-
łExsa laxEnu$^{\varepsilon}$x̣^{u} yā'$^{\varepsilon}$yats!ē qas g̣wē'g̣EmaLē lā'xa gwä'$^{\varepsilon}$nakwē.
Wä, la ăx$^{\varepsilon}$ā'LElōtsa $^{\varepsilon}$wā'$^{\varepsilon}$wadē lā'xēs sE'msē. Wä, la hā'sEla laxusâ'la
lāx kwā'k·ō$^{\varepsilon}$g̣a$^{\varepsilon}$yasa $^{\varepsilon}$wā'$^{\varepsilon}$wadē:

"Lē'$^{\varepsilon}$lalEnLōL Dzā'q!walanukwa, wō! 10
"Ē'tsē$^{\varepsilon}$stEnLōL Dzā'q!walanukwa, wō!
"G̣ē'lag·a Dzā'q!walanukwa, wō!
"Â'łElē'łla Dzā'q!walanuk^{u}, g·ā'x$^{\varepsilon}$mEn ē'tsē$^{\varepsilon}$stōLa, wō!"

G·î'lnax̣waEm $^{\varepsilon}$nē'k·a "wō", lā'ē x·î'lp!ēda hëłk!ōwē$^{\varepsilon}$sta qa$^{\varepsilon}$s
ăxE'nsēs ō'ba$^{\varepsilon}$yasa $^{\varepsilon}$wā'$^{\varepsilon}$wadē lā'xa dE'msx·ē. Wä, la mEdE'lqŭla 15
qaxs g·î'ldēsaē $^{\varepsilon}$nē'k·Exs la'ē x·î'lp!ēda "wō." Wä, g·î'l$^{\varepsilon}$mēs wŭ'lbē
hā'sa$^{\varepsilon}$yasēxs la'ē ē't!ēd g̣wē'g̣Emx·$^{\varepsilon}$īd qas g̣wē'bax·$^{\varepsilon}$īdēsa $^{\varepsilon}$wā'$^{\varepsilon}$wadē

18 turns the end of the tube of kelp | towards the north, and he shouts again loud; and as soon as | he arrives at the "wo," he turns as long
20 as his breath lasts, and ‖ he puts the end into the sea. When his breath is at an end | he rises again and turns to the north. | After he has cried "wo" four times, he lets the piece of kelp sink into the water. | Then he takes his paddle and paddles. | He says: "Go on,
25 paddle! for the one who has been invited is coming." ‖ Then they paddle. This belongs to the Kwāg·uł.

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1 This is also a means of calling Northwest-Wind of the Koskimo—four | star-fishes. When the southeast wind is blowing, and | they wish it to turn into a northwest wind, a man | goes down to the beach
5 at low tide | and searches for four star-fishes; and ‖ as soon as he finds these star-fishes, he takes them from the beach | and puts them down by the side of the fire at the house. Then he takes red ochre | and daubs the four star-fishes all over with it. | As soon as this has been done, he takes cedar-bark and splits it; | then he takes four strips;
10 then he takes one of the ‖ star-fishes and ties a cedar-bark strip to the end of one of its arms. Now it is | hanging right over the fire.

And he does the same to the | others. As soon as he finishes hanging them over | the fire, so that they may be smoked by the smoke,

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18 lā'xa gwäᵉnakwē. Wä, la ē't!ēd ᵉlā'q!ŭg·aᵉła hā'sEla. Wä, g·î'l-ᵉmēs lā'g·aa lāx "wō," lā'ē x·î'lp!ēdEx ᵉwā'sgEᵉmasasēs hā'saᵉyē qaᵉ-
20 mētstE'ndēs ō'baᵉyas lā'xa dE'msx·ē. Wä, g·î'lᵉmēs lā'bē hā'sa-ᵉyas la'ē ē'tēd ḷā'x̣ᵉwīd qaᵉs ē't!ēdē gwē'gEmx·ᵉīd lā'xa gwä'ᵉna-kwē. Wä, g·î'lᵉmēs mō'p!ena la'ē ᵉnē'k·a "wō" qaᵉs wë'g̣ŭnsēsa ᵉwā'ᵉwadē. Wä, la dā'x·ᵉīdxēs sēᵉ'wayowē qaᵉs sē'x̣ᵉwīdē. Wä, la ᵉnē'k·a: "Wë'g·a sē'x̣ᵉwīdEx qaxs g·ā'xᵉmaEn Lē'ᵉlānEmēx," ᵉnē'
25 k·Exs la'ē ᵉwī'ᵉla sē'x̣ᵉwīda. QEsE'mxaēxa Kwā'g·ułē.

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1 G·a'Em ō'gwaqa dzEdzā'q!walā'yusa Ǫō'sg·imuxwē, g·a'da mō's-gEmk· g̣ā'dzEqa. Wä, hë'ᵉmaēxs mEłā'saē, wä, la wā'łaqēla qa dzā'q!ŭx·ᵉīdēs. Wä, g·îlᵉmēs x·ā'ts!aēsa la'ē lE'ndzēsēda bEgwā'-nEmē lā'xa L!Emaᵉisē q̣aᵉs ā'lēx·ᵉīdēxa mō'sgEmē g̣ā'dzEqa. Wä,
5 g·î'lᵉmēs q!āxa g̣ā'dzEqē la'ē dā'laq qaᵉs lē lâ'sdēsa lā'xa L!Emaᵉisē qaᵉs lē ăxᵉā'līłas lāx ō'nâᵉlisasēs lEgwī'łē. Wä, la ăxᵉē'dxa gugŭ'm-yîmē qaᵉs qŭpsE'mdalis hā'mElxsE'mdEs lā'xa mō'sgEmē g̣ā'dzE-qa. Wä, g·î'lᵉmēsē g̣wā'ła la'ē ăxᵉē'dxa dEnā'sē qaᵉs dzExᵉē'dēq. Wä, la ăxᵉē'dxa mō'ts!aqē lāq. Wä, la ăxᵉē'dxa ᵉnE'msgEmē lā'xa
10 g̣ā'dzEqē qaᵉs yîłᵉē'dēsa dEnā'sē, lā'x ō'bałts!ānaᵉyas. Wä, laE'mk· tē'kwāła lāx nEqō'stâsa lEg̣wī'łē. Wä, la ē't!ēd hë g̣wē'x·ᵉīdxa waō'kwē. Wä, g·î'lᵉmēsē gwā'łExs la'ē tē'x̣ᵉwaLElōts lā'xa nEqō'-stâᵉwasēs lEg̣wī'łē qa kwā'x·asEᵉwēsēsa kwax·î'la. Wä, g·î'lᵉmēsē

and when | they are dry, the man says, "O friends! || take care! I 15
pray you, Owner-of-the-Weather, | to make your weather right,
Owner-of-the-Weather! O | Supernatural-One! make your weather
right and call | Northwest-Wind and East-Wind and Clear-Weather-
Above."—"Yes," | says the man who himself gives answer. || He 20
pretends that the star-fish says this. Then the man says, | "Don't
let me be too near the fire! Don't let me be too near the fire, else
your | weather will be too good. Don't let me be too near the fire,
else your weather will be good forever." | Thus he says. |

As soon as he stops speaking, he breaks off the cedar-strings ||
which hold the four star-fish, and he carries them into the woods 25
and | hides them under the stump of a tree. Then he leaves them. |

Some people say that he takes them back to the beach, | to the
place where he took them from. |

This is also one way of calling the wind, and it is | a way of making 1
it calm, for all the winds, wherever they come from— | the north-
west wind, and the northeast wind, and the south wind, and the
southeast wind— | even when they are strong. ||

Whenever we go far away and a mother of twins sits in the canoe, | 5
or even if it is a man (a father of twins), | as soon as there is no wind—

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lE'mlEmẋ^{u}sEmx·$^{\varepsilon}$īdExs la'ēda bEgwā'nEmē $^{\varepsilon}$nē'k·a: "Wä, $^{\varepsilon}$nē$^{\varepsilon}$nE-
mōkwä'! Wë'g·a yā'L!âLEx; la$^{\varepsilon}$mEn hăwā'xElaLōL $^{\varepsilon}$nē$^{\varepsilon}$nā'lanukwä' 15
qa wë'g·aōs wāx hë'łi$^{\varepsilon}$lälaxs $^{\varepsilon}$nā'läqōs, $^{\varepsilon}$nē$^{\varepsilon}$na'lanukwä'; yūL, nā$^{\varepsilon}$na-
wălakwä'. Wë'g·ił la hë'łi$^{\varepsilon}$lälaLExs $^{\varepsilon}$nā'läqōs qa$^{\varepsilon}$s Lē'$^{\varepsilon}$lālaōsax Dzā'-
q!walanukwaä', Xā'yolisaxtâyaä', Q!ōxŭlīsaxtâyaä'."—"Wâ," $^{\varepsilon}$nē'-
k·Exs la'ē q!ŭlē'x·s$^{\varepsilon}$Em nā'nax$^{\varepsilon}$ma$^{\varepsilon}$ēda bEgwā'nEmē. Wä, laE'm
hë'bōła yā'q!Ent!alēda gā'dzEqē. Wä, lā'xaē $^{\varepsilon}$nē'k·ēda bEgwā'nEmē: 20
"Ġwā'lax·în ḷā'tsalai'. Ġwā'lax·în ḷā'tsalai', ā'LōX hä'k·Enōs $^{\varepsilon}$na'-
läqōs. Ġwā'lax·în. ḷā'tsalai', ā'LōX xE'nłt!EqElēsōs $^{\varepsilon}$nā'läqōs,"
$^{\varepsilon}$nē'x·$^{\varepsilon}$laē.

Wä, g·î'l$^{\varepsilon}$mēsē q!wē'ł$^{\varepsilon}$īdExs la'ē ăLE'maxōdxa dEna'sē, yîx te-
gwē'lEmasa mō'wē gā'dzEqa qa$^{\varepsilon}$s lē ā'Lē$^{\varepsilon}$stas lā'xa ā'L!ē qa$^{\varepsilon}$s lē 25
q!ŭlā'ḷabōlsas lāx ăwā'ga$^{\varepsilon}$yasa ts!Ekumē·Lē. Wä, g·ā'x$^{\varepsilon}$Em bâs.

Wä, la $^{\varepsilon}$nē'k·ēda waō'kwaqēxs lE$^{\varepsilon}$ma'ē aē'daaqas lā'xa L!Ema$^{\varepsilon}$-
isē lā'xēs g·ā'yanEmasaq.

Wä, g·aE'mxaēg·a'da $^{\varepsilon}$nE'mx·$^{\varepsilon}$īdāłak· Lē'$^{\varepsilon}$lālayū lā'xa yâ'la ḷōxs 1
gwē'x·$^{\varepsilon}$īdaāsnukwaē q!ō'x$^{\varepsilon}$wīdā'masxa $^{\varepsilon}$nā'ẋwa qa$^{\varepsilon}$s g·ā'yōlasa
yâ'läxa dzā'q!wa ḷE$^{\varepsilon}$wa xā'yoLē ḷE$^{\varepsilon}$wa yū'xdāla ḷE$^{\varepsilon}$wa mEłā'sē,
yîxs wā'x·$^{\varepsilon}$maē Lâ'k!wēmasa.

Wä, hë'$^{\varepsilon}$maēxg·anu$^{\varepsilon}$ẋ^{u} lē'LEk· lā'xa qwē'sāla, yîxs k!wā'xsalaēda 5
yîkwī'$^{\varepsilon}$layag'uL, yîxa ts!Edā'qē; wä, wā'x·$^{\varepsilon}$mēsē hë't!ēda bEgwā'-

what is referred to by the Indians as "calm"— | then the mother of twins turns her face | to the north, if they are going south; and she raises her || right hand, and she turns her hands around toward the | south; and she says, "I call you, Northwest-Wind!" | She does so four times. Then she says, "Paddle away from the | northwest wind!" And the man also does the same. |

When it is foggy, the mother of twins takes her hat || and lifts it, and she holds it in her right hand, and | she does thus: she brings it down flat to her stomach. | She does so four times as she calls the fog to | get all inside her stomach; and when a man, a father of twins goes hunting | and it is foggy, then he takes his hat and || draws it four times through the fog, and puts it down behind | the place where he is sitting in the bow of the canoe. Then | all the fog is inside the hat; and when the hunter has no | hat, he catches the fog in his blanket | and hides it in his stomach. Four times he || does so; and four times also the woman, the mother of twins, | does so with her blanket. When she goes clam-digging, | then she also takes her blanket and with it catches the fog. | Four times she catches it in her blanket. Some | Indians say that the fog is all gone into the || womb of the mother of twins. |

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nEmē. Wä, g·î'lᵉmēs k·!eyâ's yâ'la, yîxa gwEᵉyâ'sa bā'k!umē g·ā'maqala; wä, lē'da ts!Edā'q, yî'xa yîkwī'ᵉlayag·ūL gwē'gEmx·ᵉīd lā'xa gwä'ᵉnakwē, yîxs lalaā'ē lā'xa ᵉnE'ldzē. Wä, la ë'k·!ēᵉstaxēs hë'łk·!ōts!āna qaᵉs xE'lp!īdēsēs aᵉyasowē' gwayō'LElas lā'xa ᵉnE'ldzē. Wä, la ᵉnē'k·a: "Lē'ᵉlālenLōL, Dzā'q!walanukwē." Wä, la mō'p!Ena hë gwē'x·ᵉīdē, la'ē ᵉnē'k·a: "Wë'g·îł la sē'x̣âłtsux Dzā'q!walanukwēx!" Wä, hë'Emxaā'wis gwē'g·ilēda bEgwā'nEmē.

Wä, g·î'lᵉmēsē pE'lxEla la'ēda yîkwī'ᵉlayag·ūL ăxᵉē'dxēs LEtE'mł qas aē'k·!ēᵉstēs. Wä, laE'm dā'łasēs hë'łk·!ōts!āna lāq. Wä, la hë gwē'łēda LEtE'mł qaᵉs g·ā'xē qăpā'LElōts lā'xēs tEk·!ē'. Wä, la mō'p!Ena hë gwē'x·ᵉīdē. Wä, laE'm LE'ᵉlālaxa pE'lxEla qa g·ā'xēs ᵉwī'ᵉlaēL, lāx tEk·!ē's; Ḷōxs hā'naḶa'ēda bEgwā'nEm yîkwī'ᵉlayag·uLa, wä, g·î'lᵉmēs pE'lxEla, la'ē ăxᵉē'dxēs LEtE'mł qaᵉs mō'p!Enē xE'lp!īdEs lā'xa pE'lxEla qaᵉs qăpaLa'xsē lāx k!wā'abēLaxsa k!wāxdzā'sas lā'xa â'g·īwaᵉyasa x̣wā'k!ŭna. Wä, laEmᵉlaē ᵉwīlts!â'wēda pE'lxEla lā'xa LEtE'młē. Wä, g·î'lᵉmēsē k·!eâ's LEtE'młēda hă'nL!ēnoxwē, la'ē mō'qwasēs ᵉnEx̣ᵉuna'ᵉyē lā'xa pE'lxEla. Wä, lat!a q!ŭlā'łᵉīts lā'xēs tEk·!ē'. Wä, la mō'p!Ena hë gwē'x·ᵉīdē. Wä, hë'Emxaā'wisē g̣wē'g·ilēda ts!Edā'qē, yî'xa yîkwī'ᵉlayag·ūL yîsēs ᵉnEx̣ᵉuna'ᵉyē, yîxs la'ē dzē'k·axa g·ā'wēq!ānEmē. Wä, laE'mxaa ăxᵉē'dxēs ᵉnEx̣ᵉuna'ᵉyē qaᵉs mō'qwēs lā'xa pE'lxEla. Wä, laE'mxaa mō'p!Ena mō'xgwaēdzEntsēs ᵉnEx̣ᵉuna'ᵉyē, wä, laE'm ᵉnē'k·ēda waō'kwē bā'k!umqēxs la'ē ᵉwī'ᵉla lā'ts!Ewēda pE'lxEla lāx bâ'ts!ēsa yîkwī'ᵉlayag·ūLē. Wä, laE'm g̣wā'łą.

When an Indian wishes for snow, | twin-children are called; and some eagle-down is taken, | and the down is put on the heads of the twins. | Then the man who wishes to have snow begins to speak, || and says, "O friends! | I beg of you that you call down the snow, for I | have put on you the down, on your heads, the down of our winter dance. | These are snowflakes at the place where you come from, | supernatural ones." ||

Sometimes the twin-children begin at once | to cry, for they think it is only done to make fun of | them. That is all about this.

When the Indians wish for rain, | twin-children are called; and perch-oil, | which is kept in small kelp bottles, is taken, and is put on the hands; | then the hands are rubbed together, so that they get greasy. || Then it is put with the right hand on the left-hand side of the face of the | twin-child, and with the left hand on the | right-hand side of the head of the twin-child; for, indeed, | the twin-children and the person who has invited them sit opposite each other. This is done four times | to each of them. The person who invited the twin-children || speaks while he is putting the | hair-oil on the twins, and

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Wä, g·î′lᵉmēs wā′łaqᴇlēda bā′k!umaq, k!wē′sᵉida, lā′ē ʟē′ᵉlālasᴇᵉwēda yîkwī′ᵉlᴇmē g·î′ng·înānᴇma qaᵉs ăxᵉē′tsᴇᵉwēda qᴇ′mx̣wäsa kwē′kwē qaᵉs qᴇ′mx̣ᵉwīdayuwē lāx x·ēx·ō′msasa yîkwī′ᵉlᴇmē ʟ!ēʟ!ā′ʟ!ayats!aᵉyē. Wä, laᵉmēs yā′q!ᴇg·aᵉłēda bᴇgwānᴇmē, yî′xa wā′łaqēla qa k!wē′sᵉīdēs. Wä, la ᵉnē′k·a: "Wä,ᵉnēᵉnᴇmō′kwē, laᵉmē hăwā′xᴇlaʟōʟ qaᵉs wë′g·īʟōs ʟē′ʟaxōdᴇłxa nā′ᵉya, qaxg·în laᵉmē′k· qᴇ′mx̣ᵉwītsōxda qᴇ′mx̣wēxsanuᵉx̣ᵘ ts!ē′ts!ēq!ēnaᵉyē lāxs x·ēx·ō′msaqōs. Wä, lā′ʟ̣ōx k!wē′smis lā′xēs g·ā′yanakŭlasaōs, nāna′wălakwē."

Wä, la ᵉnā′łᵉnᴇmp!ᴇnēda yîkwī′ᵉlᴇmē ʟ!ē!ʟā′ʟ!ayadzaᵉyē hë′x·ᵉidaᴇm q!wē′g·aᵉła qaxs ᵉnē′k·aē â′ᴇm aᴇ′młałaᵉyâ, yî′sa hë g̣wē′x·ᵉīdēq. Wä, laᴇ′m g̣wā′łēq.

Wä, g·î′lᵉmēs wāłaqᴇlēda bā′k!umaq yū′gwa, la′ē ʟē′ᵉlālasᴇᵉwēda yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya. Wä, la ăxᵉē′tsᴇᵉwēda dzē′k!wisē, yîxs g·īts!âē lāxa ămᵉămaᵉyē ᵉwāᵉwadē. Wä, la x·ī′x·ts!ānᴇndayâ. Wä, la dzā′kulayŭwēda eᵉeᵉyasō′ qa ᵉnᴇmā′x·ᵉīdēs q!ᴇ′lq!ᴇlsāla. Wä, la ʟāxᵉwīdayuwēda hëłk·!ōts!ānaᵉyē lāx g̣ᴇmxᴇnuʟᴇmāᵉyasa ʟ!āʟ!ayadzaᵉyē. Wä, la ʟāxᵉwidayuwēda g̣ᴇmk·!ōts!ānaᵉyē lāx hëłk·!ōdᴇnūʟᴇmaᵉyasa yîkwīᵉlᴇmē ʟ!āʟ!ayadzē, qäʟ̣axs k·î′mk·aqug̣ᴇmlīłaēda yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzēᵉ ʟ̣ᴇᵉwa ʟē′ᵉlānᴇmēq. Wä, la mō′p!ᴇna hë g̣wē′x·ᵉīdᴇnax̣waq lā′qēxs ᵉnā′łᵉnᴇmō′kwaē. Wä, la yā′q!ᴇnt!atâᵉyēda ʟēᵉlānᴇmēxa yîkwīᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya, laē ʟ̣at!ē′tsa dzē′k!wisē lā′xa yîkwī′ᵉlᴇmē ʟ!ē′ʟ!āʟ!ayadzaᵉya. Wä, la ᵉnē′k·a:

12 says, | "O Supernatural-Ones! you say that you can control the weather. Let | your world be all wet; for therefore I oil your |
15 heads, that it may begin to rain, and that the || rivers may rise, for we are waiting for the salmon to jump in the | mouth of the river." | As soon as the one who has invited them stops speaking, | the twins will sometimes cry, | and they go out of the house and tell their | parents about it. ||

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20 When an Indian wishes for good weather, he | calls twin children; and as soon as the | twins come into his house, the person who invites them | spreads a new mat in the rear of the house. | He takes
25 a cooking-box and pours water into it, and he || picks up four red-hot stones and puts them | into the water in the cooking-box. As soon as the water is lukewarm, | the one who invited the twins calls them | to sit down at each side of the cooking-box, and the | man
30 calls his wife to wash their faces. || Immediately the woman sits down between them. | She takes the head of the one first born and washes his head; and when she finishes, she takes | soft, shredded cedar-bark and wipes off the head of the twin-child; | and as soon as
35 she finishes wiping the head of the twin-child, || the woman takes

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12 "Wä, nana'wălakwē, ᵉnē'k·aā'qōs ᵉnēᵉnā'lanukwa. Wë'g·ax·ōx g·ā'xstaᵉyōs ᵉnā'lēqōs qaxg·în hë'ᵉmēk· lā'g·iła ḷā'datōdxōs x·ēx·ō'msaqōs qa wë'g·łtsōx̣ yū'gwax·ᵉīdEL, qa pā'łᵉīdēłtsa
15 wā'x·a qanuᵉx̣ᵘ nā'mētsEᵉwa g·ā'xēx manā'la k·!ō'tEla lā'xwa ō'x̣ᵘsiwaᵉyaxsa wax." Wä, g·î'lᵉEmᵉla'wisē q!wē'łᵉīd ya'q!Ent!alēda Lē'ᵉlānEmēq la'ē ᵉnā'łᵉnEmp!Ena q!wē'g·aᵉłē yîkwī'ᵉlEmē L!ē'L!āL!ayadzaᵉya qaᵉs lē hō'qŭwElsa lā'xa g·ō'kwē ḷōxs la'ē nē'łaxēs g·ī'g·aōłnukwē.

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20 Wä, g·î'lᵉmēs wa'łaqElēda bā'k!umaq aë'g·îsēda ᵉnā'la, la'ē Lē'ᵉlālaxa yîkwī'ᵉlEmē L!ē'L!āL!ayadzaᵉya. Wä, g·î'lᵉmēsē g·ā'xēda yîkwī'ᵉlEmē L!ē'L!āL!aᵉyadzē hō'g̣wīL lā'xa g·ō'kwē, lā'ēda Lē'ᵉlānEmēq LEp!ā'lītxa alō'masē łē'ᵉwaᵉya lā'xa ō'gwiwalītasēs g·ō'kwē. Wä, la ăxᵉē'dxa q!ō'lats!ē qaᵉs gŭxts!ō'dēsa ᵉwā'pē lāq. Wä, la
25 k·!îp!ē'dxa mō'sgEmē x·ī'x·îxsEmāla t!ē'sEma qaᵉs k·!îpstE'ndēs lā'xa ᵉwā'pē q!ō'ts!âxa q!ō'lats!ē. Wä, g·î'lᵉmēsē kux̣ᵘstax·ᵉī'dēda ᵉwā'pē, la'ēda Lē'ᵉlānEmēxa yîkwī'ᵉlEmē L!ē'L!aL!ayadzē Lē'ᵉlālaq qa lēs k!ŭsᵉā'līł lāx ᵉwā'x·sōtg̣aᵉyasa q!ō'lats!ē. Wä, lē'da bEgwā'nEmē Lē'ᵉlālaxēs g̣ENE'mē qa lēs ts!ō'ts!ōxŭmx·ᵉīdEq. Wä,
30 hë'ᵉx·ᵉidaᵉmēsē lē'da ts!Edā'qē qaᵉs lē k!wā'k!wag̣ō'dEq. Wä, lē'da ts!Edā'qē dā'x·ᵉīdEx x·ō'msasa g·ā'lē ma'yuḷEmsēs abE'mpē, wä, la kwä'sᵉīdEx x·ō'msas. Wä, g·îlᵉmēsē g̣wā'ła la'ē ăxᵉē'dxa q!ō'yaakwē k·ā'dzEkwa qaᵉs dä'sgEmdēs lāx x·ō'msasa yîkwī'ᵉlEmē L!ā'L!ayadzēᵉ. Wä, g·îlᵉmēs g̣wał dädāsg̣Emax x·ōm̀sasa yīyEkwīᵉlEmē
35 L!ēL!āL!ayadzaᵉya la'ē ăxᵉē'dēda ts!Edā'qaxa yā'sEkwē qaᵉs

tallow and | smears it on the faces of the two twin-children. | Then 36
she takes red ocher and brings it three times toward the | face of the
one, and the fourth time she paints his | face and head; and when
she finishes the one, she || calls the other one, and she does the same 40
to him; and as soon | as she finishes, the woman sends the twin-
child to | sit by the side of his brother, and the woman puts away |
her cooking-box, the tallow, and the paint-bag of dressed skin. |
As soon as this has been done, she sits down and she calls her || hus- 45
band, and she tells her husband to go on and to | pray to the twin-
children. Immediately | the man arises and sits down in front of
the | twin-children; and he begins to speak, and says: | "Listen to
me, you Supernatural-Ones! for this is the reason why I || invited 50
you, that you may work your supernatural power and make good
weather | in your world. Supernatural-Ones, let your world become
summer, | salmon![1] And thus I pay you with tallow on | your
faces, and red ocher, and also these | four eagle-tails." Thus he
says, and he arises || and puts four eagle-feathers on the head of each 55
of the | children. Then the twins only look downhearted. | That is
all. |

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dzādzak·ams lāx gēgōgŭma$^{\varepsilon}$yasa ma$^{\varepsilon}$lō′kwē yēyîkwī′$^{\varepsilon}$lEma. Wä, 36
la ăx$^{\varepsilon}$ē′dxa gwEgŭ′myîmē qa$^{\varepsilon}$s yū′duẋ^{u}p!Enēnuẋ$^{\varepsilon}$wīts lāx gō′-
gŭma$^{\varepsilon}$yasa $^{\varepsilon}$nEmō′kwē. Wä, la mō′p!Enaxs la′ē gŭ′ms$^{\varepsilon}$īdEx gō′-
gŭma$^{\varepsilon}$ya ḷō$^{\varepsilon}$ x·ō′msas. Wä, la gwā′ła lā′xa $^{\varepsilon}$nEmō′kwē la′ē ē′t!ēd
Lē′$^{\varepsilon}$lālaxa $^{\varepsilon}$nEmō′kwē. Wä, hë′Emxaā′wisē gwē′x·$^{\varepsilon}$īdEq. Wä, g·î′l- 40
$^{\varepsilon}$mēsē gwā′łē la′ē $^{\varepsilon}$yā′laqēda ts!Edā′qē lā′xa L!ā′L!ayadza$^{\varepsilon}$yē qa lēs
k!wa′k!wagōgŭlīł ḷE$^{\varepsilon}$wis $^{\varepsilon}$nE′mwōtē. Wä, lē′da ts!Edā′qē g·ē′xa-
xēs q!ōlats!ē ḷE$^{\varepsilon}$wa yā′sEkwē ḷE$^{\varepsilon}$wīs wādEẋ^{u}sEmē gŭ′myats!ē.
Wä, g·î′l$^{\varepsilon}$mēsē gwā′ła g·ā′xaē k!wā′g·alīła. Wä, la Lē′$^{\varepsilon}$lālaxēs
łā′$^{\varepsilon}$wŭnEmē. Wä, la$^{\varepsilon}$mē′sē wä′xaxēs łā′$^{\varepsilon}$wŭnEmē qa wë′g·is 45
ts!E′lwaqaxa yēyîkwī′$^{\varepsilon}$lEmē L!ē′L!āL!ayadza$^{\varepsilon}$ya. Wä, hë′x·$^{\varepsilon}$ida-
$^{\varepsilon}$mēsēda bEgwā′nEmē ḷā′ẋ$^{\varepsilon}$ŭlīł qa$^{\varepsilon}$s lē k!wā′g·alīł lāx nEqEmā′lītasa
yē′yîkwī$^{\varepsilon}$lEmē L!ē′L!āL!ayadza$^{\varepsilon}$ya. Wä, la yā′q!Eg·a$^{\varepsilon}$ła. Wä, la $^{\varepsilon}$nē′k·a:
"Wë′g·ił la hō′LēlaL g·ā′xEn, yūL $^{\varepsilon}$na$^{\varepsilon}$na′wălak^{u}. Hë′dEn lāg·iła
Lē′$^{\varepsilon}$lālax·da$^{\varepsilon}$xōL qas wë′g·iLōs $^{\varepsilon}$nē$^{\varepsilon}$nawălaẋ^{u}sēlaL qa aë′k·!Es$^{\varepsilon}$īda- 50
g·ītsōs $^{\varepsilon}$nā′läqōs, $^{\varepsilon}$nē$^{\varepsilon}$na′wălakwē. Wë′g·ax·ōx hë′EnxEsLō $^{\varepsilon}$nā′läqōs
mē$^{\varepsilon}$mä′silē. Wä, yū′$^{\varepsilon}$mēsEn ayax·da$^{\varepsilon}$xōLō′xda yā′sakwēx la
ăxamē′x·da$^{\varepsilon}$xōL ḷE$^{\varepsilon}$wō′xda gwEgŭ′myîmēx. Wä, g·a$^{\varepsilon}$mē′sēg·a′da
maē′mōts!aqEk· ts!E′lk·!Exsdēsa kwē′kwē," $^{\varepsilon}$nē′x·$^{\varepsilon}$laēxs la′ē ḷā′ẋ$^{\varepsilon}$ŭlīł
qa$^{\varepsilon}$s lē Lā′saLalōtsa maē′mōts!aqē ts!E′lts!Elk·, lāx x·ēx·ō′msasa 55
g·î′ng·înānEmē. Wä, laE′m$^{\varepsilon}$laē â′Em ẋŭ′ls$^{\varepsilon}$īdēda ma$^{\varepsilon}$lō′kwē L!ē′-
L!āL!ayadza$^{\varepsilon}$ya. Wä, laE′m lā′ba.

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[1] Twins are considered to be salmon.

When there is no rain in the world | and the rivers are low and the salmon can not ascend the rivers | because they are very dry, and we wait in vain | for the salmon to ascend the rivers; then, when we || get tired waiting for rain to come, we see that | the bodies of the salmon turn black. Then we take castorium | (of the beaver) and we give it to a virgin | to dip four times into the river, for four days in the morning. | And the virgin is instructed what to say || every time she dips the castorium into the river. She says: | "Let your weather come, Weather-Owner! This one who — | calls you, South-west-Wind, and Southeast-Wind. Now | you will come and bring rain, Rain-Wind and Hail-Wind. | Rain, rain, flood." Thus says the virgin every time, || after she has dipped the castorium into the river. | Sometimes it will rain at once at night, | when the castorium is used. | Sometimes it may not rain for four days, | for this is a strong rain-caller of the Indians. || And there is one next to castorium. |

Now you will listen (to it). Another one is blue hellebore. | When there is no castorium, | dried blue hellebore is taken and put

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Wä, g·î'lᵉEm hë'mEnała ts!Ets!ē'xasEns ᵉnā'lax, wä, la hë'x·ᵉidaEm k·ō'łᵉīdēda wī'wa; wä, la k·!eō's ǫwē'x·ᵉidaas ts!E'lx·ēda k·!ō'k!ŭtEla qaxs LŌ'maē la lalE'mẋwasa; wä lanuᵉẋᵘ wŭlᵉE'm nEmē'sa lā'xa k·!ō'tEla qa ts!E'lx·ᵉīdēs; wä, g·î'lᵉmēsEnuᵉẋᵘ yā'yaēx·ᵉīda ē'sEla qa yū'gwax·ᵉīdēs ḷōxgwanuᵉẋᵘ lēk· dōqŭlaqēxs la'ē ts!ō'ts!aLᵉEnx·ᵉidēda k·!ō'talēxg·anuᵉẋᵘ lēk· ăxᵉē'dxa ǫwā'yaᵉlats!ēsa ts!ā'wē, qanuᵉẋᵘ ts!â'wēs lā'xa k·!Eyā'la ts!Edā'qa qa lēs mō'p!Ena hapEnsaq lā'xa wāxa ǫēǫaā'lasa mō'xsa ᵉnā'la. Wä, la ḷē'xsEx·ᵉītsEᵉwē'da k·!Eyā'la ts!Edā'qa qa wā'łdEmsēxs la'naẋwaē gwāł hapEnaxa gwā'yaᵉlats!ēsa ts!ā'wē. Wä, la ᵉnē'k·a: "Wë'g·iłlax·ōs ᵉnā'lēqōs ᵉnēᵉnālanukwēx. G·adēg·a hë'lEmx·stāsilak· LēᵉlalōL L!ā'sbālanukwē, ḷEᵉwōx MEłā'lanukwēx. Wä, laE'ms g·āxL yū'ẋᵉwīdLEsa Yū'gwalanukwax, ḷEᵉwa TsE'lxtsElxalig·Eᵉya. Yū'gwas, yū'gwas wāmō," ᵉnē'x·naẋwēda k·!Eyā'la ts!Edā'qa la'ē gwāł mō'p!Ena hapEnsa lā'xa wa, yî'xa ǫwā'yaᵉlats!ēsa ts!ā'wē. Wä, ᵉnā'łᵉnEmp!Ena la'ē hë'x·ᵉidaEm yū'gwax·ᵉidxa la ǫā'nułᵉīdayas g·î'lx·dEmas ăxᵉē'tsEᵉwēda ǫwā'yaᵉlats!ēsa ts!ā'wē. Wä, lā'ᵉlaē ᵉnā'łᵉnEmp!Ena lā'laa lāx mō'p!Enẋwaᵉsē ᵉnā'lēs k·!ēs yū'gwax·ᵉīda, qaxs g·a'ᵉmaē łâ'k!wēmas yā'yuk!wāᵉlayūsōxda bā'k!umēx, ḷEᵉwa mā'k·ilaLāqEk· lāxg·a'da ǫwā'yaᵉlats!ēg·asa ts!ā'wē.

Wä, laᵉmēts hō'LēlaL. Wä, hë'ᵉmis ᵉnE'mx·ᵉidaLēda â'xsolē. Wä, g·î'lᵉEm k·!eâ's ǫwā'yōḷasxa ǫwā'yaᵉlats!ēsa ts!ā'wē, la'ē ăxᵉē'tsEᵉwēda â'xsōlēxs lE'mẋwaē qaᵉs lē ăxstā'nō lā'xa wa.

into the river. | Then the man who throws it into the river speaks, ‖ 25
and says, * * * (manuscript incomplete). |

Blue[1] sea-eggs are not eaten until after | they have been four days in the house; for | the ancient people said that if they should eat them at once, | there would be bad weather, and southeast wind would blow. ‖ for it is said the blue sea-eggs are the grandfather of 30
the southeast wind. Therefore | they are not immediately eaten. |

HUNTING TABOOS

I have been asked by you about notices set up by a hunter, | that 1
his wife may know which way he has gone | into the woods, or when he goes paddling, for the hunter does not let his | wife know for some time which way he intends to go because all the women ‖ talk to the 5
other women which way their husbands are going, if they are told by their husbands | the way they will go. It is heard by | the game of the hunters,—the animals,—what their wives say, | and therefore the animals are shy and are in vain hunted by the | hunters.‖

If the wife of the hunter is experienced, she will sit in the house 10
watching | her husband when he is getting ready, and she never asks | where he is going. A little while after the hunter, her husband, has gone out | the woman arises and goes to the beach to ease herself. |

Wä, la yā′q!Eg·a$^{\varepsilon}$lēda bEgwā′nEmē, yî′xa la axstE′ndEq lā′xa wa
Wä, la$^{\varepsilon}$mēs $^{\varepsilon}$nē′k·a, . . . (manuscript incomplete). 25

Wä,[1] laxaē k·!ēts!ēnox^{u} hëx·$^{\varepsilon}$id tsāx·$^{\varepsilon}$īdExa łEwa yîxs āł$^{\varepsilon}$maē. tsāx·$^{\varepsilon}$īdqēxs lae mōp!Enẋwa$^{\varepsilon}$sē $^{\varepsilon}$nāläs ăxēł lāxa g·ōkwē, qaxs $^{\varepsilon}$nē-k·aēda g·ālē bEgwānEmqēxs g·îl$^{\varepsilon}$mēlaxē hëx·$^{\varepsilon}$idaEmlax tsāx·$^{\varepsilon}$īdEq lālax$^{\varepsilon}$laē hëx·$^{\varepsilon}$idaEm lāx $^{\varepsilon}$yî$^{\varepsilon}$yāg·Es lāxa $^{\varepsilon}$nāla ḷōxs lēlax mEmłE-g·i$^{\varepsilon}$lala qaxs hë$^{\varepsilon}$maEl ḡāḡEmpsa MEłālanukwa łEwa. Wä, hë$^{\varepsilon}$mis 30
lāg·iłas k·!ēs hëx·$^{\varepsilon}$īd tsāx·$^{\varepsilon}$ītsE$^{\varepsilon}$wa.

Hunting Taboos

Wä, g·a$^{\varepsilon}$mēts $^{\varepsilon}$nEm wŭlāsEwosēg·a mamałt!ēk·!a$^{\varepsilon}$yasa hăn$^{\varepsilon}$EnL!ē- 1
noxwē qa q!ālag·iłts ḡEnEmasēx ḡwāgwaagasas ḷō$^{\varepsilon}$ hë ḡwagwaaqēda
āL!ē ḷō$^{\varepsilon}$ la sēẋ$^{\varepsilon}$wida, qaxs k·!ēsaēda hăn$^{\varepsilon}$EnL!ēnoxwē hëłq!ālaxēs
ḡEnEmē ḡEyōł q!ālax ḡwāḡwaagasLas qaēda $^{\varepsilon}$naẋwa ts!ēdaqa yîxs
laē ḡwāḡwēx·s$^{\varepsilon}$āla qaēs ts!ēdax$^{\varepsilon}$wŭtē lāx laasLasēs łā$^{\varepsilon}$wŭnEmē, yîxs 5
nēłasE$^{\varepsilon}$waasēs łā$^{\varepsilon}$wŭnEmasēs laāsLa. Wä, hëEm$^{\varepsilon}$lāwis wŭḷEłtsa
hănāL!asE$^{\varepsilon}$wasa hănL!ēnoxwēda g·îlg·aōmasē wāłdEmas ḡEnEmas.
Wä, hëEm$^{\varepsilon}$lāwis lāg·iłas hăwīnałElēda g·îlg·aōmasē wāx· hănāL!asōsa
hănL!ēnoxwē.

Wäx·ēda ëg·îlwatē ḡEnEmsa hănL!ēnoxwē lä âEm k!waēł doqwa- 10
łaxēs łaxes łā$^{\varepsilon}$wŭnEmaxs laē xwānałEla. Wä, la$^{\varepsilon}$mē hëwäxa wŭlāx
lāasLas. Wä, g·îl$^{\varepsilon}$mēsē la ḡaḡäła lāwElsē hănL!ēnoxwē łā$^{\varepsilon}$wŭnEms
laē ḷāẋ$^{\varepsilon}$ŭlīłēda ts!EdāqE qa$^{\varepsilon}$s lä k·!Ex·$^{\varepsilon}$alisa lāxa L!Ema$^{\varepsilon}$isē. Wä,

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[1] Continued from p. 499, line 15.

After this she goes up the beach, not going fast as she goes up ‖ and she enters her house and sits down on the floor, and she keeps quiet, | and eats a little food. She never eats enough to be satiated, but eats a little food. It is said that | the animals hunted by the husband of the hunter's wife do the | same way as she does, and the animals do not run about when they go about looking for ‖ food, and the animals do not eat enough to be satiated. |

If a sea-hunter hunts sea-otters and fur-seal, | the hunter's wife (that is the wife of the hunter) always | lies down in her bed covered with a new mat. | The reason why the hunter's wife does this is that the sea-otter and the ‖ fur-seal may be asleep when they are hunted by the husband of the hunter's wife. |

The beloved wives of the land-hunters and sea-hunters do | what I have said, because, indeed, the land-hunter and | the sea-hunter get their game easily if their wives sit at home well. |

If the wife of the land-hunter and of the sea-hunter is not experienced, ‖ when she is a young woman who walks about all the time, she is not told by her husband | which way he goes hunting. She is generally | driven away by the hunter her husband when he comes home; for then he does not | get any game, which is hunted in vain, and the hunter is ashamed; | therefore he sends his wife away when | he comes home to his house. ‖

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g·îlᵉmēse gwāła laē lâsdēs lāxa LlEmaᵉisē k·!ēs yāyanaxs lâsdēsElaē qaᵉs lä laēL lāxēs g·ōkwē qaᵉs lä k!wāg·alēła. Wä, lä nEnxwaakwalat!ēxs laē hămx·ᵉidaxa hōlałē hēshaᵉmaᵉya. Wä, laEm hëwäxa pōłᵉida, qaxs hōlałaēs hămx·ᵉītsEᵉwē. Wä, hëEmᵉlawise gwēg·ilēda g·îlg·aōmasē hănāL!asōs łāᵉwŭnEma hănL!axsEmē ts!Edāqē gwayiᵉlälasas. Wä, laᵉmēda g·îlg·aōmasē k·!ēs awałiᵉlälaxs laē ālä qaᵉs hăᵉmāᵉya. Wä, lä k·!ēs pōłᵉīda yîxa g·îlg·aōmasē.

Wäx·ī hë ălēxwasōsa ălēᵉwinoxwa q!āsa ĻEᵉwa xāᵉwa, wä lēda ălēᵉwaxsEmē ts!Edāq, yîx gEnEmasa ălēᵉwinoxwē âEm hëmEnēł kŭᵉlīł laxēs kŭᵉlēlasē LEpsamalīła ts!Ex·āsē łēᵉwēᵉ lāq. Wä, hëEm lāg·iłas hë gwēg·ilēda ălēᵉwaxsemē ts!Edāqa, qa mēxēsa q!āsa ĻEᵉwa xāᵉwa, yîxs laē ălēxwasōs łāᵉwŭnEmasa ălēᵉwaxsEmē ts!Edāqa.

Wä, häsᵉtaEm łāxŭla gEnEmsa hănL!ēnoxwē ĻEᵉwa ălēᵉwinoxwa hë gwēg·ilEn la wāłdEma qaxs âlaᵉmaē hōłEmalēda hănL!ēnoxwē ĻEᵉwa ălēwinoxwaxs q!ālaaq aëk·ilēs gEnEmaxs ămlēxwaē.

Wäx·ī yäg·îlwatēda gEnEmasa hănL!ēnoxwē ĻEᵉwa ălēᵉwinoxwē yîxs ăłoᵉstâgasaēxa qāyElkwē, wä, hëEm k·!ēs nēłasōsēs łāᵉwŭnEmē lāx gwāgwaag·asasēxs hănaL!ēLē. Wä, hëEm q!ŭnāla hëx·ᵉidaEm k·āyasōses hănL!ēnoxwē łāᵉwŭnEmxs g·āxaē näᵉnakwa, yîxs k·!eâsaē yānEma lāxēs wāx·ī hănaL!asEᵉwa. Wä, lä max·ts!ēda hănL!ēnoxᵘ lāg·iłas k·āyaxēs gEnEmaxs g·āxaē näᵉnakwa lāxēs g·ōkwē.

I have forgotten that an expert hunter's wife does not lie down 35
with the hunter her husband. | When her husband gets ready, he tells
his wife | to go bathing in the river near by; and when they arrive
at the river, the hunter goes ahead of his wife back into the woods, ‖
where they lie down and cohabit. After this they come out of the 40
woods at the mouth of the river, and | both take off their blankets, |
the hunter and | the hunter's wife. Then at the same time they step
into the water, with | the right foot, and they step into the water at the
same time with the ‖ left foot, and they sit down | in the water at the 45
same time. And both at the same time sprinkle water over th e | right
side of the body; and after they have sprinkled themselves four times, |
they also sprinkle the left side of the body; | and finally they wash the
whole body. After ‖ they have done so, they come out of the water at 50
the same time, and for a little while they sit on the ground; | and when
they are dry, the hunter puts on | his blanket and goes away leaving his |
wife, and the hunter | goes straight to his house. He takes his weapons, |
puts them into his hunting-canoe, and paddles ‖ away to the place 55
where he is going to hunt. Then his wife remains sitting on the bank
of the | river; and not long after her husband has left her, she arises
slowly | and goes slowly back and | enters her house. She does not go

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Hēxoḷen l!elēwēsō lāxa ëg·îlwatē hănL!ēnoxwaxsem ts!edāqa, 35
yîxs k·!ēsaē kŭlkŭlk·a ḷeᶜwis hănL!ēnoxwē łāᶜwŭnema. Wä, g·îl-
ᶜmēsē xwānałᶜidē łāᶜwŭnemas laē ăxk·!ālēda hănL!ēnoxwaxēs ge-
nema qaᶜs lē laᶜsta lāxa wäxs neẋwāłaē. Wä, g·îlᶜmēsē lāg·aa
lāxa wa, laē g·alag·iwaᶜyēda hănL!ēnoxwasēs genemaxs laē ālēᶜsta
lāxa āL!ēᶜ qaᶜs kŭlemg·aelsē qaᶜs ᶜneẋwālax·ᶜidex·daᶜxwē. Wä, 40
g·îlᶜmēsē gwāła laē hōxᶜwŭłt!a qaᶜs lē lāx ōẋᵘsiwaᶜyasa wa qaᶜs
ᶜnemāx·ᶜidē xenx·ᶜīdaxēs ᶜnaenẋᶜŭnaᶜyēda hănL!ēnoxwē ḷeᶜwis
hănL!ēnoxwaxsemē genema. Wä, lä ᶜnemax·ᶜīdaxat! t!ēpᶜstasēs
hēłk·!ōtsīdzaᶜyē lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜidaxat! t!ēpstasēs
gemxotsīdzaᶜyē lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜidaxat! k!waᶜsta 45
lāxa ᶜwāpē. Wä, lāxaē ᶜnemāx·ᶜīdexs laē xōsᶜītsa ᶜwāpē lāxēs
hëłk·!ōt!enaᶜyasēs ōk!winaᶜyē. Wä, g·îlᶜmēsē mōp!ena xōsᶜītsa
ᶜwāpē lāq laē mōp!ena xōsᶜidaxaaxēs gemxōt!enaᶜyasēs ōk!wina-
ᶜyē. Wä, lāwisḷē gŭsēt!ēdxēs ōk!winaᶜyē laxēq. Wä, g·îlᶜmēsē
gwāła laē ᶜnemāx·ᶜidaxat! lâᶜsta lāxa ᶜwāpē qaᶜs yāwasᶜidē k!ŭ- 50
sᶜelsa. Wä, g·îlᶜmēsē lemẋᶜŭnx·ᶜīda laē ᶜnexᶜŭndēda hănL!ēno-
xwasēs ᶜneẋᶜŭnaᶜyē. Wä, lä qāsᶜida bâsēs genemē. Wä, lä
hëᶜnākŭlaᶜma hănL!ēnoxwē laxēs g·ōkwē qaᶜs ăxᶜēdēxēs gwēłgwäᶜla
qaᶜs mōxsēs lāxēs hānaL!aats!ē ẋwāẋwagŭma. Wä, laᶜmē sēẋᶜwida
qaᶜs lä lāxēs hānaL!aasLē. Wä, lāᶜmē âem k!wasē genemas lāxa 55
wa. Wä, hët!ē la gäła łāᶜwŭnemas bâs laē k·!ēs ēâłtsēlaxs laē ḷāẋ-
ᶜwelsa qaᶜs k·!ēsē yāyanaxs laē qäᶜnakŭlaxs laē näᶜnakwa qaᶜs lä

quickly, and she sits down | and sits still without moving, and she only
60 eats a little. ‖ She does not allow herself to eat much, so that | what is hunted by her husband may do the same. This is called by the people of olden times | *ts!ᴇgwēlkᵘ* ("made short inside"), when she does this purifying herself. Some hunters never lie down with their wives.

65 When he cohabits with another woman every fourth ‖ day and when it is known by the wife of the hunter that her husband has a sweetheart | and she is expert at purifying herself on behalf of the hunter, | the hunter's wife gives a blanket | to the woman, the sweetheart of the hunter her husband, so that it may not | remain a secret that the
70 woman and the husband of the ‖ hunter's wife are sweethearts. Generally the husband of the | woman knows that she has a hunter for her sweetheart, but he does not become | jealous because he takes the blankets that are given to his wife. | Sometimes forty, or even a hundred, blankets are given | by the hunter's wife to the husband of the one
75 who is the sweetheart of the ‖ hunter her husband, and then the whole tribe know that the hunter and the woman | are sweethearts.

And this is the reason why the hunter does this. He does not lie with his wife, and his sweetheart does not lie down with her hus-
80 band; and after four days the hunter comes ‖ and lies down with his

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58 laēL lāxēs g·ōkwē k·!ēsxat! yînēLa. Wä, lä k!wāgalīła. Wä, âᶜmisē la sᴇldēła k·!ēs yawīx·ᴇla ōgŭᶜla laqēxs âᶜmaē hëmᴇnēł xāL!a
60 hăᶜmāpa lāxēs k·!ēts!ēnaᶜyē hëłq!āla q!ēk·!ᴇsa qa häs gwēg·ilē hănaL!asᴇᶜwas łāᶜwŭnᴇmas. Wä, hëᴇm ḷēgad lāxa g·ālē bᴇgwānᴇms ts!ᴇgwēlkᵘxa hë gwēg·ila q!ēqalē. Wäx·ēda waōkwē hănᴇnL!ēnoxwa lä hēwäxa kŭlēᶜlēnoxᵘ ḷᴇᶜwis gᴇnᴇmē.

Wä, lä ōgŭᶜlaᴇm ts!ᴇdaqe lanaẋwa nᴇẋwālasōᶜsēxa maēmop!ᴇn-
65 ẋwaᶜsē ᶜnāla, yîx q!ālᶜmas gᴇnᴇmasa hănL!ēnoxwēqēxs ḷâlasēs łāᶜwŭnᴇmēxa ëg·îlwatē lāx q!ēqᴇla qaēda hănL!ēnoxwē. Wä, hëᶜmisa hănL!ēnoxwaxsᴇmē gᴇnᴇmsa hănL!ēnoxwē ts!âsa p!ᴇlxᴇlasgᴇmē lāxa ts!ᴇdāqē, ḷâlasēs hănL!ēnoxwē łāᶜwŭnᴇmē, qa k·!ēsēs t!at!aayaała lāxēs wâLâlaēnaᶜya ts!ᴇdāqē ḷōᶜ łāᶜwŭnᴇmasa hănL!ē-
70 noxwaxsᴇmē ts!ᴇdāqa. Wä, lä q!ŭnala q!ālaᶜmē łāᶜwŭnᴇmasa ts!ᴇdāqaxs ḷâᶜlanokwaēs gᴇnᴇmasa hănL!ēnoxwē. Wä, lä k·!ēs bābala qaxs hëᶜmaē ăxᶜēdxa p!ᴇlxᴇlasgᴇmē ts!ᴇwēx qaēs gᴇnᴇmēxa ᶜnałᶜnᴇmp!ᴇna mōẋᵘsokwa ḷōxs lāk·!ᴇndaēda p!ᴇlxᴇlasgᴇmē ts!ᴇwēsa gᴇnᴇmasa hănL!ēnoxwē lāx łāᶜwŭnᴇmas ḷâlāsēs hănL!ē-
75 noxwē łāᶜwŭnᴇmē. Wä, lä ᶜnāẋwaᶜmē g·ōkŭlōtasa hănL!ēnoxwē q!ālaqēxs wâLâlaē.

Wä, hëᶜmis lāg·iłas hë gwēg·ilēda hănL!ēnoxwē, yîxs k·!ēsaē kŭlkŭlk·a ḷᴇᶜwis gᴇnᴇmē. Wä, lāxaē ḷâläs k·!ēs kŭlkŭlk·a ḷᴇᶜwis łāᶜwŭnᴇmē. Wä, g·îlᶜmēsē mōp!ᴇnẋwaᶜsē ᶜnāläs g·āxaēda hănL!ē-

sweetheart. At once he cohabits with his sweetheart. In the morn- 80
ing, when daylight comes, the | hunter and his sweetheart arise at the same time and go down | to the beach and go into the sea-water and | bathe at the same time. They dive four times and stay under water a long time; and after ‖ diving they rub their bodies. After | 85
that both come out of the salt water at the same time and sit down on the | beach; and after their bodies are dry, they | put on their blankets at the same time, and both | arise at the same time on the beach, and the hunter goes to his ‖ house, and his sweetheart goes to her own 90
house, and they both do not | go quickly as they are walking. |

The wife of the hunter always gives | food to her husband's sweetheart, and she always eats only a little. | The wife of the hunter does not observe any taboos. This is called ‖ *g·îldēlk*ᵘ ("made long inside"), 95
when a man does this with another woman. | The hunters who do this are those whose wives are foolish | walking about and talking, and going after men, and who do not know | the taboos to be observed by a hunter's wife. |

The hunter only tells his wife not ‖ to touch his bed when he goes 100
hunting in the woods, or when he goes paddling. | This is the end of what is being done by the | hunter's wife. |

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noxwē kŭlx·ᵉīd lāxēs ḷâla. Wä, lä hëx·ᵉidaEm nEẋwālaxēs ḷâlaxa 80
hănL!ēnoxwē. Wä, k·!ēsᵉmēsē ᵉnāx·ᵉīdxa gaāläxs laē ḷaẋᵉwidēda hănL!ēnoxwē ᵉnEmāx·ᵉīda ḷEᵉwis ḷâlēda ts!Edāqē qaᵉs lä lEnts!ēs lāxa L!Emaᵉisē. Wä, hōxsta lāxa dEmsx·ē ᵉwāpa qaᵉs ᵉnEmāx·ᵉidē dāsᵉida. Wä, lä mōp!Ena dāsᵉida ḡēgEyEnsEla. Wä, gîlᵉmēsē gwāł dāsa laē gŭsēt!ēda lāxēs ōk!winaᵉyē. Wä, g·îlᵉmēsē gwāła laē 85
ᵉnEmāx·ᵉid hōxᵉwŭsta lāxa dEmsx·ē ᵉwāpa qaᵉs lē k!ŭsᵉālis laxa L!Emaᵉisē. Wä, g·îlᵉmēsē lEmẋᵉŭnx·ᵉidē ōk!winaᵉyas laē ᵉnEmāx·ᵉ-idExs laē ᵉnEẋŭntsēs ᵉnaEnẋᵉŭnaᵉyē. Wä, lä ᵉnEmāx·ᵉidExs laē ḷāẋᵉŭlēs lāxa L!Emaᵉisaxs laē näᵉnakwēda hănL!ēnoxwē lāxēs g·ōkwē. Wä, lā ḷâläs näᵉnakᵘ lāxēs hEsaq g·ōkwa laxēs k·!ēts!ē- 90
naᵉyē yāyaᵉnaxs qäᵉnakŭlaē ᵉnEmāla.

Wä, laᵉmē gEnEmasa hănL!ēnoxwē hēmEnāłaEm L!āwEntasa heᵉmāōmasē lāx ḷâläsēs łāᵉwŭnEmē qa hēmEnēłᵉEm xāL!a haᵉmäs. Wä, lāḷa k·!eâs aëk·ilasōsa ḡEnEmasa hănL!ēnoxwē. Wä, hëEm ḷēgadEs g·îldēlkᵘ, yîxa hë gwēg·ila ḷEᵉwa ōgŭᵉła ts!Edāqa. Wä, 95
hëEm hë gwēg·ilēda hănL!ēnoxwē yîxs nEnōîâēs gEnEmasxa ts!Edā-qaxs qāyElkwaē ḷōxs k·ât!alaē ḷōxs L!âsgasaēxa k·!ēāsē q!āł lax aëk·ilasEᵉwasa hănL!ēnoxwaxsEm ts!Edāqa.

Wä, lēx·aᵉmēs wāłdEmsa hănL!ēnoxwaxēs gEnEmē qa k·!ēsēs ḷâbalax kŭᵉlēᵉlasas, yîxs laē hanaL!a lāxa āL!ē ḷōxs sēẋᵉwidaēda 100
hănL!ēnoxwē. Wä, laEm lāba lāx gwaᵉyilälasasa gEnEmasa hănL!ēnoxwē.

Now I will talk about the notice for the | wife of the hunter, which way the hunter her husband goes, || for the bed of the hunter is not near the bed of his | wife, and generally the hunter hardly speaks | to his wife. When the hunter dreams | that he is making love to a living woman, and when he dreams that he cohabits | with the living woman to whom he makes love, he immediately arises out of his || bed and quietly goes, takes his powder-box | and his gun and the mat which serves as his seat and his paddle, and | he goes quietly out of the door of the house. |

As soon as he goes out of the house, he puts a mark on the | ground with the tip of his hunting-paddle. || The mark runs in the way in which he goes out paddling; and when | his wife arises and sees that her husband is not in his bed, | the woman knows at once that her husband had a good dream | for hunting. She goes out of the door of the house | and looks at the ground. There she sees her husband's mark, || and then she knows which way he has gone. |

As soon as she knows which way he has gone, she goes back | into her house, not fast, and sits down, and she takes some food | and eats it, and she chews for a long time what she is eating, | and she swallows it in very small pieces; that is, if || the hunter's wife is an experienced woman. She does not stop eating until her | cheeks ache. |

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3 Wä, laᶜmēsEn gwāgwēx·sᶜālał lāxa māmałt!ēk·!a qaēda gEnEmasa hănL!ēnoxwē lāx la gwāgwaagasasēs hănL!ēnoxwē łāᶜwŭnEma, yîxs k·!ēsaē ḷâlalīłē kŭᶜleᶜlasasa hănL!ēnoxwē lāx kŭᶜlēᶜlasasēs gEnEmē. Wä, lä q!ŭnāla k·!ēs âlaEm yaēq!Eg·aᶜłēda hănL!ēnoxwē ḷEᶜwis gEnEmē. Wä, hëᶜmēsēxs g·îlᶜmaēda hănL!ēnoxwē mēxEla L!Etaxa q!ŭla ts!Edāqa. Wä, g·îlᶜmēsa hănL!ēnoxwē mēxala nEẋwālaxēs L!EtasEᶜwē q!ŭla ts!Edāqa, lä hëx·ᶜidaEm ḷāẋᶜŭlīł lāxēs kŭᶜlēᶜlasē qaᶜs sEltāłēxs laē dāx·ᶜīdxēs hănhănłk·ēdzats!ē g·îldasa ḷEᶜwis hănḷEmē ḷEᶜwis k!waᶜyē łēᶜwaᶜya ḷEᶜwis sēᶜwayowē. Wä, lä sEltāłaxs laē lāwEls lāx t!Ex·îläsēs g·ōkwē.

Wä, g·îlᶜmēsē lāwEls lāx L!āsanâᶜyasēs g·ōkwē laē xŭt!Elsaxa ăwīnak!ŭsē yîs gēxtâᶜyasēs hanaL!ax·saᶜyasē sēᶜwayâ. Wä, laᶜmē gwēbałē xŭltaᶜyas lāx gwāgwaagasas laē sēẋᶜwida. Wä, g·îlᶜmēsē ḷāẋᶜwidē gEnEmas laē dōxᶜwaLElaxēs łāᶜwŭnEmaxs k·!eâsaē kuᶜlīła. Wä, hëx·ᶜidaᶜmēsa ts!Edāqē q!âłᶜaLElaxēs łāᶜwŭnEmaxs mēxalaasa ëk·ē lāxēs hănL!ēnoᶜxwēnaᶜyē. Wä, lä lāwEls lāxa t!Ex·îläsēs g·ōkwē qaᶜs dōxᶜwidēxa ăwinak!ŭsē. Wä, lä dōxᶜwaLElaxa xŭltaᶜyasēs łāᶜwŭnEmē. Wä, laᶜmē q!âłᶜaLElax gwāgwaagasas laxēq.

Wä, g·îlᶜmēsē q!ästax gwagwaagasas laē âEm ẋwēlaqa la laēL lāxēs g·ōkᵘ k·!ēs yāyaᶜna qaᶜs lä k!wāg·alīła qaᶜs ăxᶜēdēxa hēmaōmasē qaᶜs hămx·ᶜīdēq. Wä, laᶜmē gēgEg·îlīł malēkwaxēs haᶜmaᶜyē qaᶜs nExᶜwīdēqēxs laē âla la ămᶜEmayastâ yîxs ëg·îlwataēda gEnEmasa hănL!ēnoxwē Wä, ālᶜmēsē gwāł hăᶜmāpExs laē ts!ēts!EnEmyax·ᶜīda.

When the front of the house is stone | at the place where the hunter 27
sits and when he dreams of making love to the wife of | another man,
he has no way of letting his wife know that he goes out ‖ hunting on 30
account of his favorable dream, for he immediately arises and goes |
out in his canoe. When he goes out of the house, he takes | a long split
piece of cedar-wood and places it on the ground, the end near | the
door of the house pointing down to the beach, and the lower end | is
pointing south; and when the hunter goes straight out from his ‖
house, then he puts the cedar-stick on the rock (pointing away from 35
the door); and when he | goes north, he lays the cedar-stick (pointing
north); and when | he goes back into the woods, he puts the cedar-
stick pointing backward at | one side of his house. |

In the same way are the marks which he puts on the | ground about
which I talked first. ‖

This is only done by the hunter when he dreams of making love to 40
a | living woman. When he dreams of making love to a dead woman, |
he knows that he will not catch any animal. This is the same | dream
for the hunter and trapper; for when | the trapper dreams of making
love to a living woman, ‖ he knows that something will be in his trap, 45
and he at once goes to | look at his trap to take out what is caught in it;
and when the | trapper dreams of making love to a dead woman, he

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Wä, g·îlᵉmēsē t!ēdzEk!wa L!āsanâᵉyasa g·ōkwasa hănL!ēnoxwē 27
āxēs hănāL!aēdzasē. Wä, g·îlᵉmēsē mēxEla nEẹwālaxa gEnEmaxa
ōgŭᵉla bEgwānEma, wä, lä k·!eâs gwēx·ᵉidaas nēłaxēs gEnEmax lälē
hănāL!ał qaēs ēk·ē mēxaᵉya qaxs âᵉmaē hēx·ᵉidaEm ḷāẹᵉŭlīła qaᵉs lä 30
ălēẹᵉwida. Wä, g·îlᵉmēsē lālawŭlts!a lāxēs g·ōkwaxs laē dāg·îlxḷā-
laxa g·îlt!a xōkᵘ k!waᵉxLāᵉwa qaᵉs k·at!Elsēs ōbaᵉyas lāx max·stâ-
ᵉlasas t!Ex·îläsēs g·ōkwē, gwēbała lāxa L!Emaᵉisē, la gwāgwebała
lāxa ᵉnEldzē. Wä, g·îlᵉmēsē lāLa hănL!ēnoxwē lāxa nEqawīłasēs
g·ōkwē la k·at!ālotsa k!waᵉxLaᵉwē lāxa gwäłaasa.[1] Wä, g·îlᵉmēsē 35
gwāgwaaqa lāxa gwänakwē laē k·at!ālotsa k!waᵉxLaᵉwē. Wä, g·îl-
ᵉmēsē aaLaaqa lāxa āL!ē laē k·at!ālotsa k!waᵉxLaᵉwē āḷEbāła lāx
ăpsanâᵉyasēs g·ōkwē. Wä, hëEmxaāwisē gwäła xŭltaᵉyas lāxa
ăwīnak!ŭsē lāxEn g·îlx·dē gwāgwēx·sᵉālasa.

Wä, lēx·aEm hë gwēg·ilatsa hănL!ēnoxwē yîxs mēxElaē nEẹwālaxa 40
q!ŭla ts!Edāqa. Wä, g·îlᵉmēsē mēxEla nEẹwālaxa la łEᵉl tsEdāqa,
wä, lä q!âLElaxs k·!eâsälē yānEms lāxa g·îlg·aōmas, yîxs ᵉnEmāx·îs-
ᵉmaē mēxaᵉyasa hănL!ēnoxwē ḷEᵉwa k·!Elk·!Elk·!ēnoxwē, yîxs g·îl-
ᵉmaēda k·!Elk·Elk·!ēnōxwē mēxEla nEẹwālaxa q!ŭla ts!Edāqa laē
q!âLElaqē laEm mäts!âwēs k·!Elg·ayo. Wä, hëx·ᵉidaᵉmēsē la dō- 45
qwaxa k·!Elg·ayowē qaᵉs k!ŭlsēx mäts!âwas. Wä, g·îlᵉmēsē k·!El-
k·!Elk·!ēnoxwē mēxEla nEẹwālaxa łEᵉlē ts!Edāqa; wä, lä q!âLE-

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[1] Straight down to beach.

48 knows | that his trap did not catch anything, and that his trap is broken by a large animal. | That is the end. ‖

Means of Having Children

1 [We will talk about the means of making a woman have children. | There was T!āt!Endzid, who had been married eight | winters to his wife, and his wife had never been pregnant; | and this is what he
5 said:—] Now, I have been married eight ‖ winters to my wife, and she has never been pregnant. | I am sorry; for that was the reason | I married, that I might have children. Then I went to the Koskimo, | and I told the old man Qwā$^{\varepsilon}$x·īladzē that I | felt badly because my
10 wife had not been pregnant in eight ‖ winters. Then Qwā$^{\varepsilon}$x·īladzē laughed. He | said:[1] "O my dear! listen to me, and I | will inform you. Just listen! When I first | married Born-to-be-given-Pres-
15 ents-First, she | got no child, and I had her for my wife four winters. ‖ Then I was really sick at heart. | I invited the experts in medicine of the first Koskimo; | and I spoke, and said, 'O you experts in medicine among the | Koskimo, listen to me! I pray you, have mercy on me, | and treat my wife so that she may have children.'
20 Thus I said to ‖ those experts in medicine among the Koskimo.

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48 laxēs k·!Elg·ayâxs wEyōLaē ḷōxs L!ēnkwaasa $^{\varepsilon}$wālasē g·îlg·aōmasēs k·!Elg·ayowē. Wä, laEm lāba.

Means of Having Children

1 [Ġwā'gwēx·s$^{\varepsilon}$alaLens lā'xa bā'wēk!ŭl$^{\varepsilon}$yō qa bEwē'x̣$^{\varepsilon}$wīdēsa ts!E-dā'qē. Wä, hë'$^{\varepsilon}$maē T!ā't!ents!īdē, yîxs la'e ma$^{\varepsilon}$łgŭ$^{\varepsilon}$nā'ł$^{\varepsilon}$Enxēlaxa ts!E$^{\varepsilon}$wŭ'nxē gEg·a'tsēs gEnE'mē. Wä, la hëwä'xa bEwē'x̣$^{\varepsilon}$wīda. Wä, g·a$^{\varepsilon}$mēs wā'łdEmsēg·a:] Hë'$^{\varepsilon}$maaxg·în lē'g·în la ma$^{\varepsilon}$łgŭ$^{\varepsilon}$nā'-
5 ł$^{\varepsilon}$Enxēlaxa ts!E$^{\varepsilon}$wŭ'nxē gEg·a'tsEn la gEnE'ma. Wä, la hëwä'xa bEwē'x̣$^{\varepsilon}$wīda. Wä, la ts!Ex·îlEn nâ'qa$^{\varepsilon}$yē qaxg·în hë'$^{\varepsilon}$mēq lā'g·ïła gEg·ā'dEx·$^{\varepsilon}$īd qEn xŭ'ngwadEx·$^{\varepsilon}$īdē. Wä, lEn lā'xa Ġō'sg·imox̣wē. Wä, lEn nē'łaxa q!ŭ'l$^{\varepsilon}$yakwē Qwā$^{\varepsilon}$x·īladzē, yîsEn nâ'qa$^{\varepsilon}$yaxs $^{\varepsilon}$yā'x·sE$^{\varepsilon}$maē qaE'n gEnE'maxs k·!ē'saē bEwē'x̣$^{\varepsilon}$wīdxa la ma$^{\varepsilon}$łgŭ-
01 $^{\varepsilon}$nā'ł$^{\varepsilon}$Enx ts!E$^{\varepsilon}$wŭ'nxa. Wä, la dał$^{\varepsilon}$ī'dē Qwā$^{\varepsilon}$x·ī'ladzē. Wä, la $^{\varepsilon}$nē'k·a:[1] "$^{\varepsilon}$ya, ā'dats, wë'g·ak·ā'sLEla hōLē'laL g·ā'xEn, qEn ts!ē-k·!ā'ł$^{\varepsilon}$Elak·asaōL. Wë'LEla hō'LēlaK·asLōL. Wä, hë'k·as$^{\varepsilon}$maēxg·în lā'k·asaēk· gEg·adk·atsōx G·ā'laxaā'kwē$^{\varepsilon}$lakwēx. Wä, lā'k·asōnō k·!ē'as qE'lxēla; wä, lā'k·asEn mō'x̣$^{\varepsilon}$ŭnxēlaxē ts!E$^{\varepsilon}$wE'nxē gEg·a'd-
15 k·atsōnō; wä, lā'k·asē â'lak·!ālak·as ts!Ex·î'lEn nâ'qēk·asē. Wä, lā'k·asEn Lē'łaxē wī$^{\varepsilon}$wā'nō$^{\varepsilon}$lēnoxwasē g·î'lk·asdä Ġō'sg·imox̣wa. Wä, lEn dō't!Eg·a$^{\varepsilon}$ła. Wē, lāk·asēn $^{\varepsilon}$nēx·a: 'ya, wī$^{\varepsilon}$wanō$^{\varepsilon}$lēnoxs Ġōs-g·imox̣^{u}. Wî'k·asLEla hō'LēlaLōL ä'sa$^{\varepsilon}$yōLEnLōL qak·ā'sōs wa$^{\varepsilon}$xa'ōs wā'noł$^{\varepsilon}$īdk·asxEn gEnE'mk·asēx qa qE'lxēlē$^{\varepsilon}$sōx,' $^{\varepsilon}$nē'x·k·asEnLax
20 wī$^{\varepsilon}$wā'nō$^{\varepsilon}$lēnoxwasē Ġō'sg·imox̣wē. Wä, lā'k·aslaēnē dō't!Eg·a$^{\varepsilon}$łē

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[1] The following is spoken in Koskimo dialect.

Then one of them spoke, | and said 'O Chief Qwāᵉx·īladzē! | let 21
Born-to-be-given-Presents-First go out of the house, else | she will
hear what we are talking about here.' Then | Born-to-be-given-
Presents-First was driven out. ||

"As soon as she had gone out, the expert in medicine spoke, | and 25
said, 'O chief! go and | send the little children to search for one |
male lizard and also for one female | lizard. They shall be husband
and wife; and as soon as || they have brought them, you must take 30
them and put them together, chest to chest, | and tie them together
in that way, while | they are still alive. Then tie them on the right
side of your | waist, and let them be there thus for four days. |
Then untie them and || take some food;' and I chewed it. | 35

"Then I took the fore-feet of one of the lizards | and put them into
the food, and I chewed it again, | and then I put it down on the
floor of the house; and then I also | took the hind-feet of the lizard ||
and put them into what had been chewed. Then | I put it down on 40
the floor of the house. Then I did the same with each one. | Then I
took it up, and I took the fore-feet, | both of them; and I chewed
them together | with the food, and I put it down on the floor of the

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ᵉnEmō'ẋwē. Wä, lā'k·asᵉlaēnē ᵉnē'x·a: 'ᵉya g·ī'găᵉma, Qwāᵉx·ī'ladzē, 21
wî'g·ELElax·ōnō lā'wElsk·asLōx G·ā'laxaā'kwēᵉlakwax, ā'Lak·asōnō
wuLEla' lā'xEns dō'dEt!ālag·îlīlEmk·ā'sax.' Wä, lā'k·asᵉlaēnē k·ā'-
ᵉyasōkwasē G·ā'laxaā'kwēᵉlaẋwē.

"Wä, g·î'lᵉEmᵉlaēnē lā'wEls lā'k·asē dō't!Eg·aᵉłk·asē wā'nōᵉłaēno- 25
xwē. Wä, lā'k·asᵉlaēnē ᵉnē'x·a: 'ya, g·ī'găᵉma, wî'k·asLEla ᵉyā'-
laxᵉīdk·asLEsē g·î'ng·înā'nEmk·asbēdzaᵉwa qa lā'k·asēsēᵉ ā'läx ᵉnE'm-
k·asa wī'sEm gwā'lasa. Wä, hë'kasᵉmēsēnē ᵉnE'mk·asa ts!Edā'x
gwā'lasa. Lā'k·asLēnē hā'yasEk·âlaL. Wä, g·î'lk·asᵉEmłxaēnē
g·ā'xk·asL qak·ā'sLEsōnō ăxᵉē'dk·asLEqēnē qak·ā'ts hā'qōdk·asaō- 30
saq. Wä, lā'k·asLāxaas yā'LōdK·asLEqēnē qaxs hë'k·asᵉmaēnē
ā'łēk·as q!ŭlä'. Wä, lā'k·ats yî'łᵉāLElō'ts lā'k·asxōs hë'łk·!ōdEnō-
dzaᵉyēx qEnā'sa. Wä, lā'k·asLExaē mō'p!Enẋwaᵉsk·asLē ᵉnā'läs
hë gwä'łaLēnē. Wä, lā'k·asLaxaas qwē'łᵉīdk·asLaqēnē. Wä, lā'k·ats
ăxᵉē'dk·asxē mā'ᵉmalēk!wēmak·asē,' qak·āᵉsEn mā'lēẋᵉwīdaēx. 35

"Wä, lā'k·asEn ăxᵉēdk·asxē maᵉłē' aᵉyasō'kwatsē gwā'lasē qak·ā'-
sEn ā'xᵉEqēs lā'k·asxē mā'ᵉmalēk!wēma qak·ā'sEn ē't!ēdē mā'lē-
ẋᵉwīdk·asqēnē. Wä, lā'k·asxaEn ăxᵉā'līłaqēnē. Wä, lā'k·asxat!En
ē't!ēd ăxᵉē'dk·asxē maᵉłē' g·ō'g·Eguᵉyō'sē gwā'lasē qak·ā'sEn
ē't!ēdē ā'xᵉEqās lā'k·asxEn lā'k·asē mā'lēkwasōkwa'sa. Wä, lā'k·a- 40
sEn ăxᵉā'līłak·asaq. Wä, lā'k·asxat!En hë gwē'x·ᵉīdk·asxē ᵉnE'mē.
Wä, laE'mxat!En ăxᵉē'dk·asqēnē qak·ā'sEn ăxᵉē'dk·asēx aᵉyasō'-
kwasas, yîk·ā'sxē maᵉłē'. Wä, lā'k·asEn ē't!ēd mā'lēẋᵉwīdqēnē
ḷōkwa'sē mā'ᵉmalēk!wēma. Wä, lā'k·asᵉEmxaEn ăxᵉā'līłaqēnē.

house. ‖ Then I took the hind-feet of the other one, | and I chewed them also with the food. | Now I had finished four mouthfuls. | Now they were on the floor of the house. Then I called my wife, and I | asked her to eat what had been chewed; and she chewed it and ‖ she ate it up. Deinde | in cubiculum vocavi uxorem meam. Deinde nos in lecto collocavimus. | Ego iacui ei in dextra parte et cum ea concubui. Postquam | perfeci, non sivi ‖ uxorem meam se illo die commovere et sivi eam femina illo die distinere | et supinam illa nocte recumbere. Menstruare quidem modo destiterat. | Numquam rursus menstruavit. Tum | facta est praegnans. Then she had a little boy. | She first had a child when I had been married ‖ five winters to my wife; | and now I had this child, Melnēd." Thus said the chief, | speaking the Koskimo language. |

At once I went home, and I was already looking for | lizards on the trail of Gwadzē. I found two—a ‖ female and a male lizard. At once | I tied them together, chest to chest, and I tied them to my belt | and put it around my waist, and I kept them on my right side. | I went home to Newettee. I arrived there where | I had left my wife. For two days I kept the lizards ‖ on my waist. Statim

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Wä, lā'k·asen ăxᵉē'dk·asex aᵉlemxḷā'ᵉya g·ō'g·egŭᵉyō'sē ᵉne'mē qak·ā'sen ē't!ēdē mā'leẋᵉwīdqēnē ḷōkwā'sē mā'ᵉmalēk!wēma. Wä, lā'k·as gwā'ła, lā'k·asᵉemxaēnē mō'sgemē mā'lēẋᵘseᵉmakwē lā'k·as ăxē'łk·asa. Wä, lā'k·asen lēłᵉā'lītxen gene'mē. Wä, lā'k·asen ăxk·!ā'lak·asqēnē qak·ā'saēs mā'leẋᵉwīdxē mā'lēg·îkwē. Wä, lā'k·asēnē mā'lēẋᵉwīdk·asqēnē. Wä, lā'k·asēnē ᵉwīlq!esaqēnē. Wä, lā'k·asen lē'łts!âlītlak·asxen gene'mē. Wä, lā'k·asenuᵉẋᵘ kŭ'lx·ᵉīdk·as ḷeᵉwē'nē. Wä, hë'k·asen kŭ'lx·ᵉīdk·asē hë'łk·!ōtagā'waᵉlītlasen gene'mē. Wä, lā'k·asenuᵉẋᵘ geẋᵉwī'da. Wä, g·î'lk·asᵉmēsen gwā'łk·as gexwa' ḷeᵉwē'nē; wä, lā'k·asen k·!ē'ᵉyas ᵉnēx· qa lē'kŭlītēsen gene'maxē ᵉnā'la qa ō'kwasᵉmēsēnē se'nba ᵉyîłā'łaxē ᵉnā'la t!ē'g·îł ḷeᵉwē nē'g·îkwē, yî'xē hë'kasᵉmaēnē ā'łēk·as gwāł k·!aᵉłē. Wä, lā'k·as hë'hēk·a ē't!ēd k·!ałᵉē'da. Wä, lā'k·asᵉmēnē qelxk·!aē's'ᵉīdk·asa. Wä, lā'k·asᵉmēnē qe'lxēlax·ᵉīd, yîk·ā'tsē bā'bagŭmē. Wä, ā'łk·as qe'lxadex·ᵉīdk·asg·anuᵉẋᵘ lā'k·asaēx· sek·!ā'xᵉenxēlaxē ts!eᵉwŭ'nxē gā'k·âla ḷōkwā'sen gēne'mk·asēx. Wä, lā'k·asᵉmaēg·în qe'lxadk·atsōx Me'lnēdēx," ᵉnē'k·ēda g·ī'gămaᵉyē lā'xēs gō'ts!alaēnaᵉyē.[1]

Wä, hë'x·ᵉidaᵉmēsen g·āx nä'ᵉnakwa. Wä, gwā'łelaᵉmēsen ā'läxa gwā'lasē lā'xa t!êx·î'läs Gwadzeᵉyē'. Wä, len q!ā'xa maᵉłē', ᵉne'ma ts!edā'qē, ᵉne'ma begwā'nemē lā'xa gwā'lasē. Wä, hë'x·ᵉidaᵉmēsen hā'qōdeq qen yā'lōdēq. Wä, len yîłᵉe'nts lā'xen wŭsē'g·anō, len wusē'x·ᵉīts. Wä, lae'm axā'ła lā'xen hë'łk·!ōdenōdzaᵉyē. Wä len nä'ᵉnakwa lāx Xŭ'mdasbē. Wä, laᵉmen lā'g·aa lāq, yîxs a'mlēẋwaen gene'mē lāq. Wä, la maᵉłp!e'nẋwaᵉsē ᵉnā'läsa gwā'-

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[1] The following is again Kw·ăg·ut dialect.

voluit | uxor mea ut secum luderem. Deinde eam rogavi, et | "Quando," inquam, "menstruavisti?" sciebam enim eam tum menstruare. | "Menstruo," inquit, "quattuor iam dies." Deinde | statui cum ea illa nocte non coire. || Cum uxor mecum ludere conaretur, | iratum me simulavi. Deinde duas noctes dormii. | When the lizards had been on my waist four days, | I took a biscuit and chewed it; and I took the | lizard and cut off the fore-legs of the one, the male. || Then I put them in with what I had in my mouth and chewed them. When I | had done so, I put it (what I had chewed) down on the floor of the house, and I again took a biscuit | and bit off a piece; and I cut off the hind-feet | of the lizard and put them in with what I was chewing. When | I had finished, I bit off again a piece of biscuit; and I cut off || the fore-feet of the female lizard, and I chewed them with the biscuit, | and I put (what I had chewed) down on the floor of the house. Then I bit off another piece of | biscuit, and I cut off the hind-feet of the lizard and | put them in with the biscuit I was chewing. Now there were therefore | four piles of chewed biscuit on the floor. ||

Then I called my wife to come to the place where I was sitting. | She came at once. I put my arm around her, and I gave her | one of the pieces of biscuit. I told her to eat it. | She ate at once the

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lasē ăxā'ła lā'xEn qenā'sē. Wä, hë'x·ᵉidaᵉmēsEn gEnE'mē ᵉnēx· qEnuᵉx̣ᵘ amā'łōx̣ᵉwīdē. Wä, lEn wŭLā'q; wä, lEn ᵉnē'k·a: "Wē'laqwas ē'xEntē," qaᵉxg·în q!â'LElaᵉmēg·aqēxs ē'xEntaē. Wä, la ᵉnē'k·Exs la'ē mō'p!Enx̣waᵉsa ᵉnā'läs la ē'xEnta. Wä, lEn łâk!wē'masā'masxEn nâ'qaᵉyē qEn k·!ē'sē nEx̣wā'lax·ᵉīd LEᵉwē'xa gā'nuLē. Wä, wā'x·ᵉmēsEn gEnE'mē aE'młq!Enᵉwa g·ā'xEn; â'ᵉmēsEn łā'wisbōłaq. Wä, hë't!En la maᵉłp!E'nx̣waᵉs hë'la mē'xē. Wä, laE'm mō'p!Enx̣waᵉsē ᵉnā'läsa gwā'lasē ăxā'ła lā'xg·în qEnā'sîk·; wä, lEn ăxᵉē'dxa bî'sg·îtē qEn mā'lēx̣ᵉwīdēq. Wä, lEn ăxᵉē'dxa gwā'lasē qEn t!ō'sōdēx eᵉe'ᵉyasâ'sa ᵉnE'mēxa wī'sEmē. Wä, lEn ā'xᵉEqas lā'xEn la hă'msgEmēsEᵉwa qEn mā'lēx̣ᵉwīdēq. Wä, lEn gwāł mā'lēkwaq; wä, lEn ăxᵉā'līłaq. Wä, lEn ē't!ēd ăxᵉē'dxa bî'sg·îtē qEn ē't!ēdē qE'mx̣ᵉwīd lāq. Wä, lEn t!ō'sōdEx g·ō'g·Egŭᵉyâsa gwā'lasē qEn ā'xᵉEqēs lā'xEn lā mā'lēkwasEᵉwa. Wä, lā'xaē gwā'ła; wä, lEn ē't!ēd q!E'mx̣ᵉwīdxa bî'sg·îtē. Wä, lā'xaEn t!ō'sōdEx eᵉeᵉyasâ'sa ts!Edā'qē gwā'lasa qEn mā'lēx̣ᵉwīdēq LEᵉwa bî'sg·îtē. Wä, lEn ē't!ēd ăxᵉā'līłaq. Wä, lEn ē't!ēd q!E'mx̣ᵉwīdxa bî'sg·îtē. Wä, laxaEn t!ō'sōdEx g·ō'g·Eguᵉyâsa gwā'lasē qEn ā'xᵉEqēs lā'xEn la mā'lekwasEᵉwa bî'sg·îta. Wä, laE'm ᵉwī'ᵉla. LaEm mōsgEma ᵉmEx̣ᵘmEgwī'łē mā'lēg·Ekᵘ bî'sg·îta.

Wä, lEn Lē'ᵉlālaxEn gEnE'mē qa g·ā'xēs lā'xEn k!waē'lasē. Wä, hë'x·ᵉidaᵉmēsē g·ā'xa. Wä, lEn k·!îp!Exō'dEq. Wä, lEn ts!â'sa ᵉnE'msgEmē lāq. Wä, lEn ᵉnē'k·a: 'Hămx·ᵉī'dasxwa bisg·îtē'x.' Wä, hë'x·ᵉidaᵉmēsē ᵉwīᵉla hămx·ᵉī'dqēxs mō'sgEmaē. Wä, lEn LēŁ-

four pieces. Then | I called her into my room || and barred the door. Peccavi, | nam uxori in sinistra parte me posui. Deinde | cum uxori mea concubui. After I had done so, I spoke | and said, "O my dear! don't wish to move about this | day and night; just lie on your back with legs extended." Thus said I || to my wife. |

Then she obeyed me; and my wife said that she | guessed that I was treating her with medicine, that she might have a child. | Postea menstrua | uxoris meae destiterunt. Praegnans erat et puellam peperit. | Etenim in sinistra parte jacebam dum cum uxore || concumbebam. Quare infans erat puella. Now I | had a child; and I believe in the medicine, for my wife never | had had a child for eight winters. I | gave her the medicine and she was pregnant at once and when | we had been married nine winters we || had a daughter. |

The girl was four months old when my wife was pregnant again, | and she had another girl. | Now we have been married sixteen winters, I and my wife, | and we have four children, all girls. Eight || winters we had no children. Now for eight winters we have had | children. The only reason why I am sick at heart is that the children are all | girls, for there is no boy. [Thus said | T!āt!ENdzid of the Seaward-Dwellers.] |

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ts!âlēLaq lā'xEn g·aē'lasē. Wä, g·îlᵉmēsEnuᵉẋᵘ la lāts!â'līła; lē'g·în ḷEnē'x·ᵉīdxa t!êx·î'läsEn g·aē'lasē. Wä, laᵉmEn Lē'xLeqŭlīła, qaxg·în hëk· kŭ'lx·ᵉidaā'sē ǵEmxā'gawalīłasEn ǵEnE'mē. Wä, lEn nEẋwā'lax·ᵉīd ḷEᵉwEn ǵEnEmē. Wä, lEn gwāła. Wä, lEn yāq!Eg·aᵉła. Wä, lEn ᵉnē'k·a: "ᵉya, ā'dē, ǵwā'la ᵉnēx· qas yā'ᵉwīxîlīłēLōsxwa ᵉnālaLēx ḷEᵉwa ǵānuLēx. Â'EmLes t!ē'g·īłLōL ᵉyîłā'łaL," ᵉnē'k·EnLaxEn ǵEnE'mē.

Wä, la nā'nagēg·ī g·ā'xEn. Wä, la ᵉnē'k·En ǵEnE'maxs lEᵉma'ē k·ō'tEn laEm pEtā'q qa bEwē'ẋᵉwīdēs. Wä, laᵉmē ǵwāł ē'xEntEn ǵEnE'mē lā'xēq. Wä, laᵉmē bEwē'ẋᵉwīda. Wä, la ᵉmā'ᵉyōłᵉītsa ts!ā'ts!EdaǵEmē. Qä'ḷaxg·în ǵEmxāgawaᵉlīłēg·axg·în lēk· nEẋwā'lax·ᵉīd ḷEᵉwE'n ǵEnE'mē, lā'g·īłās ts!ā'ts!EdaǵEmē. Wä, laᵉmE'n xŭ'ngwadEx·ᵉīda. Wä, laᵉmEn ō'q!ŭsᵉīdxa pEta' qaxg·în hëwä'xēk· bEwē'ẋᵉwīdāmasxEn ǵEnE'maxa maᵉłgŭᵉnā'łᵉEnxē ts!Eᵉwŭ'nxa. Wä, lEn păt!ē'dEq; lä hë'x·ᵉidaEm bEwē'ẋᵉwīda. Wä, lEn nā'ᵉnEmaxᵉEnxēlaxa ts!Eᵉwŭ'nxē hā'yasEk·âlaxg·în lä'g·anuᵉẋᵘ xŭ'ngwadEx·ᵉītsē ts!ā'ts!EdāǵEmē.

Wā, hë'ᵉmis ā'łē'ᵉs mō'sǵEmēk·îlēda ts!ā'ts!EdāǵEmaxs la'ē ē't!ēdEn ǵEnE'mē bEwē'ẋᵉwīda. Wä, laE'mxaē ts!ā'ts!EdāǵEma. Wä, lā'nuᵉẋᵘ q!āL!axᵉE'nxag·ōgwīlaxa ts!Eᵉwŭ'nxē gak·â'la ḷEᵉwEn ǵEnE'mē. Wä, la mō'kŭn sā'sEmē ts!ē'daxsä. Maᵉłgŭᵉnā'łᵉEnxa ts!Eᵉwŭ'nxē k·!eâ's sā'sEma. Wä, lanuᵉẋᵘ maᵉłgŭᵉnā'łᵉEnxa ts!Eᵉwŭ'nxē la sā'sEmnōkwa. Wä, lē'x·aᵉmēs ts!EnE'msEn nâ'qaᵉyaxs ᵉnā'ẋwaᵉmaē ts!ē'daqEn sā'sEmē, yîxs k·!eâ'saē bā'baguma. [ᵉnē'k·ē T!ā't!Ents!ēdäsa L!a'L!asiqwăla.]

Birth

The woman has not had a husband for a long time, when she is with child; | and when she thinks that she is with child, both of them at once | are careful. |

Her husband takes nothing that he sees || that is hurt by a man, or a bird with blood on its head, or | a seal with blood on its head or with singed hair. He and | his wife take a little of it, and hide it at a dry place under | a cedar-tree. They leave it there until the child of the woman is born. | I have forgotten this. When he first wipes off with soft || shredded cedar-bark the blood of whatever he sees, he carries it to his house; | and when his wife is lying down, he asks her to sit upon the floor; | and when she sits there, the man begins at the back of his wife's head, | holding the bloody cedar-bark, and passes it down | her back; and as he is passing down the cedar-bark, he says, || "This would happen to you." He does this four times, | passing the bloody cedar-bark down her back, and says four times, "This | would happen to you" (he means to the child that she is bearing); and when | this is done, he goes and hides it at a dry place under a cedar-tree. |

The man also takes the tail of a deer, and || the ends of the four arms of an octopus, and the tip of the tail of a snake, | and the feet of

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Birth

Wä, k·!ēst!a gäła łāwadēda ts!Edāqaxs laē bEwēx̣ᵉwida. Wä, g·îlᵉmēsē ōq!ŭsᵉīd laEm bEwēx̣ᵉwīdēda ts!Edāqaxs laē hëx·ᵉidaEm ᵉnāx̣wa aëk·ila.

Wä, laEm k·!eâs k·!ēs ăxᵉētsōsa łā'wŭnEmē lāxēs dōxᵉwaLEłē lāxa yîlkwaᵉyasa bEgwānEmē LEᵉwa Elkŭmāla ts!ēk!wa; wä, hēᵉmisa mēgwatē Elkŭmāla LōXs ts!EX·āsEwaē. Wä, häᵉstaEm ăxᵉēdaatsē LEᵉwis gEnEmē, yîxa łāᵉwŭnEmē, qaᵉs lä q!ŭlałElsaq lāxa lEmwagaᵉya wēlkwē. Wä, laᵉmē hëx·säł gwēsLē lālaał lāx mäyōłdEmLasa ts!Edāqē. Wä, hëxōLEn L!Elēwesōxs g·îlᵉmaē dēx·ᵉītsa q!ōyaakwē k·ādzEkwa lāx Elkwäsēs dōgŭłaxs g·āxaē dālaq lāxēs g·ōkwē. Wä, g·îlᵉmēsē qElgwiłē gEnEmasEXs laē ăxk·!ālaq qa k!wāg·alīłēs. Wä, g·îlᵉmēsē k!waēłEXs laēda bEgwānEmē g·äg·îLEla lāx ōxLaatâᵉyasēs gEnEmē dāxsgEmēxa Elᵉ Elkŭla k·ādzEkwa, qaᵉs lānax̣wē häxEla lāx ōdzōxsdEᵉyasēs gEnEmē. Wä, laᵉmē ᵉnēg·EtEwēXs laē nâsa k·ādzEkwē; "Yūems hēyōlaxsdōx." Wä, laᵉmē mōp!Ena nōx̣ⁿnokwasa Elᵉ Elkŭla k·ādzEkwa. Wä, lāxaē mōp!Ena ᵉnēk·a: "Yūems hēyōlaxsdōx," lāxa bōx̣waᵉyas gEnEmas nōx̣ᵘsōs. Wä, g·îlᵉmēsē gwāłEXs laē q!ŭlāłElsaq lāx lEmᵉwagaᵉyasa wēlkwē.

Wä, hëᵉmis ăxsōsa bEgwānEmē dâyoxsdaᵉyasa gēwasē, LEᵉwa mōwē dzēdzElEmx·sīdzēsa t!Eqwa, LEᵉwa ōbaᵉyas ōxsdaᵉyasa sē-

22 a toad. All these he keeps; | and he passes them over his wife when she gives birth to the child. |

And when his wife has been with child for nine months, the man | 25 walks continually. He goes into the house || not fast; but when he goes out, he jumps | out. |

And when his wife feels that she is going to give birth to the child, he asks | an old woman to act as midwife for her and to take care of 30 her . | And when the old woman comes, she at once asks || the woman to lie on her back, knees up, with spread legs. | When she does so, the old woman feels of her | abdomen [to ascertain] the position of the child. She takes | perch-oil and rubs her hands with much of it, and she rubs over | the abdomen of the woman from below 35 the breastbone || to the groins. After she has done so she sits still | and waits. The man meanwhile is running about quickly. | He goes very slowly when he enters a | house, and he is very fast when he comes out. Now the old | woman takes the ends of the tentacles 40 of the octopus and the || deer-tail and the snake-tail and the toad-feet, | and also four chitons; and she takes four | shells of (medium-sized) clams, and puts them down next to the fire. | First she takes the tongs and picks up the deer-tail | and puts it on the fire. When the

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21 łEmē; wä, hëᶜmisa g·ōg·Egŭyâsa wŭq!äsē. Wä, hëᶜstaEm ăxēlaxᵘsē, qaᶜs nōyoLēxēs gEnEmē qō māyōłᶜīdLō.

Wä, g·îlᶜmēsē hëłogwilē gEnEmasēxs laē hëmEnāłaᶜmēda bEgwānEmē la yāx·iᶜläla qāsa. Wä, g·îlᶜmēsē laēL lāxa g·ōkwaxs laē 25 k·!ēs yînēLExs laē laēLa. Wä, g·îlᶜmēsē g·āxăwŭlsExs laē dzElx·EwElsa.

Wä, g·îlᶜmēsē p!ēp!Exwēlē gEnEmasēxs laē ăxk·!ālaxa mamayūłtsīlaēnoxwē q!ŭlyaxᵘ ts!Edāqa qa läs mamayūłtsīlax gEnEmas. Wä, g·îlᶜmēsē läda q!ŭlyakwē ts!EdāqExs laē hëx·ᶜidaEm ăxk·!ālaxa 30 ts!Edāqē qa t!ēx·ᶜāliłēs k·!ōsała; wä, hëᶜmis qa ᶜyîłāłēs. Wä, g·îlᶜmēsē hë gwaēłēda ts!Edāqaxs laē p!ēxᶜwidēda q!ŭlyakwē ts!Edāqēx tEk·!äs lāx gwaēdzasasa g·înānEmē. Wä, hëᶜmis la ăxᶜēdaatsēxa dzēk!wisē, qaᶜs q!Elq!Elts!ānEndēsa q!ēnEmē, qaᶜs lä LExŭłtsEmēs lāx tEk·!äsa ts!Edāqē g·āyabala lāx bEnbaᶜyas L!Emāk!ŭbanâs 35 lāg·aa lāx naᶜxwas. Wä, g·îlᶜmēsē gwāłExs laē sElt!alīła. Wä, laᶜmē ōlastogwalīła. Wä, laEmLēda bEgwānEmē âlax·ᶜid la yax·iᶜlälaxs qāsaē. Wä, laᶜmē Lōmax·ᶜīd lāLał sEltałaxs laē laēL lāxa g·ōkwē, qaᶜs âłt!EqElēxs g·āxaē ētEwŭlsa. Wä, laᶜmēda q!ŭlyakwē ts!Edāq ăxᶜēdxa dzēdzElEmsīdzaᶜyasa tEq!wa LEᶜwa dōyoxsdaᶜyasa gēwasē, LEᶜwa ōxsdEᶜyasa sēłEmē, LEᶜwa g·ōg·îgŭyowasa 40 wŭq!äsē, wä, hëᶜmisa mōsgEmē q!anāsa. Wä, lä ăxᶜēdxa mowēxLa xālaētsa g·āwēq!ānEmē qaᶜs mExEnōlīsElēs lāxa lEgwīłē. Wä, hëᶜmis g·îl ăxᶜētsōsēda ts!ēsLāla qaᶜs k·!îp!ēdēs lāxa doyoxsdaᶜyasa gēwasē, qaᶜs aaxLalēs lāxēs lEgwīłē. Wä, g·îlᶜmēsē ts!Ex·ᶜī-

hair begins to burn, || she puts the burnt hair into one of the | clam-shells. When she thinks it is enough, she passes the | deer-tail up and down the back of the woman, who is sitting up. | She does this four times; and she says four times, | "This would happen to you;" and after she has done so, she throws it into the || fire. She does this with all the other things; and when they | all have been burnt to a crisp, she pours some water on the remains of the deer-tail. | After doing this, she stirs it, and then she lets | the woman drink it. Then she takes the burnt tentacles | of the octopus and pours some water over them, stirs them, || and gives it to the woman and lets her drink it. |

Then she takes some perch-oil, pours a little of it on the | burnt snake-tail, and she does the same with the | burnt toad-feet. She stirs it, so that it forms a paste, | and rubs it on the stomach of the woman, first the || snake and then the toad, so that her stomach is blackened. | When this is done, she takes water and pours it on the | burnt chiton, and stirs it until it is watery. When | the birth-pains come often, the old | woman takes the chiton water and gives it to the woman to drink; || and after drinking all of this, she waits to see what is going to happen. When | the pains come in quick succession, | the old woman pulls up her petticoat and places her

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dēda hăbEsas laē ăxts!âlas ts!ax·mōtas hăbEsas lāxa ᶜnEmēxLa xālaēsa. Wä, g·îlᶜmēsē k·ōtaq laEm hëłaxs laē nōxᶜwītsa ts!ax·-motē doyoxsdēsa gēwasē lāx ăwīg·aᶜyasa ts!Edāqaxs k!waēłaē. Wä, laEmxaē mōp!Enaxs nâas. Wä, lāxaē mōp!Ena ᶜnēk·a: "Yū-Ems hēyōlaxsdōx." Wä, g·îlᶜmēsē gwāłExs laē ts!ExLendEq lāxēs lEgwīłē. Wä, lä hëᶜstaEm gwēx·ᶜīdxa waōkwē. Wä, g·îlᶜmēsē ᶜnā-xwa la ts!ōlkŭxs laē gŭq!Eqasa ᶜwāpē lāxa ts!ōts!ałmotē doyōxs-dēsa gēwasē. Wä, g·îlᶜmēsē gwāł xwētaqēxs laē nāqamats lāxa ts!Edāqē. Wä, laᶜmē ēt!ēd ăxᶜēdxa ts!ōts!ałmōtasa dzēdzElEmbał-ts!ānaᶜyasa tEq!wa, qaᶜs gŭq!Eqēsa ᶜwāpē lāq. Wä, lāxaē xwēt!ē-dEq. Wä, lāxaē ts!âs lāxa ts!Edāqē, qa nāxᶜīdēsēq.

Wä, lä ăxᶜēd lāxa dzēk!wisē, qaᶜs xāL!aqē gŭq!Eqas lāx ts!ō-ts!ałmotas ōxsdEᶜyasa sēłEmē. Wä, lāxaē hëEm gwēx·ᶜīdxa ts!ōts!ałmotas g·og·Egŭyâsa wŭq!äsē. Wä, la xwēt!ēdEq qa gEn-k·ēs. Wä, lä dzEx·sEmts lāx tEk·!äsa ts!Edāqē. HëEm g·alēda sēłEmē. Wä, lä māk·îlēda wŭq!äsaq. Wä, âᶜmis la ts!ōłē tEk·!äs. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa ᶜwāpē qaᶜs gŭq!Eqēs lāx ts!ō-ts!ałmōtasa q!anāsē. Wä, lä xwēt!ēdEq qa ᶜwāpalēs. Wä, g·îl-ᶜmēsē nEnxwaakŭlē sēx·sēx·aēnaᶜyasa g·înānEmaxs laēda q!ŭlyakwē ts!Edāq ăxᶜēdxa q!anaᶜstāla ᶜwāpa qaᶜs nāqāmasēs lāxa ts!Edāqē. Wä, g·îlᶜmēsē ᶜwīᶜla nāxᶜīdqēxs laē ēt!ēd ōlastogwalīła. Wä, g·îl-ᶜmēsē Lōmax·ᶜīd la nEnxwaakŭlē sēx·sēx·áēnaᶜyasa g·înānEmaxs laē nēxostōdēda q!ŭlyakwē ts!Edāqxēs sāxsdaᶜyē, qaᶜs dzēxwalīłēxs

68 legs | on the floor as she sits down. She takes much soft shredded cedar-bark and | places it between her knees; and after this has 70 been done, || she calls the woman to sit on her knees. | The woman has her legs outside of the thighs of the old | woman, and the old woman puts her arms around her. The | old woman puts her arms around the waist of the woman; and when the child is about to be 75 born, | the old woman blows down each side of the neck || of the woman; and after the child has been born, she tries to get the | afterbirth; and when it does not come quickly, she takes a small dish | and places it in front of the woman, and she puts her finger down her throat | until she vomits. Then the afterbirth comes out. | 80 Then the woman moves away, and they call her husband. || As soon as he comes, they take a knife, and twisted cotton thread | with which they tie the umbilical cord of the child. | After this has been done, they cut it off; and when it is off, they take a washtub | and pour it half full of water. Then the old | woman puts her left foot 85 into it, and || she places the child on it so that it sits on the instep, | while she is holding it with her left hand. She washes it with the right hand; | and when this is done, she takes soft shredded cedar-bark | and wipes the child's body with it. After this is done, she takes red ocher | and puts a little in its mouth in order to make its

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68 k!waełaē. Wä, lä ăxᵉēdxa q!ēnEmē q!oyaakᵘ k·ādzEkwa, qaᵉs ăxᵉōliłēs lāx ăwāgawaᵉyasēs ōkwäx·aᵉyē. Wä, g·îlᵉmēsē gwāłᵉalī- 70 łExs laē LēᵉlalaxaTs!Edāqē, qa läs k!wak·äx·ēq. Wä, laᵉmē L!ē-L!āsōt!Enaᵉyē g·ōg·Egŭyawasa ts!Edāqē lāx ēwanōłg·aᵉyasa q!ŭlya-kwē ts!Edāqa. Wä, laᵉmē k·îp!Exāwaᵉyēda ts!Edāqaq. Wä, läda q!ŭlyakwē ts!Edāq k·îbōyEwēxa ts!Edāqē. Wä, g·îlᵉmēsē sēx·ᵉidēda g·înānEmaxs laē pōxwots!ōdēda q!ŭlyakwē ts!EdāqEx ᵉwāx·sanōłxa- 75 waᵉyasa ts!Edāqē. Wä, g·îlᵉmēsē lāwäyēda g·înānEmaxs laē lālōL!axa maēnē. Wä, g·îlᵉmēsē k·!ēs gEyōł g·āxExs laē ăxᵉētsEᵉwēda łālogŭmē, qaᵉs lä k·āgEmlīłas lāxa ts!Edāqē. Wä, lä gElxᵉwītsēs q!wāq!wax·ts!ā-naᵉyē. Wä, g·īlᵉmēsē hōxᵉwidExs laē lawäyēda maēnē. Wä, g·îlᵉmēsē lāwäxs laē LēqŭlīłxaTs!Edāqē. Wä, laᵉmē LēᵉlālasEᵉwē łāᵉwŭnEmas. 80 Wä, g·îlᵉmēsē g·āxExs laē ăxᵉēdxa k·!āwayowē LEᵉwa mEdEkwē yāwa-bEdzowa. Wä, hëᵉmis la yîłᵉīdxa ts!EyōxLaᵉyasa g·înānEmē. Wä, g·îl-ᵉmēsē gwāłExs laē t!ōts!EdEq. Wä, g·îlᵉmēsē lāwäxs laē ăxᵉēdxa ts!â-ts!ē, qaᵉs gŭxts!ōdēsa k·oxsta ᵉwāp lāq. Wä, laᵉmē dzēxᵘstēda q!ŭlya-kwē ts!Edāxsēs gEmxōłtsīdzaᵉyē g·ōgŭyō lāq. Wä, hëᵉmis la 85 q!ElᵉalElōdaatsēsa g·înānEmē, qa k!wāłēs lāx ăwīg·ałtsīdzaᵉyasēxs laē dāłasēs gEmxōłts!ānaᵉyē lāqēxs laē kwäsasēs hëłk·!ōts!ānaᵉyē lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa q!ōyaakwē k·ādzEkwa, qaᵉs dēg·it!ēdēs lāq. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa gŭgum-yîmē, qaᵉs tōbEnsēs lāq, qa hālabalēs k·!îx·ᵉītsa ᵉyāx·sămē g·aēs

bowels move, so that the bad things || in the belly of the child come 90
out; and when this is done, she puts an | old blanket around the
child. Now, if it is a boy, it is called Tsāxis, | because it is born
at Tsāxis, and that name is given to him. |

When the child is ten months old, straps are put on him. Then
his father invites | his tribe, and all the men go into his house. ||
They sit down and watch the singeing of the hair of the child; for 95
they put | a comb under the hair of the child, take dried split cedar-
wood, | and light the end in the fire. With these | they singe off the
hair of the child. When it is all off, | they take the knee-straps of
skin and put them around the knees, || and the ankle-straps of skin 100
are put around the ankles, and | the arm-straps are put on and the
wrist-straps. When this is done, | they put red ocher on the child's
head; and after this is done, they | put a silk handkerchief around the
head. Then all the | men paint themselves with ocher; and after all
this is done, || the father gives a silk handkerchief to each | man. 5
After the father has given a silk handkerchief to them, he | says,
"This is given by my child Dēyad." He is no longer called | Tsāxis. |

I have forgotten about the afterbirth of the child, which is kept in
the house for || four days. Then the man takes | yew-wood and cuts 10
one end of it so that it is sharp like | a needle. It is four finger-

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lāx tEk·!äsa g·înānEmē. Wä, g·îlᵉmēsē ǵwāła laē q!EnēpsEmtsa 90
p!Elp!Elxamādzesē lāq. Wä, laᵉmē ḷēgadEs Tsāxisē yîxs bābagŭ-
maē, qaxs häē māyuḷEmē Tsāxisē. Wä, laᵉmē yāla ḷēqElasōs.

Wä, lä hëłogwīlaxs laē kŭnẋwēdEkwa, yîxs laē Lēᵉlālēs ōmpaxēs
g·ōkŭlōtē, qa läs ᵉwīᵉlaēL lāx g·ōkwasxa bEgwānEmx·sä. Wä, laᵉmē
ᵉnāxwa k!ŭsēmīłxa la ts!Ex·îłtsEmdEx sEᵉyäs, yîxs ăxābâyaēda 95
xEgEmax sEᵉyäsa g·înānEmaxs laē ăxᵉētsEᵉwa lEmẋwa xōkᵘ k!waᵉx-
Lāwa. Wä, laᵉmēsē mēx·bEntsōᵉ lāxa lEgwīłē. Wä, hëᵉmis la
ts!Ex·EłtsEmdayox sEᵉyäsa g·înānEmē. Wä, g·îlᵉmēsē ᵉwīᵉlâxs laē
ăxᵉētsEᵉwēda qēqEx·p!ēg·aᵉyē k!ŭts!a, qaᵉs qēqEx·p!ēg·îndayowē lāq.
Wä, lāxaē qēqEx·sīdzEntsōsa k!ŭts!ē qēqEx·sīdzaᵉya, ḷEᵉwa qē- 100
qEx·sEyap!aᵉyē, ḷEᵉwa qēqEx·ts!ānaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē
qōbEłtsEmtsEᵉwē x·ōmsasēsa ǵŭmsē. Wä, g·îlᵉmēsē ǵwāłExs laē
qEx·îmtsōsa sîlk·ē lālaẋwīwaᵉya. Wä, g·îlᵉmēsē gwāłExs laē ᵉnāẋwa
ǵŭmsᵉīdēda ᵉnāẋwa bēbEgwānEma. Wä, g·îlᵉmēsē ᵉnāẋwa ǵwāłExs
laē ōmpasē yāxᵉwītsa ᵉnalᵉnEmē sîlk· lālaẋwīwēᵉ lāxa ᵉnāẋwa 5
bēbEgwānEma. Wä, g·îlᵉmēsē ᵉwīlxtōsa sîlk·ē lāElalaẋwīwaᵉyaxs laē
ᵉnēk·ēda ōmpē: "Hăsdoxwa Dēyadēxen xŭnōkwēx. Laᵉmōẋ ǵwāł
TsāxisLa."

Hēxōḷen ḷElēwēseᵉwa maēnasa g·înānEmē yîxs g·îlᵉmaē mōp!En-
ẋwaᵉsē ᵉnālās ăxēł lāxa g·ōkwaxs laēda bEgwānEmē ăxᵉēdxa 10
L!Emq!ē qaᵉs k·!laẋᵉwīdēx ăpsbaᵉya qa ëx·bēs, qa yūwēs ǵwēx·sa

widths | long. When he finishes what he is making, he takes twisted | sinew of the black bear and the afterbirth, in the evening, 15 and he pushes || the point of the yew peg into its hollow end, where the | umbilical cord has been cut off. When it is three | finger-widths in, he takes the | twisted sinew and ties it on. He ties the end of the | afterbirth around the end of the thing that has been 20 pushed in and that is like a needle of yew-wood in || the hollow end of the afterbirth. He ties it as firmly as possible, | and it is in this way: |

When this is done, he takes an old mat and | wraps it around it. Late at night, when everybody is asleep | in the village, the man himself takes the 25 clam-digging stick || and the afterbirth that has been tied up, and he digs a hole at a place where | all the men walk on the street. He | just wishes the old mat containing the afterbirth to fit into the | hole that he digs, and he puts it into it. He wants it to be 30 one span | deep under the surface of the soil. || Then he covers it up and levels down the | soil. He takes a bucket with water and pours it | over it, so that it can not be seen that the soil has been moved. When this has been done, | he goes home. | . . .

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12 q!Enayowē. Wä, lä mōdEn lāxEns q!wāq!wax·ts!āna^{c}yēx, yîx ^{c}wāsgEmasas. Wä, g·îl^{c}mēsē gwālē ăxa^{c}yasēxs laē ăx^{c}ēdxa mEdekwē at!Emsa L!ā^{c}yē LE^{c}wa maēnēxa la dzāqwa. Wä, lä LenLe-
15 q!Eqas ëx·ba^{c}yasa L!Emq!ē lax kwaẋ^{u}ba^{c}yas g·āx·saasas t!ōts!enda^{c}yē lāxa ts!EyōxLa^{c}yē. Wä, g·îl^{c}mēsē lā yūduẋ^{u}dEn lāxEns q!wāq!wax·ts!āna^{c}yēx yîxa lālaēłtsa L!Emq!äxs laē ăx^{c}ēdxa mēdekwē at!Ema qa yîl^{c}aLElōdēs. Wä, la^{c}mē yāLōts lāx ōba^{c}yasa maēnaxs laē L!EngēLElē ōba^{c}yasa hë gwēx·s q!Ena^{c}yō L!Emq!a lax
20 lōlp!EgE^{c}yasa maēnē. Wä, la^{c}mē łalak!ŭt!aqēxs laē yîl^{c}aLElōdEq g·ā gwälēg·a (*fig.*).

Wä, g·îl^{c}mēsē gwāłExs laē ăx^{c}ēdxa k·!āk·!obāna, qa^{c}s q!Enēpsemdēs lāq. Wä, g·îl^{c}mēsē gäła la gānōLExs laē ^{c}nāẋwa mēx^{c}ēdēda g·ōkŭläxs laē xamax·^{c}īda^{c}mēda bEgwānEmē ăx^{c}ēdxa k·!îlakwē
25 LE^{c}wa q!EnēpsEmāla maēnaxs laē qas^{c}ida, qa^{c}s lä ^{c}lap!īda lāxa hëmEnała^{c}mē qāyatsa ^{c}nāẋwa bēbEgwānEmaxa t!Ex·îla. Wä, la^{c}mē âEm ^{c}nēx· qa hëłdzEqElēsa k·!āk·!obanasgEmāla maēnē lāxēs ^{c}lāpa^{c}yaxs laē ăxbEtents lāq. Wä, la^{c}mē âEm ^{c}nēx· qa ^{c}nEmp!eng·īk·Elīsēxa dzEqwa lāxEns q!wāq!wax·ts!āna^{c}yēx yîx ^{c}wālabEtel-
30 dzasas; yîxs laē dzEmēgendEq. Wä, g·îl^{c}mēsē la ^{c}nEmäk·îlēda dzEqwäxs laē ăx^{c}ēdxa ^{c}wābEts!âla nagats!ä, qaxs lä gŭqElsElas lāq qa k·!ēsēs ăwŭlx·Es yawēnkwa dzEqwa. Wä, g·îl^{c}mēsē gwāłExs, g·āxaē nä^{c}nakwa lāxēs g·ōkwē. . .

Now I will talk about the woman, the wife of ‖ the man, when she gives birth to her child. Then the man heats | some water; and when it is hot, he | puts a little oil into it, and gives it in a spoon to his wife. | He puts in front of her the hot water and the oil, and | his wife continues to drink it, ‖ that the two "pillows" and the blood of the womb may come off. | Much soft cedar-bark is also given by the man to his wife | to sit on, and when it is soaked with blood | he changes it. Then he puts the bloody cedar-bark | into a basket. When the "pillows" come out and ‖ the blood, and the child is four days old, | the man washes his wife in hot water, and she wipes her body with | soft shredded cedar-bark; and after doing so, | she throws the cedar-bark that had been used as a towel on the other | cedar-bark in the basket. Then the man goes up to the ‖ rear of the house, and hangs up behind the post the basket with the cedar-bark. | There he leaves it to dry. After this has been done, | he cuts off the hair of his wife down to her neck. | When the umbilical cord comes off from the child, and he wishes | the child to become rich, he ties up the cord and puts it ‖ into a box in which he keeps his expensive copper. Therefore | the child will be able to obtain coppers easily when he becomes really a man. | That is all about this. |

Wä, laᶜmēsEn g̣wāg̣wēx·sᶜālał lāxa ts!Edāqē, yîx g̣EnEmasa bEgwānEmaxs laē māyułᶜīda. Wä, laᶜmē ts!Elxᵘstag·ilēda bEgwānEmaxa ᶜwāpē. Wä, g·îlᶜmēsē ts!Elxᵘstax·ᶜīdēda ᶜwāpaxs laē xāL!astEntsa L!ēᶜna lāq. Wā, lä ts!âsa k·ats!Enaqē lāxēs g̣EnEmē. Wä, lä hăng̣Emlīłasa ᶜwābEts!âlaxa ts!Elxᵘsta ḶEᶜwa L!ēᶜna. Wä, laᶜmē hëmEnālag·îlīłᶜmē g̣EnEmas ᶜyōsaq, qa hālabalēs lawäk·îlīsa małtsEmē qēx·qEnōlitsa g·înānEmē ḶEᶜwa Elkwa lax bâts!äs. Wä, hëᶜmis la q!ēnEm ts!Ewēsa bEgwānEmaxēs g̣EnEma q!ēnEmē q!ōyaaḳᵘ k·ādzEkwa qa k!waxLawēsōs. Wä, g·îlᶜmēsē LExᶜītsa Elkwäxs laē L!ayōq. Wä, lānaḳwē łExts!ōts lāxa lExaᶜyēda ElᶜElkŭla k·ādzEkwa. Wä, g·îlᶜmēsē lāwîyēda qēx·qEnōlisasa g·înānEmē ḶEᶜwa Elkwäxs laē mōp!Enḳwaᶜsē ᶜnāläsa g·înānEmaxs laē ts!Elqwēt!ēdē g̣EnEmasa bEgwānEmē lāxa ts!Elxᵘsta ᶜwāpa. Wä, lä dēg·it!ītsa q!ōyaakwē k·ādzEkwa lāxēs ōk!winaᶜyē. Wä, g·îlᶜmēsē g̣wāłExs laē łExts!ōyEwē dēg·idanâs k·ādzEkᵘ lāxa ōkŭyaᶜyasa ElᶜElkŭla k·ādzEkᵘ łExts!â lāxa lExaᶜyē. Wä, lēda bEgwānEmē lāg·ostâ lāx ōgwiwalīłasēs g·ōkwē, qaᶜs lä teḳᵘᶜwaLElōtsa k·ādzEgwats!ē lāx ăwāp!aᶜyasa Ḷāmē. Wä, laᶜmē lEmḳwaq. Wä, g·îlᶜmēsē g̣wāłExs laē tsEx·ᶜīdEx sEᶜyäsēs g̣EnEmē, qa tsētsEg·înōłxawakwēs. Wä, laᶜmē lawäyē ts!EyōxḶaᶜyas xŭnōkwas. Wä, g·îlᶜmēsē ᶜnēx· qa q!ēq!adēs laē yîlts!EmdEq lāxa ts!EyōxḶaᶜyē qaᶜs lä g·its!ōts lāxa g·îldasē g·īts!Ewatsēs laᶜxŭla L!āqwa. Wä, hëᶜmis lāgiłas hōłEmālē xŭnōkwäxa L!āqwäxs laē âlax·ᶜīd la bEgwānEma. Wä, laᶜmē g̣wāłwisḶa lāxēq.

Treatment of Infants

1 **Washing the New-Born Child.**—When the child is born, | it is taken out of the hole by the midwife, who cuts | the navel-string after she has tied the end with twisted yellow cedar-bark. She |
5 takes a wash-basin and pours cold water into it. She ‖ puts four stones, not very large, into the fire. Then the woman takes | well-rubbed yellow cedar-bark, and with it she wipes the body of the child, | so that what the midwife calls the "tallow" of the body of the child | that is just born comes off; and after she has wiped the body of the child, she takes | a pair of tongs and picks up one of the
10 red-hot stones; and ‖ the midwife speaks to the red-hot stone, and | says: "I pray to you, Supernatural-One, to give to our darling | the power to withstand sickness." |

And after she has finished her speech, she puts (the red-hot stone) |
15 into the wash-basin of the child. Then she takes another ‖ red-hot stone, speaks to it also, and | says, as she holds the child in the left hand, and | the tongs in the right hand: "I pray to you, Supernatural-One, | that the curses of those who are jealous | of the name of his father may not harm him." ‖

20 And after her speech is at an end, she puts (the stone) into the same place where she put down the first one | she prayed to. Then she

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Treatment of Infants

1 **Washing the New-Born Child.**—Hëᵉmēxs g·ālaē māyołᵉīdayowēda g·î-nānEmē, wä, lä q!ŁElēlEmsa māmayōłtsīla ts!Edāqa qaᵉs t!ōts!Endēx ts!EyōxḶaᵉyasēxs laē gwāł yîḶōyōdEq yîsa mēdEkwē dēx̣wa, wä, lä ăᵉxᵉēdxa kwädzats!ē qaᵉs gŭxts!ōdēsa ᵉwāpē wŭdaᵉsta lāq. Wä, lä
5 mōsgEma k·!ēs ăwâ t!ēsEm ăxLāla lāxa lEgwīłē. Wä, laᵉmē ăxᵉēdēda ts!Edāqaxa aëk·!aakwē q!ōyaakᵘ dēx̣wa qaᵉs dēg·itēs lāxa g·înānEmē qa ᵉwiᵉlâwēsa gwEᵉyâsa māmayōłtsīla yasExᵉŭnēsa g·înānEmaxs g·ālaē māyoḶEma. Wä, g·îlᵉmēsē gwāł dēg·itaxa g·înānEmaxs, laē ăxᵉēdxa ts!ēsLāla qaᵉs k·!îp!īdēs lāxa x·īxsEmāla t!ēsEma. Wä, lä yāq!E-
10 g·aᵉlēda māmayōłtsīla ts!Edāq lāxa x·īxsEmāla t!ēsEma. Wä, la ᵉnēk·a: "Wä, laᵉmEn hăwāxElōL nawălakᵘ qaᵉs lâsaōsasēs k·!ēts!ē-naᵉyōs lābEdEx̣ᵘsa ts!ēts!ax·q!ōlEmē lāxg·anuᵉx̣ᵘ wāwałk·înēk·."

Wä, g·îlᵉmēsē q!ŭlbē wāłdEmas laē k·!îpstEnts lāxa la q!ōts!â ᵉwāp lāxa kwädzats!ēLaxa g·înānEmē. Wä, lä ēt!ēd k·!îpsEmdxa ᵉnEms-
15 gEmē x·īxsEmāla t!ēsEma. Wä, lāxaē ēdzaqwa yāq!Eg·aᵉła. Wä, lāxaē ᵉnēk·a lāxēs q!Łk·!EqElaēnaᵉyaxa g·înānEmē. Wä, la dałasēs hëłk·!ōłts!ānaᵉyē lāxa ts!ēsLāla: "Wä, laᵉmEn hăwāxElōL nawălakᵘ qaᵉs lâsaōsasēs k·!ēts!ēnaᵉyōs lābEdEx̣ᵘsa hăngwaᵉyâsa ōdzEgEmē-qElās ḶēgEmas ōmpasEk·."

20 Wä, g·îlᵉmēsē q!ŭlbē wāłdEmas laē k·!îpstEnts lāxa laasasa g·îlx·dē ts!Elwaqasōᵉs. Wä, la ēt!ēd k·!îp!īdxa ᵉnEmsgEmē x·īxsEmāla

takes with her tongs another red-hot | stone. She speaks, and says: 22
"Now I | pray to you, Supernatural-One, to protect our darling, that | no trouble may befall him as he is growing || up." | 25

When her speech is at an end, she puts the stone where she put the | former ones, and she takes with her tongs the (last) | red-hot stone, speaks, and says: "Now, I | pray to you, Supernatural-One, to give to our darling that he may grow up without trouble, || and that he 30 may never be weakly." |

As soon as her speech is at an end, she puts the stone into the water in the | dish basin in which she is going to wash the child. She feels of the water to ascertain | whether it is warm; and when its temperature is right, | she takes out the four stones and puts them down. || Then she puts her left foot into the water in the basin, | 35 and lets the child sit on the instep of her foot. | She takes well-rubbed yellow cedar-bark and | puts it into the water, and washes the child with it, so that all the "tallow" of the body may come off | and the blood. When this has been done, she wipes the body with soft yellow || cedar-bark. | 40

Forming the Head of the Child.—When the body of the child is dry, | she takes a kelp bottle containing oil of silver-perch, | opens the end, and pours some oil into her right hand. She | rubs it

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tlēsEma. Wä, lāxaē yāqlEg·aᵉła. Wä, lāxaē ᵉnēk·a: "Wä, laᵉmEn 22
hăwāxElōL nawălakᵘ qaᵉs dādamâᵉyēLōsaxg·anuᵉẋᵘ wāwałk·înēk· qa k·leâsēłtsEk· ōdzEmâlats lāxa qlwāxᵉnākŭlaēnēLaxg·anuᵉẋᵘ wāwałk·înēk·." 25

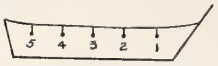
Wä, g·îlᵉmēsē qlŭlbē wāłdEmas laē k·lîpstEnts lāxa laasasa g·ag·îlīᵉyē x·īx·îxsEmāla tlēsEma. Wä, la ētlēd k·lîplīdxa ᵉnEmsgEmē x·īxsEmāla tlēsEma. Wä, la yāqlEg·aᵉła. Wä, la ᵉnēk·a: "Wä, laᵉmEn hăwāxElōL nawălakᵘ qaᵉs lâsaōsasēs hēlōlēsElaēnaᵉyōs k·lēs qlŭltslēnoxwa lāxg·anuᵉẋᵘ wāwałk·înēk·." 30

Wä, g·îlᵉmēsē qlŭlbē wāłdEmas laē k·lîpstEnts lāxa qlōtslâlīłaxa kwädzatslēLasēxa g·înānEmē. Wä, lä plaᵉstaxa ᵉwāpē qaᵉs plēẋᵉwidēx tslElxstaēnaᵉyas. Wä, g·îlᵉmēsē hēłâlē la tslElxstaēnaᵉyas laē ăxwŭstālaxa mōsgEmē tslētslEqlŭltsEm tlēsEma qaᵉs ăxᵉālīłēs. Wä, lä dzēẋᵘstasēs gEmxōłtsīdzaᵉyē lāx ᵉwābEtslâwasa kwädzatslēLaxa 35 g·înānEmē. Wä, lä klwäg·ałtsīdzEntsa g·înānEmē lāxēs ăwīg·ałtsīdzaᵉyē. Wä, lä ăxᵉēdxa aēk·laakwē qlōyaakᵘ dēẋwa qaᵉs ăxstEndēs lāxa ᵉwāpē qaᵉs kwäsᵉīdēxa g·înānEmē qa ᵉwīᵉlâwēs yāsEẋᵉŭnaᵉyas ḷEᵉwa Elkwa. Wä, g·îlᵉmēsē gwāła laē dēg·itlītsa qlōyaakwē dēẋᵘ lāq. 40

Forming the Head of the Child.—Wä, g·îlᵉmēsē lEmẋᵉŭnᵉidēda g·înānEmaxs laē ăxᵉēdxa ᵉwāᵉwadē pEntslEᵉwatsa dzēklwisē. Wä, lä qwēłExstEndEq qaᵉs x·īxtslānEndēs lāxēs hēłk·lōłtslānaᵉyē. Wä, lä

on the body, face, and || head of the child, and she does not stop until the | child is covered with fish-oil. Then she takes a well-rubbed, split, medium- | sized (piece of) kelp, covers it with the oil of the silver-perch, and after | this is done she puts it around the head of the child just above the | ears. The piece of kelp goes four times around the head. || It is two finger-widths wide. | After this has been done, she takes the cradle and puts it down in front of her. |

Cradling the Child.—She takes a well-prepared soft | skin of the kid of a mountain-goat and spreads it out behind her. She puts | the child on it. Then she takes well-twisted, thin, | long, cedar-withes, and places them lengthwise on the cradle; and the husband of the || woman who has given birth to the child takes his drill, and drills a hole one | span away from the head of the cradle, | in this way: |



and when the hole goes through, he drills another hole | four finger-widths away from the first one that he | drilled; and he continues drilling holes four finger-widths apart towards the || foot-end of the cradle along its side; and after he has drilled these holes, he takes | a narrow strip of deer-skin and pushes it through the first hole, and places | the end of the long cedar-withe along with it. He sews on (the cedar-withe) | firmly. After he has done so, he takes another

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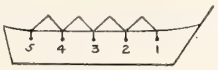
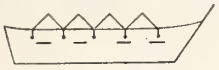
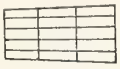
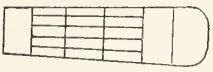
ʟᴇxwītas lāx ōk!winaᶜyasa g·înānᴇmē ʟ̣ᴇᶜwis g̣ōg̣ŭmaᶜyē ʟ̣ᴇᶜwis x·ōmsēs. Wä, āłᶜmēsē g̣wāłᴇxs laē âlak·!āla ʟᴇqē ᶜwīᶜwŭlx·ʟaläsa g·înānᴇmasa dzēk!wisē. Wä, lä ăxᶜēdxa aëk·!aakwē q!ōyaakᵘ ʟᴇpsaakᵘ hëla ᶜwāᶜwadä qaᶜs aëk·!ē q!ēlētsōtsa dzēk!wisē lāq. Wä, g·îlᶜmēsē g̣wāłᴇxs laē qᴇx·sᴇmts lāx x·ōmsasa g·înānᴇmē ëk·!ag̣odālax p!ēp!ᴇsp!ᴇᶜyâs. Wä, lä mōp!ᴇnēᶜstaxa ᶜwāᶜwadē lāx x·ōmsas. Wä, la maᶜłdᴇn lāxᴇns q!wāq!wax·ts!ānaᶜyē yîx ᶜwādzᴇwasasa ᶜwāᶜwadē. Wä, g·îlᶜmēsē g̣wāła laē ăxᶜēdxa xaāp!ē qaᶜs k·ag·alīłē lāxēs ʟ!āsalīłē.

Cradling the Child.—Wä, la ăxᶜēdxa aëk·!aakwē papēq!waakᵘ k!ŭts!ōx qaᶜnēxē qaᶜs ʟᴇp!ālīłēs lāxēs āʟaᶜyē. Wä, lä q!ᴇdzōlīłasa g·înānᴇmē lāq. Wä, lä ăxᶜēdxa aëk·!aakwē sᴇlbᴇkᵘ wīswŭłᴇn g·îls-g·îlt!a dᴇwēxa qaᶜs k·atäg̣ᴇndēs lāxa xaāp!ē. Wä, lä łāᶜwŭnᴇmasa māyōʟa ts!ᴇdāq ăxᶜēdxēs sᴇlᴇmē qaᶜs sᴇlx·sōdēxa ᶜnᴇmp!ᴇnk·ē lāxᴇns q!wāq!wax·ts!ānaᶜyē g·äg·îʟᴇla lāx ōxtâᶜyasa xaāp!ē g·a g̣wä-łēg·a (*fig.*). Wä, g·îlᶜmēsē lāx·sâwē sᴇlaᶜyas laē ēt!ēd sᴇlx·ᶜīdxa mōdᴇnē lāxᴇns q!wāq!wax·ts!ānaᶜyēx ăwâlag̣âłaasas ʟ̣ōᶜ g·îlx·dē sᴇlēs. Wä, lä hānał sᴇlaxa mēmōdᴇnas ăwâlag̣âłaas g̣wᴇᶜyōłᴇla lāx ōxsdaᶜyasa xaāp!ē lāx ōgwäg̣aᶜyas. Wä, g·îlᶜmēsē g̣wāł sᴇlaxs laē ăxᶜēdxa ts!ēq!adzō k·!ᴇlx·īwakwa qaᶜs nēx·sōdēs lāx (1). Wä, lä k·at!aʟᴇlōts ōbaᶜyasa g·îlt!a wīł sᴇlbᴇkᵘ dᴇwēx laqēxs laē t!ᴇmg·aaʟᴇlōts aᴇlās. Wä, g·îlᶜmēsē g̣wāła laē ēt!ēd ăxᶜēdxa ōgŭᶜla ts!ēq!adzō

strip | of deer-skin and puts it through the second hole; and the‖ long withes are not tight, in this way, 

and he 15 sews them on. | When this has been done, he again takes a strip of deer-skin, which is called | "Sewing of the cradle-sewing," and pushes it through the third hole, | and he sews on the cedar-withes. He continues doing so through the | fourth and fifth holes; and after he has done so, he does the same on the left-hand side of the ‖ cradle. Then he 20 finishes the "strip for holding in the child," for that is the name of | (the cedar-withe) (2). |

Then the man takes a piece of cedar-wood and cuts it | thin, one finger-width wide; | and after he has done so, he puts four of these into the cradle ‖ a little more than half way down the depth of the cradle, 25 in this way: |  These are called "back-holders." At the same time the midwife | splits cedar-withes about the thickness of the little finger, about | one span less two finger-widths shorter than the inside of the | cradle; and when she has split enough of these, she takes four thin ‖ cedar-sticks a little shorter than 30 the back-holder, | and she takes the  split long cedar-bark, | and ties them on like this: When | this is done, she places it on the back-holder. This is called | the "back-rest;" and when it has been put in, it is like this: ‖ 

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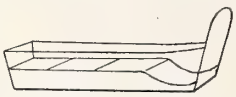
k·!ELx·īwakwa qa^{c}s nēx·sōdē lāx (ma^{c}łē). Wä, lä k·!ēs łEk!ŭtāłaxa g·îlt!a dEwēxa, g·a gwäłēg·a (*fig.*). Wä, lāxaē t!Emg·aaLElōts. Wä, 15 g·îl^{c}mēsē gwāła laē ēt!ēd ăx^{c}ēdxa ts!ēq!adzō k·!îlx·īwak^{u}xa ḷēgadäs t!Emāk·äg̣ēsa t!Ex·t!Emag·Exsē qa^{c}s nēx·sōdēs lāx (yŭduẓ^{u}). Wä, lāxaē t!Emg·aaLElōtsa dEwēxē. Wä, â^{c}mēsē la hë gwē^{c}nākŭlax (mōwē) ḷō^{c} (sEk·!a). Wä, lāxaē hëEm g̣wēx·^{c}īdxa g̣Emxanōdza^{c}yasa xaāp!ē. Wä, g·îl^{c}mēsē g̣wāła t!Ex·t!Emag·Exsē qaxs hë^{c}maē ḷēg̣Ems 20 (mā^{c}ł).

Wä, lä ăx^{c}ēdēda bEgwānEmaxa k!wa^{c}xLā^{c}wē qa^{c}s k·!āẓ^{c}wīdēq qa pEldzowēs. Wä, lä ^{c}nEmdEnē ^{c}wādzEwasas lāxEns q!wāq!wax·ts!āna^{c}yēx. Wä, g·îl^{c}mēsē gwāła laē ăx^{c}āłExsas lāxa xaāp!ēxa mōwē. Wä, la^{c}mē bābanałagawē ^{c}wālasg̣Emasasa xaāp!ē g·a gwälēg·a (*fig.*). 25 Wä, hëEm ḷēgadEs LādEnēg·ēx·dEma. Wä, lāḷēda māmayōłtsīla ts!Edāq papEx·s^{c}ālaxa tEXEmēxa yō ^{c}wāg·itEns sElt!ax, mäłdEnbala lāxEns q!wāq!wax·ts!āna^{c}yēx yîx ts!Ekwag̣āwa^{c}yas lāx ōts!âwasa xaāp!a. Wä, g·îl^{c}mēsē hëł^{c}alē pa^{c}yas laē ăx^{c}ēdxa mōts!aqē wīswŭłtō k!wa^{c}xLāwa. Wä, hälsEla^{c}mēsē ts!Ełts!Ekwagawēsa LadEnēg·ēx·dE- 30 ma. Wä, la ăx^{c}ēdxa ts!ēłts!Eq!astowē g·îlsg·îlt!a dzEXEk^{u} dEnasa qa^{c}s yîbEdzōdēxa tEXEmē qa g·ēs g̣wälēg·a (*fig.*). Wä, g·îl^{c}mēsē g̣wāłExs laē pax^{c}Ents lāxa LādEnēg·ēx·dEma. Wä, hëEm ḷēgadEs LādEnēg·ē. Wä, la^{c}mē g·a g̣wälē lāx ōts!âwasa xaāp!ēg·a (*fig.*).

Now the cradle is placed on its side, for you know that the back-rest | is so placed that it does not reach up to the back of the head of the child. It | is put in in this way that the child may have a long neck when it grows up. If | the back-rest should reach to the occiput, the child would have a | short neck when it grows up; therefore || the neck of the child is bent backward when it is put into the cradle. |

When the back-rest is finished, the midwife takes | shredded cedar-bark and measures the length of the | inside of the cradle, so that it is the same length as the back-rest. Then she cuts | it off and puts it on the back-rest. There are four layers of the || under-bedding. This is un-rubbed cedar-bark. After the under-bedding has been finished, | she takes well-rubbed cedar-bark and | measures the length of the inside of the cradle, beginning at the head of the | cradle down to where the feet of the child are to be. Then she | cuts it off, and she spreads it over the under-bedding. This is called || "soft bedding." There are four layers of this over the under-bedding. Now it is in | this way, the soft bedding is the first to go in at the place | where the head of the child lies. |



When this is done, she takes mountain-goat wool | well spun, and spreads it over the soft bedding. || The soft wool does not extend

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Wä, laEm qog̣wīłēda xaāp!ē qaᶜs q!ālaōsax g̣wäłaasas LadEnēg·aᶜyaxs, yîxs k·!ēsaē lāg·aā lāx ăwāp!aᶜyasa g·înānEmē. HëEm lāg·iłas hë g̣wäłē qa g·îlt!Exowēsa g·înānEmē qo q!ŭlyax̣ᶜwīdLō. G·îlᶜEm lāg·aēda LādEnēg·aᶜyē lāxEns ᶜmEgwāp!aᶜyaxsEns x·ōmsēx, laē ts!Ek!ŭxōwēda g·înānEmaxs laē q!ŭlyax̣ᶜwīda. Wä, hëᶜmis lāg·iłas L!ōt!Exâłēda g·înānEmaxs laē xaapts!âla lāxēs xaāp!ē.

Wä, laEm g̣wałēda LādEnēg·aᶜyē. Wä, lä ăxᶜēdēda māmayōłtsīla ts!Edāqxa k·ādzEkwē qaᶜs mEnsᶜīdēs lāx ᶜwāsg̣Emg·Eg·aasasa ōts!âwasa xaāp!ē qa ᶜnEmāsg̣Emēs ḶEᶜwa LādEnēg·aᶜyax̣s laē t!ōsᶜīdEq qaᶜs ts!āk·Eyîndēs lāxa LādEnēg·aᶜyē lāx hăᶜmōxsag̣âłaēnaᶜyasa ts!ax·ts!â k·!ēs q!ōᶜyaakᵘ k·ādzEkwa. Wä, g·îlᶜmēsē g̣wāłēda ts!āx·ts!âxs laē ăxᶜēdxa aëk·!aakwē q!ōyaakᵘ k·ādzEkwa qaᶜs mEnsᶜīdēs lāx ᶜwāsg̣Emasas ōts!âwasa xaāp!ē g·äg·îLEla lāx ōxtEwīłts!âsa xaāp!ē lāg·aa lāxa ăxāłaasLas g·ōg·Egŭyâsa g·înānEmē. Wä, lāxaē t!ōsᶜīdEq. Wä, lä LEpEyînts lāxa ts!ax·ts!âwē. Wä, hëEm Ḷēg̣adEs tElxts!âwē. Wä, laEmxaē hăᶜmōxᵘsag̣âłaxa tElxts!â. Wä, laᶜmē g·a g̣wäłēg·a (*fig.*). Wä, hëEm āłēs ᶜnEma tElxts!â lāg·aa lax ăxāłaasLas x·ōmsasa g·înānEmē.

Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa p!alEmasa ᶜmElxLowēxa lä aëk·!aakᵘ yîbEkwa qaᶜs LEpEyîndēs lāxa tElxts!â. Wä, laᶜmē hëEm walałaxa p!alEm tElxᶜŭnēyē ōbaᶜyasa LādEnēg·aᶜyē lāx ōxḶaatâᶜyasa

beyond the upper end of the back-rest towards the back of the head 56
of the | child, and the child lies on its back | on it. |

She takes some more well-spun mountain-goat wool for the cover
of the | child. This is called "woolen cover." Now, when || this is 60
done, she takes the well-rubbed soft skin of the mountain-goat kid |
and spreads it over the cover, namely, the cover-mat of mountain-
goat kid. | After this has been done, she takes wool not spun, and |
puts it in where the feet and the legs of the child will be, beginning at
the | calf of the legs and down to the feet. This is called || "soft 65
wool for the feet." When this is done, she takes wool and | pats it
between her hands to press it together thin. | Then she lays it on the
soft cedar-bark, | where the back of the head of the child will be.
This is called | "soft wool for the head." Then she takes well-
rubbed || cedar-bark and pats it between her hands until it becomes 70
rounded; and | she puts it down over the soft under-bedding at the
back of the | child until it reaches down to the soft wool for the feet.
It is called "put | under for passing water." |

Then she takes well-rubbed cedar-bark, || not very much, and pats 75
it between her hands until it becomes thin; and | she folds it up
until it is three finger-widths | wide and of the same length as the
width of the | head of the cradle, just like a small pillow. She lifts

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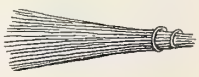
g·înānEmē yîxa p!alEmē tElxᶜŭnē. Wä, lāᶜmē nEḶEdzEwēᶜya g·înā- 56
nEmaq.

Wä, lāxaē ăxᶜēdxa ōgŭᶜlaᶜmaxat! aëk·!aakᵘ yîbEkwa qa ᶜnawidzēsa
g·înānEmē. Wä, hëEm ḶēgadEs p!alEm ᶜnawīdzē Wä, laᶜmē
gwāła. Wä, lä ăxᶜēdxa hăp!Enaᶜyasaqaᶜnēxē aëk·!aakᵘ q!ōyaakᵘ. 60
Wä, hëEm LEpEyēsa p!alEmē ᶜnāwidzē, yîxa qaᶜnēxē ᶜnākŭyē.
Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa p!alEmē k·!ēs yîbEkwa qaᶜs
łExᶜēdēs lāx k·atałaasLas g·ōg·EgŭyâsaG·înānEmē, g·äg·îLela lāx
ăwābēdzaᶜyas lāg·aa lāx g·ōg·Egŭyâs. Wä, hëEm Ḷēgades p!alEm
tElxsīdzē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa p!alEmē qaᶜs aëk·!ē 65
Lāqiᶜlälasēs eᶜeyasowē lāq qa q!EsmEnkwēs qa pEldzowēs. Wä,
g·îlᶜmēsē gwāłExs laē paqEyînts lāxa tElxts!â k·ādzEkwa lāx ăxā-
łaasLasa ăwāp!aᶜyasa g·înānEmē. Wä, hëEm Ḷēgades p!alEm tEl-
q!wap!ē. Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa aëk·!aakwē q!ōᶜyaakᵘ
k·ādzEkwa qaᶜs LāqiᶜlälēsēsG eᶜeyasowē lāq qa k·îlx·sEmēs. Wä, lä 70
pāxᶜits lāx walāłaasasa ōbaᶜyasa tElxts!â lāx ōdzoxsdaᶜyasa g·înā-
nEmē lāg·aa lāx tElxsīdzē. Wä, hëEm Ḷēgades k·!Exsaakᵘ k·!āk·!El-
gŭdzowē.

Wä, g·îlᶜmēsē gwāłExs laē ăxᶜēdxa aëk·!aakᵘ q!ōᶜyaakᵘ k·ādzEkᵘ
k·!ēs q!ēnEma qaᶜs LāqiᶜlälēsēsG eᶜeyasowē lāq qa pEldzowē. Wä, lä 75
q!anēpiᶜlälaq qa yūduxᵘdEnēs lāxEns q!wāq!wax·ts!ānaᶜyēx yîx
ᶜwadzōsgEmasas. Wä, la hëEm ᶜwāsgEmē ᶜwādzEgEg·aasasa x·ōmdza-
sasa xaāp!ē hë gwēx·sᶜEmē qEnōłē Wä, lä ᶜwībEndxa p!alEm tEl-

up the end of the wool | under the head and puts the small pillow
80 under the || soft woolen pillow, for the back of the head of the child rests on it when its neck is bent back, | so that it may have a long neck when it grows up. It is called | "cedar bark pillow near the bottom." |

When this is done, she takes wool and does as she did | before with
85 the preceding cushion. She places || it on the upper side of the woolen pillow, where the head of the child will | rest, and it is called "wool next to the pillow." | Then she takes well-rubbed yellow cedar-bark, | which is very soft, and measures with her hand until it is | one span long. There she cuts it off. She gathers up one end of it, ||
90 so that it is round, splits off a narrow strip of yellow cedar-bark, and ties up | one end of it so that it is like this:  This is called | "cedar-bark cushion for the side of the face." Two of these are made, and the ends | of these show on each side of the face above the ears when the child lies on its back in the cradle. | These cedar-bark cushions are made
95 so that the child may have a rounded || face when it grows up. |

After this she takes yellow cedar-bark and measures off a length of | one span and two finger-widths. There she | cuts it off. Then she splits a narrow strip of cedar-bark, | gathers up one

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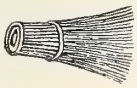
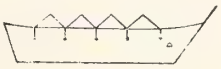
q!wap!ē qa^{e}s ăxabodēsa qenōłbida^{e}wē lāx ăwābâ^{e}yasa p!alEmē
80 tElq!wap!ē qa häs ăxāłē ōxḷaatâ^{e}yasa g·înānEmē qa L!ōt!Exâłēs qa g·ilt!Exowēs qo q!ŭlyax̣^{e}wīdLō. Wä, hëEm ḷēgadEs max·ts!â k·ādzEk^{u} tElgwap!ē.

Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa p!alEm qa^{e}s hë^{e}mēxat! gwēx·^{e}-īdqēs gwēg·ilasaxa max·ts!â k·ādzEk^{u} tElgwap!ē. Wä, ăxdzōts
85 lāx ëk·!adza^{e}yasa p!alEmē tElgwap!ē laxaax ăxāsLas ōxḷaatâ-^{e}yasa g·înānEmē. Wä, hëEm ḷēgadEs p!alEm mag·ap!ē tElgwap!ē Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa aëk·!aakwē q!ō^{e}yaak^{u} dēx̣wa qa âlēs tElqwa. Wä, lä bāł^{e}ītsēs q!wāq!wax·ts!āna^{e}yasa ^{e}nEmp!En-k·axs laē t!ōts!Endxa dēx̣wē. Wä, la^{e}mē lēx^{e}ŭndEq qa lēx·^{e}Enēs
90 ăpsba^{e}yas. Wä, lä dzExāxōdxa ts!eq!adzowē dēx̣wa qa^{e}s k·!îlx·^{e}īdēs lāx ăpsba^{e}yas qa g·ēs gwäłag·a (*fig.*). Wä, hëEm ḷēgadEs dēx̣^{u} tEltElgŭnōLEmē. Wä, lä małts!aqē ăxa^{e}yas. Wä, hëEm nēnłbała lāx ēwanoLEma^{e}yasa g·înānEmaxs laē t!ēx·ts!âxēs xaāp!a, yîxs hë^{e}maē lāg·iłas ēxEnōLEmālaxēs tEltElgŭnōLEma^{e}yē qa k·îlx·Emē-
95 gōgŭma^{e}yasa g·înānEmē qō q!ŭlyax̣^{e}wīdLō.

Wä, g·îl^{e}mēsē gwāłExs laē ăx^{e}ēdxa dēx̣wē qa^{e}s bāł^{e}īdēsēs q!wās q!wax·ts!āna^{e}yēxa ^{e}nEmp!Enk·ē, hë^{e}misa małdEnē ^{e}wāsgEmasas laē t!ōts!EndEq. Wä, lä dzExōdxa ts!Eq!adzō. Wä, lä aëk·!a q!ap!ē-

end well, and ties the thin end with the strip of yellow cedar-bark in ‖ this way:  This is called "cedar-bark head-presser." 100 It is | put on the forehead of the child so that its face may be flattened a little, and so that the | forehead may not grow to be too round, and so that | the upper end of the nose may be flat, and the eyes not set deep in the face. | The cedar-bark cushion for the side of the face and the forehead-presser together bring the face of the child to a good shape, ‖ in the way the Indians 5 want to have it. |

When the cedar-bark forehead-presser is finished, she takes wool and | pats it with her hands until it becomes thin and pressed-together. | Then she measures it across the forehead of the child, | beginning at the eyes, and going to the back of the head. This is ‖ to be laid under the forehead-presser, and it is called "soft wool for 10 the forehead." |

When this has been done, she takes a drill and drills a hole | one span from the head-end of the | cradle; and when the hole goes through, she drills another hole | the same distance as the one she made on the upper side of the cradle; and ‖ when it goes through, she 15 takes a red-hot, long, thin stone and | pushes it into the hole, in order to enlarge it and to make it smooth, | in this way:  This is called "hole for the twisted hair | rope of the head-presser." |

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x·ᵉīdxa ăpsbaᵉyē qaᵉs yîłᵉīdēsa ts!ēq!adzowē dēx̣ᵘ lāxa la wīłbēsg·a gwałēg·a (*fig.*). Wä, hëEm ḷēg̣adEs dēx̣ᵘ t!āk·Emē. Wä, hēEm 100 ăxāła lāx ōgwiwaᵉyasa g·înānEmē qa pāpagEmāłēs gōg̣ŭmaᵉyas ḷōᵉ qa k·!ēsē xENLela qōqŭyâ ōgwiwaᵉyas. Wä, hëᵉmis qa pEXᵉEnēs ëk·!Ebaᵉyas x·îndzasas qa k·!ēsēs wāłwŭnxstâ. Wä, laEm g·awaLâlēda dēx̣wē t!āk·Emē ḷEᵉwa tEltElg̣ŭnōLEmē nāᵉnaqēᵉstaaxa g̣ōg̣ŭmaᵉyasa g·înānEmē lax gwEᵉyâsa bāk!umē qa gwēx·sdEms. 5

Wä, g·îlᵉmēsē g̣wāłēda dēx̣wē t!ak·Emēxs laē ăxᵉēdxa p!alEmē qaᵉs Lāqiᵉlälēsēs eᵉeyasowē lāq qa pEldzowēs. Wä, hëᵉmis qa q!EsmElkwēs. Wä, laEm hëEm mEnᵉyats!ē ōgwiwaᵉyasa g·înānEmē g·äg·îLela lāx g̣ēg̣EyagEsas lāg·aa lāx ōxLäᵉyas. Wä, hëEm la tElg̣wabEᵉwēsē dēx̣wē t!āk·îmaᵉya. Wä, hëEm ḷēg̣adEs p!alEm tElqwīwē. 10

Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉēdxa sElEmē qaᵉs sElx·sōdēxa ᵉnEmp!Enk·ē lāxEns q!wāq!wax·ts!ānaᵉyēx g·äg·îLela lāx ōxtâᵉyasa xaāp!ē. Wä, g·îlᵉmēsē lāx·sâwē sElāᵉyas laē ēt!ēd sElx·ᵉīdxa hëᵉmaxat! walała g·äg·îLela lāxa ăpsaxdzaᵉyasa xaāp!ē. Wä, g·îlᵉmēsē lāx·sâxs laē ăxᵉēdxa x·īxsEmāla g·îlt!a wīł lēx·En t!ēsEm qaᵉs 15 L!Enx·sōdēs lāxēs sElaᵉyē qa lalēxᵉēdalēs. Wä, hëᵉmis qa qēstowēsēs sElaᵉyēxa g·a g̣wałēg·a (*fig.*). Wä, hëEm ḷēg̣adEs nēx·sâlatsa sEᵉyak·!Enē łamag̣EnōLemaᵉyē.

After she has done so, she takes the long hair of a woman and ‖ makes it into a string. She stops when the string is five spans | long. Then she puts one end through the hole. | It serves to tie down the forehead-presser, | so that it fits closely to the forehead of the child on the upper part of the | nose. It is called "hair rope for head-presser." ‖

After this has been done, she takes strips of dressed deer-skin, | and measures off a strip three finger-widths wide and cuts it off. | Now it is a long strip. Then she measures off three | spans, and she cuts off | four of these. These are called "deer-skin head-strips." ‖ There are four of these three | finger-widths wide, and three | spans long. When this is done, she | takes cedar sticks and splits them into thin pieces one finger-width wide, | and half a finger-width ‖ thick, and a short span long. | After she has made | four of these, she takes two more cedar-sticks and measures | the width of the head-piece of the cradle near the bottom. | She breaks them off in this length. Then she takes another measure at the end of the back-rest ‖ and she breaks it off. She takes a strip of | narrow split cedar-bark, and with it she ties them together, making a grate of the | four pieces

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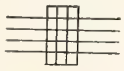
Wä, g·îlᵉmēsē ġwāłEXs laē ăxᵉēdxa g·îlsg·îlt!a sEᵉyasa ts!Edāqē qaᵉs mēt!ēdēq. Wä, g·îlᵉmēsē sEk·!ap!Enk·ē ᵉwāsġEmasas lāxEns q!wāq!wax·ts!ānaᵉyē laē ġwāła. Wä, lä nēx·sōts lāxa nēx·sâlatsa sEᵉyak·!Enē łamaġEnōłEmaᵉya. Wä, hëEm łEk!ŭdayōxa dēxwē t!āk·Emē qa âlēs q!Esāła lāx ōgwiwaᵉyasa g·înānEmē ḷōᵉ ëk·!Ebaᵉyas x·îndzasas. Wä, hëEm ḷēgadEs mēdEkᵘ sEᵉyak·!En łamaġEnōłEmēᵉ. Wä, g·îlᵉmēsē ġwāła laē ăxᵉēdxa ălāg·îm t!Emāk·îmē. Wä, lä mEnsᵉīdxa yūduxᵘdEnē lāxēs q!wāq!wax·ts!ānaᵉyē laē t!ōsᵉīdEq. Wä, laᵉmē g·îlsg·îldEdzōwa. Wä, la ēt!ēd mEnsᵉīdxa yūduxᵘp!Enk·ē lāxēs q!wāq!wax·ts!ānaᵉyē lāxa ălāg·îmē qa ᵉwāsġEmats. Wä, la mōxᵘsē t!ōsaᵉyas hë ġwēx·sē. Wä, hëEm ḷēgadEs ălāg·îmdzō t!Emāk·îmē. Wä, laᵉmē mōxsa yūduxᵘdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ăwâdzEᵉwasas. Wä, lä yūduxᵘp!Enk· lāxEns q!wāq!wa·xts!ānaᵉyēx yîx ăwâsġEmasas. Wä, g·îlᵉmēsē ġwāłEXs laē ăxᵉēdxa k!waᵉxłāwē qaᵉs pāpEX·sEndēqxa ᵉnEmdEnas ăwâdzEᵉwasē lāxEns q!wāq!wax·ts!ānaᵉyēx; wä, lä k·!ōdEn lāxEns q!wāq!wax·ts!ānaᵉyēx yîx wâgwasas. Wä, lä ts!Exᵘts!ānaᵉyē ăwâsġEmasas lāxEns q!wāq!wax·ts!ānaᵉyēx. Wä, g·îlᵉmēsē ġwāła mōts!aqē ăxäs laē ăxᵉēdxa māłts!aqē ōgŭᵉla k!waᵉxłāwa qaᵉs mEnsᵉīdēs lāx ᵉwādzEġEwasas ōxtEwīłts!âwasa xaāp!ē lāxa mag·îxsē laē k·ōxsᵉEndEq. Wä, lä ēt!ēd mEnsᵉītsa ᵉnEmts!aqē lāx ōbaᵉyasa łādEnēg·ē. Wä, laxaē k·ōxsᵉEndEq. Wä, lä ăxᵉēdxa dzEXEkwē ts!ēq!adzō dēxwa. Wä, laᵉmē k·!Elg·Emnoxᵘs yîxs laē yîbEdzōdxēs

of cedar-wood that she split before. The four pieces of cedar-wood 42
are held by those | which she broke last. After they have been tied
together, they are in this way. (They form the head-rest.[1]) | This is
put under what has already been put in at the || head end of the 45
cradle. Then she takes the four pieces of dressed deer-skin | (for
pressing the forehead), three spans in length, and puts them under
the middle | of the head-rest in this way,  and she straps
them over the cedar-bark | forehead-presser; and
after she has tightened them over the forehead, | she
puts the head-string over it, and || puts the other end on the other 50
side of the cradle. She pulls it through backward and forward |
many times on each side of the head of the cradle. This is really
put on tightly by the midwife. |

When this has been done, she takes yellow cedar-bark, splits it
into | narrow strips, and makes a mat one | span and four finger-
widths || long and of the same width. | This is called "yellow cedar- 55
bark woven head-cover." | It is used to cover the head of the child
when | he sleeps in the cradle with the forehead-presser on, and it
covers the small part of the face that shows | and the cedar-bark
forehead-presser. ||

When this has been done, she takes cedar-bark, and splits it into | 60
long, narrow strips, and she makes a thin | rope. When she thinks

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g·îlē xâya mōts!aqē yîxs hëᵉmaē yîpdEmasa małts!aqē k!waᵉxLō ałē 42
k·ōqwēs. Wä, g·îlᵉmēsē gwał k·!îlk·aqēxs laē g·a gwälēᵉg·a Lādap!ē.[1]
Wä, laᵉmē ăxabōts lāxa laᵉmaḷał ăxts!â qa q!EdzExsēs lāxa ōxtE-
wiłts!âwasa xaāp!ē. Wä, lä ăxᵉēdxa mōxsa ēElāg·îm t!Emāk·îmē 45
xa yūduxᵘp!Enk·as ăwâsgEmasē qaᵉs ăxabōdēs nēnEgoyâᵉyas lāxa
Lādap!ē lāxa g·a gwałēg·a (*fig.*). Wä, hëEm qEk·Eᵉyēxa dēxwe
t!Emāk·îmē yîxa ălāg·îmē t!Emāk·îmē. Wä, g·îlᵉmēsē gwał łak!ŭti-
ᵉlälasōxs laē qEk·Eyîndayowēda mēdEkwē sEᵉyak·!En lāq qaᵉs lä nēx·-
soᵉyō lāxa ăpsōtägaᵉyasa xaāp!ē. Wä, lä q!ēp!Enx·sō lāxa ᵉwāx·sa- 50
nōLEmaᵉyasa xaāp!ē, yîxs laē âlak·!āla łEk!ŭlasōᵉsa māmayōłtsīla.

Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa dēxwē qaᵉs dzEdzExsᵉEndēq qa
ts!ēłts!Eq!astowēs. Wä, lä yîbEdzōdEq. Wä, lä ᵉnEmp!Enk· lāxEns
q!wāq!wax·ts!ānaᵉyēx, wä, hëᵉmisa mōdEnē laxEns q!wāq!wax·ts!ā-
naᵉyēx yîx ᵉwāsgEmasas. Wä, hëEmxaāwisē ᵉwādzowēs ᵉwāsgEmasē. 55
Wä, hëEm ḷēgadEs dēxᵘ yîbEdzEwakᵘ ᵉnaxumē Wä, laEm ᵉnāxu-
mēsa g·înānEmaxs laē t!āk·îmālaxēs dēxwē t!āk·îmaᵉyaxs laē
mēxts!âxēs xaāp!ē. ᵉwīᵉla ᵉnaxwāła lāxa xaL!ała nēłałas gōgŭmaᵉyas
ḷEᵉwis dēxwē t!āk·îmaᵉya.

Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa dEnasē qaᵉs dzEdzExsᵉEndēq 60
qa g·îlsg·îltstowē ts!ēłts!Eq!astâ. Wä, la mElx·ᵉīdEq qaᵉs wīłᵉEnēs

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[1] See fig. on p. 660.

she has twisted enough | she stops, and puts it on to the cedar-bark loops. She | pulls it backward and forward (lacing it on). Its name now is "string for lacing the child into the cradle." ||

When this has been done, she takes cedar-bark, splits it, and | twists a long rope. When she has enough for | hanging the cradle, she stops making the rope; and she takes the | cradle-rope and ties its end to the | end of the elastic branch, from which the cradle is suspended. || Then she puts up the branch near to the place where the mother of the child is sitting; | and after it has been done she ties the end of the thin rope | to its end.[1] This is called the "pulling-rope," which is used when the child cries. | Now she has finished the work at the cradle. This is all about the ways of the | Nāk!wax·daᵉxᵘ and Kwāg·uł, and the various things that belong to the || cradle, and their names. |

Treatment of the Infant.—After four days | the kelp band around the head of the child is taken off. | The head of the child is well oiled with oil of the silver-perch. When | this has been done, the kelp band around the head is also oiled, || and then it is put back around the head of the | child. It is put on tight; and when this has been done, | the child is put into the cradle, and | the skin strips and the head-string are put on tightly; and | after the woman

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dEnEma. Wä, g·îlᵉmēsē k·ōtaq laEm hēłᵉasgEm lāxēs mElāg·īłaqēxs laē gwāła. Wä, ăxᵉāLElōts lāxa t!Ex·t!Emag·Exsē. Wä, laᵉmē nēx·sawiᵉläla lāq. Wä, hëEm ḷēgadEs dEnsEn t!Emak·ēdEmē. Wä, g·îlᵉmēsē gwāłExs laē ăxᵉēdxa dEnasē qaᵉs dzEdzExsᵉEndēq. Wä, lä mElx·ᵉīdEq qa g·îlt!ēs dEnEma. Wä, g·îlᵉmēsē hēłᵉāla lāx tēgwēlEmsa xaāp!ē laē gwāł mEla. Wä, la ăxᵉēdxa tēgwiłdEmasa xaāp!ē. Wä la ăxᵉaLElōtsa tēgwēlEmsa xaāp!a lāx ōbaᵉyasa x̌ŭsElabaᵉyasa tēgwēłdEmasa xaāp!ē. Wä, g·îlᵉmēsē gwāłExs laē ḷāg·alīłas lāxa ᵉnEx̣wāła lāx k!waēlasas ăbEmpasa g·înānEmē. Wä, g·îlᵉmēsē gwāłExs laē mōx̣ᵘbEntsa wīłē dEnEm lāx ōbaᵉyas.[1] Wä, hëEm ḷēgadEs nēxayo dEnEm, yîxs q!wäg·ałaēda g·înānEmē. Wä, laEm gwāła ēaxElaxa xaāp!. Wä, laEm gwāła yîx g̣wēg·ilasasa Nāk!wax·daᵉxwē ḷEᵉwa Kwāg·ułaxa ᵉwāxax·idalaasasa g̣wēłg̣wālasa xaāp!ē ḷōᵉ ḷēḷEgEmas.

Treatment of the Infant.—Wä, g·îlᵉmēsē mōp!Enx̣waᵉsē ᵉnäläsēxs laē qwēłoyowēda ᵉwāᵉwadē qEx·sEmēs x·ōmsasa g·înānEmē. Wä, la aëk·!a q!Elsētsᵉwē x·ōmsasa g·înānEmasa dzēk!wisē. Wä, g·îlᵉmēsē gwāłExs laē q!Elēdzōtsᵉwēda ᵉwāᵉwadē qEx·sEmēsa x·ōmsasa g·înānEmē. Wä, g·îlᵉmēsē gwāłExs laē qEx·sEmdayō lāx x·ōmsasa g·înānEmē. Wä, laᵉmē łEk!ŭtEla. Wä, g·îlᵉmēsē gwāłExs laē xaapts!ōdayō lāxēs xaāp!ē. Wä, laᵉmē ᵉnāx̣wa la łak!ŭtiᵉlälasEᵉwēda ălāg·îmē t!Emāk·îmē ḷEᵉwa sEᵉyak·!înē łamagEnōLEmē. Wä, g·îl-

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[1] See Vol. V, pl. 31, Publications of the Jesup North Pacific Expedition.

has cared for the child (the cradle) is hung up on the branch of the ‖ cradle. | 10

If the child is a girl, the mother of twins, | a good-looking woman, is called to come to the house of the parents of the child | when they untie the head-band the second time. This is after eight | days, when the mother of twins is coming to put her tongue to the eyes and face of the child; ‖ and then she presses her mouth on the child's face, 15 so that she may be good-looking when she grows up. When | the child has had the head-band of kelp around its head for eight days, | they call a woman, the mother of twins, to come in the | morning, and to take the child out of the cradle. As soon as | she comes, she sits down where they put down the cradle. She first ‖ unties the head-line, and opens the | ends of the skin strips. Then 20 she turns back the forehead-presser, | takes the wool off the forehead, and she also takes off the cedar-bark | cushions on the sides of the face. | Then she unlaces the cedar-bark rope. And when | all this is off, she takes off the bedding of the child; and when all this is off, ‖ she takes the child in her arms out of the cradle. (I forgot that 25 she | unties the kelp head-band of the child, before the woman | puts her feet into the water.) The father of the child brings her the | wash-basin, and puts it down where the mother of twins is sitting, | for she will wash the child. Then they pour ‖ cold rain-water into 30

ᶜmēsē gwāła aaxsīläxa g·înānEmē laē tēxᶜwalēlEm lāxa tēgwēlEmasa xaāp!ē. 10

Wā, g·îlᶜmēsē ts!āts!adagEmē laē LēᶜlālasEᶜwēda yîkwīlayag·ōłē ëx·sōkᵘ ts!Edāqa qa g·āxēs lāx g·ōkwasa g·īg·aōłnokwasa g·înānEmē qō ēt!ēdEł qwēłoyōLē qEx·sEmaᶜyas x·ōmsaxa małgŭᶜnałp!Enxwaᶜsla ᶜnālał qa ElᶜElxstowēsa yîkwēlayag·ułē ts!Edāqxa g·înānEmē Lōᶜ qa p!ēp!Eq!ŭgEmēsēq qa ëx·sokwēs qō q!ŭlyaxᶜwīdLō. Wā, g·îlᶜmēsē 15 małgŭᶜnałExsē ᶜnäläsa g·înānEmē qEx·sEmālēs x·ōmsaxa ᶜwāᶜwadē qEx·sEmēsa x·ōmsa, laas LēᶜlālasEᶜwēda yîkwīlayag·ōłē ts!Edāqaxa gaāla qa g·āxēs qwēłtsEmdxa g·înānEmē lāxēs xaāp!ē. Wā, g·îlᶜmēsē g·āx k!wāg·alīła lāx haᶜnēlasasa xaāp!ē. Wā, lä hëEm g·îl qwēłᶜētsōsēxa sEᶜyak·!Enē łamagEnōLemē. Wā, lä ēt!ēdxa ᶜwax·s- 20 bax·ᶜīdxa ālāgîmē t!Emāk·îmē. Wā, la nELōdxa dēxwē t!ak·îmē. Wā, lä äxōdxa p!alEmē tElqwīwē. Wā, lāxaē äxōdxa dēxwē tEltElgŭnōLEme. Wā, lä qwēłâlaxa t!Ex·t!Emag·Exsē. Wā, g·îlᶜmēsē ᶜwīᶜlâxs laē ᶜwīᶜla äxâlax maᶜmasa g·înānEmē. Wā, g·îlᶜmēsē ᶜwīᶜlâxs laē q!Ełwŭłts!ōdxa g·înānEmē lāxēs xaāp!ē. (L!ElēwayEnLaqēxs 25 qwēłōdaaxa ᶜwāᶜwadē qEx·sEmēs x·ōmsasa g·înānEmax, k·!ēsᶜmaē dzēxᵘstēda ts!Edāqaxa ᶜwapē.) Wā, lā ōmpasa g·înānEmē, äxᶜēdxa kwädzats!ēLaq qaᶜs g·āxē häng·alīłas lāx k!waēlasasa yîkwīlayag·ōłē ts!Edāq qaxs hēᶜmaē kwäsāłxa g·înānEmē. Wā, la gŭxts!ōyowa ᶜwŭdaᶜsta tsātsoxLē lāxa kwädzats!ēLaq. Wā, lä k·!îpstānowēda 30

the wash-basin, and put | one red-hot stone into the water in the wash-basin | for the child. When the water is just getting warm, they take out | the stone. The mother of twins puts her | left foot into the water in the wash-basin, || and puts the child on her instep. | Then she takes well softened yellow cedar-bark, and | she squirts water on it out of her mouth four times, and she says, | "Now, my darling, I give you my good health, for I never get sick, | and everything comes to me without difficulty. You shall grow up well, || and you shall marry princes of the chiefs of the tribes." |—|

After she has prayed, she takes a | small chamber-vessel that she kept hidden, and which is almost full of | her urine. She holds it in her right hand || and speaks again, and says: "Now, | my darling, I will put on your body this of which all kinds of sickness are afraid, | that it may protect you against danger, and that the spirits may be afraid of you." |

And when her prayer is at an end, she pours this water into the chamber-vessel | in which she is going to wash the child. She takes yellow cedar-bark, and dips || it into the urine and water. Then she begins at the | right-hand side of the head of the child and washes it with the yellow cedar-bark, going along the right side of the body; | and after she finishes the right side, she | washes the left side

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ᵉnEmsgEmē x·īxsEmāla t!ēsEm lāxa la q!ōts!â ᵉwāp lāxa kwädzats!ē-LaxA g·înānEmē. Wä, g·îlᵉmēsē k·ox̣ᵘstax·ᵉīdExs laē k·!îpwŭstanowēda t!ēsEme. Wä, läda yîkwīlayag·ōłe ts!Edāq dzēx̣ᵘstasēs gEmxōłtsīdzaᵉyē g·ōgŭᵉyō lāxa ᵉwābEts!âwasa kwädzats!ēLaxa g·înānEmē. Wä, la k!wäg·ałtsīdzEtsa g·înānEmē lāxēs ăwīg·ałtsīdzaᵉyē. Wä, lä ăxᵉēdxa aëk·!aakwē tātElq!waakwē q!ōyaakᵘ dēx̣ᵘ qaᵉs mōp!Enē sEłboqasēs ᵉwāpāēL!Exawaᵉyē lāq. Wä, la ᵉnēk·a: "Wä, ādatsagä, laᵉmEn lâsasEn hëlēts!ēnaᵉyē lâL, yîxg·în k·!ēsēk· ts!Ex·q!aēnox̣wa ḷōxgŭn âᵉmēk· wāłâlatsa dādEk·asē; wä, hëᵉmis qaᵉs hëłEmg·ustâōs g·ig·ägEmdālax ḷōḷaElgEmaᵉyasa g·īg·Egămaᵉyasa lēlqwălaLaᵉyē qaᵉs łāᵉwŭnEmx·ᵉīdLōs."

Wä, g·îlᵉmēsē gwāł ts!Elwaqaxs laē ăxᵉēdxēs q!ŭlāḷEkwēxēs kwākwädzEmēxa hălsElaEm k·!ēs qōt!axa kwäts!ēxa hEsᵉmaxa yîkwīlayag·ōłē ts!Edāq äsmēsa. Wä, lä dāłasēs hëłk·!ōłts!ānaᵉyē lāxa kwakwädzEmē. Wä, la ēdzaqwa yāq!Eg·aᵉła. Wä, la ᵉnēka: "Wä, ādatsagä, laEmk· lāłg·ada k·îlEmg·asa ᵉnāx̣wa ts!ēts!Ex·q!ōlEma lāg·aaLElał lâL qa dādamEwēlōł qaᵉs k·îlEmaōsasa haăyałīlalagasē."

Wä, g·îlᵉmēsē q!ŭlbē ts!Elwagaᵉäyâs laē gŭxstEntsa kwäts!ē lāxēs kwädzasLaxa g·înānEmē. Wä, la ăxᵉēdxa dēx̣wē qaᵉs dzōpstEndēs lāxa kŭkwēqEla ᵉwāpa. Wä, hēᵉmis g·äg·îLela hëłk·!ōtEmaᵉyasa g·înānEmaxs laē kwäsᵉīdEq häxEla lāx hëłk·!ōt!Enaᵉyas gŭsētasa dēx̣wē. Wä, g·îlᵉmēsē gwāłxa hëłk·!ōt!Enaᵉyaxs laē ēt!ēd

of the body. After this she wipes the body with | soft yellow cedar-bark, head and body. || After doing this, she lays the child face down across her knees, | with the head towards the left (of the mother of twins); | and she puts the thumb of her right hand at the left of the | small of the back of the child, and she puts the middle finger | at the right hand of the small of the back, and pulls them together towards the middle; || and while she is doing so, she says: "Dear girl, you shall have a slender waist | when you grow up; and you shall not eat so much, | so that you will be stout." |

She pulls together thumb and middle finger four times | over the back of the child, and she repeats four times || what she said before. After doing so, she turns the | child on its back, so that it lies on the knees of the woman; and she puts two | fingers of her right hand into her mouth, the first | and second one, wets them, and | presses them on the face of the child. First the region under the || eyebrows on each side of the nose is pressed into shape. Then she | presses the face of the child all over. This is called by the Indians | "putting the face of the child into shape;" and after this has been done, she | licks the child's eyes; and the mother of twins says before | licking the child: "O darling! now I give you my good looks, || and the power of my eyes, that you may not have bad eyes hereafter when you grow

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kwäsᵉīdEX gEmxōt!Enaᵉyas. Wä, g·îlᵉmēsē gwāłExs laē dēg·ītasa tātElq!waakwē q!ōᵉyaakᵘ dēx̣ᵘ lāx x·ōmsas ḷEᵉwis ōk!winaᵉyē. Wä, g·îlᵉmēsē gwāłExs laē hăxᵘk·äx·întsa g·înānEmē lāxēs ōkwäx·aᵉyē gwēxtâłaxa g·înānEmē lāx gEmxōt!Enaᵉyasa yîkwīlayag·ōłē ts!Edāqa. Wä, la ăxᵉalElōts qōmäsēs hëłk·!ōłts!ānaᵉyē lāx gEmxōdēg·aᵉyas qEnāsasa g·înānEmē. Wä, lä ăxᵉālElōtsēs ᵉnōlax·ts!ānaᵉyē lāx hëłk·!ōdēg·aᵉyas qEnatsa. Wä, la k·îmgEᵉnākŭlas lāx nEgēg·aᵉyas ăwīg·aᵉyasa g·înānEmē. Wä, la ᵉnēk·axs häē gwēg·ilē: "Hëlōx̣ᵘlEs ādatsagä qasō q!ŭlyax̣ᵘᵉwīdlō; k·!ēslEs q!ēq!Ek·!Esl lāx haᵉmapē, ālas pEnl!ēslōł."

Wä, la mōp!Ena k·îmgEᵉnakŭlasēs qōma ḷEᵉwēs ᵉnōlax·ts!ānaᵉyē lāx ăwīg·aᵉyasa g·înānEmē. Wä, la mōp!Endzaqwa âEm nEgEłtōdxēs g·ālē wāłdEma. Wā, g·îlᵉmēsē gwāłExs laē nEłtsēᵉstEndxa g·înānEmē qa nēłk·äx·ēlłēs lāx ōkwäx·aᵉyas. Wä, lä p!aq!Esasa mālē lāx q!wāq!wax·ts!ānaᵉyasēs hëłk·!ōłts!ānaᵉyēxēs ts!Emālax·ts!ānaᵉyē ḷEᵉwē ᵉnōlax·ts!ānaᵉyē. Wä, la k!ŭnqē q!wāq!wax·ts!ānaᵉyas laē p!ēp!Eq!ŭgEmaxa g·înānEmē hëEm g·îl p!ēq!wasōsē bEnk·!ōt!Enaᵉyas aEnas ḷōᵉ ᵉwāx·sōt!Enaᵉyas x·îndzasas. Wä, lä ᵉnāxwa p!ēq!wiᵉlälax gōgŭmaᵉyasa g·înānEmē. HëEm gwEᵉyōsa bāk!umē naqēᵉstEndEx gōgŭmaᵉyasa g·înānEmē. Wä, g·îlᵉmēsē gwāłExs laē ElᵉElxstōd gīgEᵉyagEsas. Wä, lä ᵉnēk·ēda yîkwīlayag·ōłaxs k·!ēsᵉmaē ElᵉElxstōdEq: "Wā, ādatsagä, laᵉmEn lâsasg·în ëx·sōk!wēnōkᵘ lâl ḷōgŭn ëx·sEmstoēnēk· qaᵉs k·!ēsēlōs ᵉyäg·îlxstōł qasō q!ŭlyax̣ᵉwī-

76 up, | and that the princes of the chiefs of the tribes may fall in love with you, | and that your beauty may be praised by all the princes | of the chiefs of the tribes." |

80 When her speech is ended, she takes oil of the silver-perch and || oils the body of the child; and after oiling the body of the child, | she oils its head; and she does not stop until the head of the child | is soaked with oil. When | this has been done, she puts the kelp band around the head of the child; | and she puts on the bedding, and ||
85 everything else that belongs to the head of the child. After doing this she | gathers the cedar-bark with which the body has been wiped, and puts it into a | water-tight box,—the same one into which she put the cedar-bark on which the mother of the | child sat after giving birth to the child; and into which the first excrement of the child, |
90 and what was used for wiping its body, were put. This || box is called "cedar-bark box." |

When the mother of twins finishes taking care of the child, | she is paid four pairs of blankets. | The midwife who took care of the woman
95 receives the same pay. | They take off the kelp || head-band every eight days, and put it back around the head | after putting oil on the head of the child. | It is kept on for four moons. After four moons |

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76 dELō qa^{e}s māmawidālagēLōs yîs ḶōḶaElgEma^{e}yas g·īg·îgăma^{e}yasa lēlqwălaLa^{e}yē; hë^{e}mis qa^{e}s x·āx·ElsgEmēsEwēLōsasa ^{e}nāẋwa ḶōḶaEl-găma^{e}yas g·īg·îgăma^{e}yasa lēlqwălaLa^{e}ya, ādatsaga."

Wä, g·îl^{e}mēsē q!ŭlbē wāłdEmas laē ăx^{e}ēdxa dzēk!wisē qa^{e}s q!El-
80 sīt!ēdēs lāx ōk!wina^{e}yasa g·înānEmē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la q!elēkwe ōk!wina^{e}yas laē q!EltsEmdEx x·ōmsas. Wä, āł^{e}mēsē gwāłExs laē âlak·!āla la LEqsa dzēk!wisē x·ōmsasa g·înānEmē; wä, g·îl^{e}mēsē gwāłExs laē qEx·sEmdEx x·ōmsasa g·înānEmasa ^{e}wā^{e}wadē qEx·sEmēs x·ōmsē. Wä, â^{e}mēsē ^{e}wī^{e}la ăx^{e}aLElōdalas mēmamasa g·înānEmē
85 ḶE^{e}wa gwēłgwälas x·ōmsasa g·înānEmē. Wä, g·îl^{e}mēsē gwāłExs laē q!ap!ēx·^{e}īdxa dēg·ēdayo dēẋ^{u} ḶE^{e}wa k·ādzEkwē qa^{e}s ăxts!ōdēs lāxa aEmxaakwē g·îldasa yîx la g·ēts!Ewatsa k!wa^{e}xLawēsE^{e}was ăbEmpasa g·înānEmaxs g·ālaē gwāł māyoLa, ḶE^{e}wa g·ālē ămāx·^{e}idayosa g·înā-nEmē ḶE^{e}wa dēg·īdanâq la ^{e}wī^{e}la g·ēts!â lāq. HëEm Ḷēgadēda g·îl-
90 dasas k·ādzEgwats!ē.

Wä, g·îl^{e}mēsē gwāła yîkwīlayag·ōłē ēaxElaxa g·înānEmaxs laē hăłāqasō^{e}sa mōxsa p!ElxElasgEma. Wä, hëEmxaāwisē ^{e}wāxa hăła-gEmaxa māmayōłtsīla ts!Edāqaxa aaxsīläxa ts!Edāqaxs g·ālaē māyoLasa g·înānEmē. Wä, la hëmEnāłaEm qwēłoyowēda ^{e}wā^{e}wadē
95 qEx·sEmēsa x·ōmsēxa małgŭ^{e}nāłExsa ^{e}nāla qa^{e}s ẋwēlaqē qEx·Emda-yōxs laē gwāł q!EltsEmtsE^{e}wē x·ōmsasa g·înānEmē lālaa lāxa mōsgEmē ^{e}mEkŭla. Wâ, g·îl^{e}mēsē mōsgEmg·ilaxa ^{e}mEkŭläxs laē

they stop putting on the kelp head-band around the head of the child. | And after this it is put into the cedar-bark || box; and nothing is taken off from all the things belonging to the child, | for they will be taken off only when it is ten months old. |

As soon as the child is ten months old, the cedar-bark, | the yellow cedar-bark, and the wool bedding of the child are put | into the cedar-bark box; and after the hair of the child has been singed off, || and the anklets and arm-rings have been put on,—for the mother of twins | also singes off the hair from the head of the child, and | puts on the anklets and arm-rings,—she goes and hides the cedar-bark box | under the rock under which the cedar-bark is hidden. |

This is the custom of the Kwāg'uł, Nāk!wax'da^{e}x^{u}, Gwa^{e}sEla, || and Awīk'!ēnox^{u}. |

The reason why the long-heads of the Koskimo and | Gwats!ēnox^{u}, G'âp!ēnox^{u}, L!asq!ēnox^{u}, and | L!aL!asiqwăla, and NăqEmg'îlisăla are different, is that | the kelp head-band is kept on for twelve days at a time, until the girl || is ten months old. It is a little different when the child is a boy, | for then the kelp head-band is tied around for ten days, | and is taken off after eight months. | The head of the child is also rubbed with oil of the silver-perch in the same way | as the Kwāg'uł women do with their children. ||

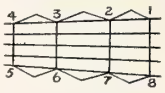
ǫwāł qEX'sEmālē x'ōmsasa g'înānEmaxa ^{e}wā^{e}wadē qEX'sEmēsa x'ōmsē. Wä, g'îl^{e}mēsē ǫwālEmx's laē lats!oyo lāxa k'ādzEgwats!ē g'îldasa. Wä, lāḷa k'!ēâs lawo^{e}yo lāxa ^{e}nāx̣wa gwēłgwälasa g'înānEmē, yîxs āł^{e}mēLē lawälExs läł hēłogwilaLa g'înānEmē.

Wä, g'îl^{e}mēsē hēłogwīlaxs laē ^{e}wī^{e}la lawōyEwē k'ēk'adzEk^{u} ḷE^{e}wa dēx̣wē ḷE^{e}wa p!ēpalEmē gwēłgwälasa g'înānEmē qa^{e}s lä lats!ōyo lāxa k'ādzEgwats!ē g'îldasa. Wä, g'îl^{e}mēsē ǫwāł ts!EX'îłtsEmtsE^{e}wē x'ōmsasa g'înānEmē ḷE^{e}wa kŭnx̣wēdEm yîxs hë^{e}maēxa yîkwīlaya-g'ōłē ts!Edāq ts!EX'îłtsEmdEx x'ōmsasa g'înānEmē. Wä, hëEmxaā-wis kŭnx̣wētaq. Wä, hëEmxaāwis la q!ŭlāLaxa k'ādzEgwats!ē g'îldas lāxa k'ādzEk!waasē.

Wä, hëEm ǫwayi^{e}lä^{e}latsa Kwākwŭkwakwē ḷE^{e}wa Nāk!wax'da^{e}xwē ḷE^{e}wa Gwa^{e}sEla ḷE^{e}wa Ăwīk'!ēnoxwē.

Wä, g'a^{e}mēs lāg'iłas ōgŭqāła g'îlsg'îltEma Ǫōsg'imux̣wē ḷE^{e}wa Gwats!ēnoxwē ḷE^{e}wa G'âp!ēnoxwē ḷE^{e}wa L!asq!ēnoxwē ḷE^{e}wa L!aL!asiqwăla ḷE^{e}wa NăqEmg'îlisăla yîxs małExsag'îyuwaē ^{e}nāläs qEX'sEmālēs ts!āts!ādaǫEmē xunōx̣^{u}xa ^{e}wā^{e}wadē qEX'sEmēs x'ōmsa, lālaa lāxēs hëłōgwīlaēna^{e}yē. Wä, lä xāL!a ōgŭqāła laqēxs bābagŭ-maē, yîxs nEqap!Enx̣wa^{e}saē ^{e}nāläs qEX'sEmālēs x'ōmsaxa ^{e}wā^{e}wadē qEX'sEmēs x'ōmsa. Wä, la małgŭnāłtsEmg'ilaxs laē ăxōyâ. Wä, la hëEmxat! q!EltsEmdayōsēx x'ōmsasa g'înānEma dzēk!wisē lāx gwē-g'ilasasa Kwākŭg'ōlaxsEmaxēs xŭnōkwē.

Now you know why the women of the Koskimo have long heads. | All the bedding in the cradles of the Koskimo women | and Kwāg·uł women is the same. Therefore | the mountain-goat wool is prized highly when it is bought by the Koskimo women from the | Kwāg·uł. ‖ The only difference is in the lacing of the child among the Koskimo women. | They use deer-skin, and they cut a narrow strip | half a finger-width wide and | very long. Two pieces are cut off. After they have been cut off, | the woman takes the back-rest and lays it down flat ‖ where she sits. Then she takes the long strips of thin dressed cedar-withes | and puts them on the edge of the back-rest, in this way:



She takes the | narrow strip of deer-skin and uses it to sew on at (1). | After that she measures off the cedar-withes and sews it on at (2), | and then she also sews it on at (3), ‖ and finally at (4). She does the same | at the other edge of the back-rest. After doing so, | she places the back-rest on the back-rest holder. Then it is finished. | It is called "deer-skin rope sewed on to back-rest." | This is the old style of the Koskimo women. ‖

If a child dies, the cradle and | the clothing are taken to the cedar-bark cave; but when | the child grows up to be healthy, they

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Wä, laEms q!âłᵉaLElax lāg·iłas g·îlsg·îltEma ts!ēdāqasa G·ōsg·imuxwē. Wä, la ᵉnāxwaEm ᵉnEmāx·îsē gwēłgwälasa xaāp!äsa Ġōgŭts!axsEmē ḶEᵉwa Kwākŭg·olaxsEmē, yîxs hëᵉmaē lāg·iła q!Eyōxwa p!alEmasa ᵉmElxLowaxs k·Elxwasᴇᵉwaasa Ġōgŭts!axsEmē lāxa Kwāg·ułē.

Wä, lēx·aᵉmēs ōgŭqāłaxa t!Ex·t!Emag·Exsē lāxa Ġōgŭts!axsEmē, yîxs laē ăxᵉēdxa k·!Elx·ēwakwasa gēwasē qaᵉs t!ōsōdēxa ts!ēq!adzowē lāqxa k·!ōdEnē lāxEns q!wāq!wax·ts!ānaᵉyēx yîx ᵉwādzEwasas. Wä, la g·îlsg·îldzowa. Wä, la małExsa t!ōsaᵉyas. Wä, g·îlᵉmēsē gwāła ts!Edāqē t!ōsaqēxs laē ăxᵉēdxa LādEnēg·aᵉyē qaᵉs paxᵉalīlēs lāxēs k!waēlasē. Wä, lä ăxᵉēdxa g·îlsg·îlt!a wīswŭłtowē sElbEkᵘ dEwēxa qaᵉs k·at!aLElōdēs ōbaᵉyas lāxag·a gwäłēg·a (*fig.*). Wä, lä ăxᵉēdxa ts!ēq!adzewē k·!Elx·iwakwē qaᵉs t!Emg·aaLElōdēs lax (1). Wä, g·îlᵉmēsē gwāła laē k·!EsElaxa dEwēxē laē ēt!ēd t!Emg·aaLElōdEx (2). Wä, g·îlᵉmēsē gwāłExs laē ē!tēd t!Emg·aaLElōdEx (3). Wä, g·îlᵉmēsē gwāłExs laē ēt!ēd t!Emg·aaLElōdEx (4). Wä, lä hëEmxaat! gwēx·ᵉīdxa ăpsEnxaᵉyasa LadEnēg·aᵉyē. Wä, g·îlᵉmēsē gwāłExs laē pāxᵉEntsa LādEnēg·aᵉyē lāxa LādEnēg·ēx·dEma. Wä, laEm gwāła. Wä, hëEm ḶēgadEs k·!Elx·īwakᵘ t!Emāk·ägēsa t!Ex·t!Emāg·Exsē. Wä, hëEm âlak·!āla g·îldzEsē gwāłaasas lāxa Ġōgŭts!axsEmē.

Wä, g·îlᵉmēsē łEᵉlēda g·înānEmē laē ᵉwīᵉlaEm layowa xaāp!ē lāxa k·ādzek!waasē ḶEᵉwēs gwēłgwäla lāxēs ᵉwāxax·ᵉīdāłaasē. Wä, g·îl-

keep the cradle and the | back-rest, and they hide the clothing and the | cedar bark forehead-presser in the cave. They keep || the cradle in case the first-born child should have a younger sister. |

Twins.[1]—They only change the cradle when a woman has twins; | for if she should have twin-children after having many other children, | the cradle is put away. |

Then a wood-worker is asked to make for the twins cradles || with notched head-pieces. Then the wood-worker goes to work at once | trying to finish the cradles with the notched head-boards | before the twins are four days old; and when | the cradles with the notched head boards are finished, and the twins are three days old, | they put two feathers from the || tail of the eagle into two holes drilled in the notched headboard | of the cradle, two at each side, in this way: |

Now the twins are wrapped up well in | soft yellow cedar-bark and in red cedar-bark. The faces of the | twins are painted red, and also those of the mother || and father. And the father of the twins must sit still; | he is not allowed by his tribe to do anything; he is not even allowed to get fire-wood | and water. His relatives | always sit by his side in the house in order to get the fire-wood | and the

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ᵉmēsē hëłEmg·ustâ q!wāxēda g·înānEmē lä axēlasEᵉwēda xaāp!ē ḶEᵉwis LadEnēg·aᵉyē. Wä, lāḶa ᵉwīᵉlaEm la q!ŭlāLa gwēłgwälas ḶEᵉwēs dēx̣wē t!akEmaᵉyē lāxa k·adzEk!waasē, yîxs hëᵉmaē lāg·iłas ăxēlasEᵉwēda xaāp!ē qō ts!aᵉyanōx̣ᵘLēs g·ālē māyōḶEma.

Twins.—Wä, lēx·aᵉmēs L!āyowatsa xaāp!äxs yîkwīłaē yîxa ts!Edāqē, yîxs ālᵉmaē yîkwīłExs laē q!Eyōkwēs sāsEmē. Wä, âᵉmēsē g·ēxasEᵉwēda xaāp!ē.

Wä, lä g·ag·ōᵉnasEᵉwēda g·ît!ēnoxwē qaᵉs xaāpēlēx yîkwēᵉlats!ä małExLa qēqExEg·Eᵉyō xēxaap!a. Wä, hëx·ᵉidaᵉmēsē ēăxᵉidēda g·ît!ēnoxwē qaxs hayałomālaē gwālamasxa māłExLa qēqExEg·Eyō xēxaāp!axs k·!ēsᵉmaē mōp!Enēła yîkwīᵉlEmē g·îng·înānEma. Wä, g·îlᵉmēsē gwāła māłExLa qēqExEg·Eyo xēxaāp!axs laē yūdŭx̣ŭxsēk·Elēda yîkwīᵉlEmē g·îng·înānEma laē LasēdayowēdamaēmałtsIaqē g·aᵉyōł lāxnāxsdEyᵉasa kwēkwē lāxa la maēmałdzEkᵘ sElē lāxa qēqExEg·iwaᵉyasa xēxaāp!ēxa g·a gwälēg·a (*fig.*).

Wä, laEm âEm q!Eq!EnēpsEmlīłēda yîkwīᵉlEmaxa aëk·!aakwē tatElq!waakwē dēx̣wa ḶEᵉwa k·ādzEkwē. Wä, la gomēx̣ᵘsa gŭg·umyEma yîkwīᵉlEmē g·îng·înānEma. Wä, hëEmxaāwisē gwälē ăbEmpas ḶEᵉwēs ōmpē, yîxs âᵉmaē la sEldēła ōmpasa yîkwīᵉlEmē g·îng·înānEma yîxs k·!ēsaē hëłq!ōlEm ăxax·sālasēs g·ōkŭlōtē, wāx·ᵉma lEqwa ḶEᵉwa ᵉwāpē la k·!ēs hēłq!ōlEm la ăxᵉēdEq. Wä, laᵉmē hëda ḶēḶEḶäläs la hëmEnała k!wāmēłEq qaᵉs ăxēxa ᵉnāx̣wa ăxᵉēxstsōᵉsxa lEqwa ḶEᵉwa ᵉwāpē ḶEᵉwa hēᵉmaōmasē qaxs k·!ēsaē hēłq!ōlEm aᵉmēlas-

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[1] See also pp. 631–635.

20 water and food || for the couple, and the twins who belong to the Salmon, are not allowed to have misfortune | — |.

As soon as the twins that belong to the Salmon are four days old, | when the navel-string comes off, they take the cradles with the | notched head-boards, put them down on the floor one on the right-hand 25 side of || another woman who has been the mother of twins, and they put down | the other one on the left-hand side; and when everything is ready, | they put the bedding into the two cradles with notched head-boards. There is | no difference between the bedding of twins and that of single children. | The only difference is that a cradle with a 30 notched head-board is used, and that the four || feathers from the tail of an eagle stand on the | notched head-board of the cradle, and that the faces of the twins are | always painted red every fourth day, together with the faces of their parents, and that this continues | until the twins are ten months old. |

As soon as the woman who has had twins before, finishes arranging 35 the bedding || in the cradle that was put down at the right-hand side of the | woman who has had twins before, she takes on her arms | the first-born child belonging to the Salmon. She takes off the | wrappings of yellow cedar-bark and of red cedar-bark; and, after taking them all off, | she takes the split kelp and puts it around the head of 40 the child belonging to the Salmon. || And this is different in regard to

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20 nōkwa hayasEk·âla ḷEᶜwis yîkwīᶜlEmē L!āL!Eyadzaᶜya g·îng·înānEma.

Wä, g·îlᶜmēsē mōxsēk·îlēda yîkwīᶜlEmē L!āL!Eyadzaᶜya g·îng·înānEmē yîxs laē lawäyē ts!Eyōxḷaᶜya. Wä, laᶜmē ăxᶜētsEᶜwēda mālExLa qēqExEg·Eyowē xēxaāp!a qaᶜs lä hănalīᶜlEma ᶜnEmēxLa lāx hëłk·!o-25 tagawalīłasa ōgŭᶜlaᶜmaxat! yîkwīlayag·ōł ts!Edāqa. Wä, hăng·alīᶜlEma ᶜnEmēxLa lāx gEmxagawalīłas lāx laēnaᶜyas ᶜwīᶜla gwałałē ăxts!âwē gwēłgwäläsa mālExLa qēqExEg·Eyowē xēxaāp!a, yîxs k·!eâsaē ōgŭxᶜīts gwēłgwäläs lāx gwēłgwälasa ᶜnEmōk!wēdzaᶜyē mayōḷEma lax ōgŭᶜlä lāxa qēqExEg·Eyowē xēxaāp!ā ḷEᶜwa maēmo-30 ts!aqē ts!Elts!Elk·s nāxsdEᶜyasa kwēkwaxs laē ḷāḷała lāx âg·iwaᶜyasa qēqExEg·Eyowē xēxaāp!a; Wä, hëᶜmisa yîkwēlEmē g·îng·înānEmxs laē hëmEnałaEm gŭmsa ḷEᶜwēs g·īg·aōłnokwaxa maēmoxsa ᶜnāla lālaa lāx hëłōgwīlax·dEmLasa yîkwīᶜlEmē g·îng·înānEma.

Wä, g·îlᶜmēsē gwāła yîkwīlayag·ōłē ts!Edāq hēłax gwēłgwäläs 35 ōts!âᶜwasa ᶜnEmēxLa qExEg·Eyō xaāp!axa haᶜnīᶜłē lāx hëłk·!ōtagawalīłasa yîkwīlayag·ōłē ts!Edāqa. Wä, g·îlᶜmēsē gwāła laē q!EłElīłaxa g·ālē mayołᶜīdayō L!āL!Eyadzē g·înānEma. Wä, lä ăxōdEx q!Enēp!Enaᶜyasdēxᵘ ḷEᶜwa k·ādzEkwē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ăxᶜēdxa ᶜwāᶜwadē LEpsaakwa qaᶜs qEx·sEmdēs lāx x·ōmsasa L!āL!E-40 yadzē g·înānEma. Wä, hëEm ōgŭqāłayōsa yîkwīᶜlEmē g·înānEma,

twins; | that they do not put on the head-band until the navel-string 41
comes off on the | fourth day; and after putting the head-band around the head of the | child belonging to the Salmon, the woman who has had twins (before) speaks | and says (Prayer for the twins): "O friend! ‖ that is the reason why you come. You come to benefit 45
those who have come to be your | parents, and you have come to make them rich and to | defend them against sickness, O friend Salmon! you, Supernatural-One!" |

As soon as the prayer has been ended, she puts the child belonging to the Salmon | into the cradle with the notched head-board, and she ‖ follows the way that is done with those who are not twin- 50
children. |

When this has been done, she turns her face to the other | cradle with the notched head-board, arranges everything in it; and after that, | she takes in her arms the child belonging to the Salmon, takes off the bedding | of yellow cedar-bark and red cedar-bark; and when it is all off, she takes the ‖ split kelp and puts it around the head of the 55
child | belonging to the Salmon; and after this she puts it into the | cradle with the notched head-board; and the woman who had borne twins before speaks, | pressing with her left hand on the chest of the child belonging to the Salmon, | and says (a prayer for the second ‖ twin-child in the cradle): "O friend! I beg you, Supernatural-One, 60
to | grow up well with your brother, Yāyaxwᴇᶜya, and that you do |

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yîxs ālᶜmaē qᴇx·sᴇmtsᴇᶜwē x·ōmsasēxs laē lawäyē ts!ᴇyōxḷaᶜyasxa 41
la mōp!ᴇnxwᶜas ᶜnāla. Wä, g·îlᶜmēsē gwāł qᴇx·sᴇmdᴇx x·ōmsasa
ʟ!āʟ!ᴇyadzaᶜyē g·înānᴇma, wä, la yāq!ᴇg·aᶜłēda yîkwīlayag·ōłē ts!ᴇ-
dāqa. Wä, lä ᶜnēk·a (ts!ᴇlwaqaxa yîkwīᶜlᴇmē g·înānᴇma): "Yūʟ,
qastä, hëq!amaaqōs g·āxēłē qaᶜs g·āxaōs ëk·anōmaxōs g·āxaqōs 45
g·īg·aōłnōkwa. Wä, hëᶜmēs g·āxēłōs qaᶜs q!ēq!ōmg·ilaōsaqᵘ; wä,
hëᶜmis qaᶜs dadamâyaōsaqᵘ, qastä, mᴇyōxwaᶜna, yūʟ, ᶜnawalakᵘ."

Wä, g·îlᶜmēsē q!ŭlbē ts!ᴇlwaq!ēnaᶜyas, laē q!ᴇłts!ōtsa ʟ!āʟ!ᴇya-
dzaᶜyē g·înānᴇm lāxa qᴇxᴇg·ᴇyowē xaāp!a. Wä, laᶜmē âᴇm nᴇgᴇł-
tᴇᶜwēx gwāyiᶜlälasē qaēda k·!ēsē yîkwīᶜlᴇma. 50

Wä, g·îlᶜmēsē gwāłᴇxs laē gwēgᴇmg·îlīł lāxa ᶜnᴇmēxʟa qᴇxᴇg·ᴇ-
yowē xaāp!a qaᶜs hëłiᶜlälēx gwēłgwälas. Wä, g·îlᶜmēsē gwāłᴇxs laē
q!ᴇłᴇlīłaxa ʟ!āʟ!ᴇyadzaᶜyē g·înānᴇma. Wä, lä ăxâlax q!ᴇnēpsᴇma-
ᶜyasxa dēxᵘ ḷᴇᶜwa k·ādzᴇkwē. Wä, g·îlᶜmēsē ᶜwīᶜlâxs laē ăxᶜēdxa
ʟᴇpsaakwē ᶜwāᶜwadē qaᶜs qᴇx·sᴇmdēs lāx x·ōmsasa ʟ!āʟ!ᴇyadzaᶜyē 55
g·înānᴇma. Wä, g·îlᶜmēsē gwāłᴇxs laē q!ᴇłts!ōtsa g·înānᴇmē lāxa
qᴇxᴇg·ᴇyowē xaāp!a. Wä, lä yāq!ᴇg·aᶜłēda yîkwīlayag·ōłē ts!ᴇ-
dāqa lāxēs ʟᴇxwāłaēnaᶜyasēs gᴇmxōłts!ānaᶜyē lāx ōbâᶜyasa ʟ!āʟ!ᴇ-
yadzaᶜyē g·înānᴇma. Wä, la ᶜnēk·a (ts!ᴇlwaqaxa ālē xaāpts!oyo
yîkwīᶜlᴇma): "Yūʟ, qastä, laᶜmᴇn hăwāxᴇlaʟōʟ ᶜnawalakᵘ qaᶜs 60
wäg·iʟōs hëłmâlag·îlisʟōł ḷᴇᶜwōx ᶜnᴇmwᴇyōtēx Yāyaxwᴇᶜya, yîx qaᶜs

63 not leave us! Make your parents happy! | for they will always give away property, so that you may always obtain | new names, O
65 Ek!'ēqElag'ila! friend Salmon! || you, Supernatural-One! Do not come to bring us misfortune! Come to do good! You bring | wealth, you, Abalone-Maker! You have come from the sea to us with your | brother, Supernatural-Salmon, friend." |

As soon as the prayer is ended, she puts on the bedding | of yellow
70 cedar-bark and of red cedar bark and that of wool; and || after this has been done, she puts on the cedar-bark forehead-presser, and the pillow; | and when this has been done, she puts down the cradle with notched head-board. She | puts the first one, with the child belonging to the Salmon, on the | right-hand side of the bed of the mother (of the new-born twins); and she puts the | other cradle with the
75 notched head-board, and the || child belonging to the Salmon in it, on the left-hand side of the mother; | and after the mother of twins has done this, she puts in order the sleeping-place | of the twin-children and of their mother. |

She takes cedar-poles, not thick, and | one fathom long, sharpens ||
80 the points, and drives them into the floor, one of them backwards | from the place where the heads of the mother of twins | and of her husband are; and the other one she drives into the floor at the | place where their feet are; and she drives one into the floor | outward from the place where their heads are, and the other one outward from

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62 k'!ēsēLōs awēq!wālaLōł; wä, hëᵉmis qaᵉs hëmEnałamaōs ëk'!ēqElamasxōx g'īg'aōłnōkwēx qa hëmEnāłaᵉmēsōx ᵉwāᵉwalasdEmx'sila qa alēg'ēsēs ḷēḷEgEmōs yūLaxs ëk'!ēqElag'ilaēx, qāst mEyōxwaᵉna,
65 yūL ᵉnawalakᵘ ᵉyak'anōmasōs lāxēs g'āxᵉēnaᵉyōs yîxs ëk'anōmaaqōs yîxs q!ōmx'salisaaqōs yūL ëx'ts!Emg'ila, yūLaxs g'āxsalīsaēx ḷōgwa ᵉnEmwEyōtEk' ᵉnawalakᵘ mEyōxwaᵉna, qāst."

Wä, g'îlᵉmēsē q!ŭlbē ts!Elwaq!ēnaᵉyas laē mamēlalas ᵉwāxax'ᵉidāłaasasa dēxwē ḷEᵉwa k'ādzEkwē ḷEᵉwa p!alEmē. Wä, g'îlᵉmēsē gwā-
70 łExs laē ăxᵉāLElōtsa dēxᵘ t!āk'Emēs ḷEᵉwis hēlEwabâᵉyē. Wä, g'îlᵉmēsē gwāła laē k'ag'îlīłaxa qEXEg'Eyowē xaāp!a, yîxa g'ālē q!Ełts!ōdaatsēsa L!āL!Eyadzaᵉyē g'înānEma qaᵉs lä k'āg'alīłas lāx hēłk'!ōdEnōLEmalīłas kŭlēᵉlasas ăbEmpas. Wä, lä k'āg'îlīłaxa ᵉnEmēxLa qEXEg'Eyowē xaāp!a, yîxa āłē q!Ełts!ōdaatsēsa L!āL!Eya-
75 dzaᵉyē g'înānEma qaᵉs lä k'ag'alīłas lāx gEmxanōLEmalīłas ăbEmpas. Wä, g'îlᵉmēsē gwāła yîkwīlayag'ōłē ts!Edāqa laē ēaxᵉēdEx kŭlēᵉlasasa L!āL!EL!Eyadzaᵉyē g'îng'înānEm ḷEᵉwēs ăbEmpē.

Wä, laᵉmēs ăxᵉēdxa mōts!aqē dzEᵉsEqwaxa k'!ēsē ḷEsḷEkwa. Wä, lä ᵉnāłᵉnEmp!Enk' lāxEns bāLäqē ăwâsgEmasas. Wä, lä dzōdzoxᵘ-
80 bEndEq wīłētâᵉyas. Wā, lā dēxᵉwalīłasa ᵉnEmts!aqē lāxa āLōdEtâlīłasa kŭᵉlēᵉlasasa yîkwīłē ts!Edāqa ḷEᵉwis L!āL!EL!Eyadzaᵉyē sāsEma ḷEᵉwis łāᵉwŭnEmē. Wä, lä ēt!ēd dēxᵉwaᵉlīłasa ᵉnEmts!aqē lāx

where their feet are; || and after this has been done, she takes an 85
olachen-net and | hangs one corner to the top of the rear post at the
head,| and she hangs one corner to the rear post at the foot of the
bed; and | after this has been done, she takes red cedar-bark and
measures off two spans. | There she cuts it off. She || splits it into 90
narrow strips. After she has split them, she | folds them in the
middle, and hangs them to the net | which has been hung up. They
are placed two spans apart. | When she reaches the end of the bed of
the| mother of the twins, she puts them in, two spans || under the 95
first row. There are four rows of red cedar-bark. | Then she takes
the tail of a white-tailed eagle, pulls out the feathers, | and, when
she has them all off, she takes spun nettle-bark. | This is used
to tie on the feathers, which are hung between the | red cedar-
bark, in this way: Now it is done. || Then she 100
takes two thin poles and puts them across
the two | posts over which the net has
been hung, and she places the | other pole
over the outside posts. Then she takes a new, | large mat and places
it across as a roof, and she also puts a new | mat at each end

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wālałaasas g·ōg·Egŭyâs. Wä, lä ēt!ēd dēxᵉwaᵉlīłasa ᵉnEmts!aqē lāx 83
L!āsōdEtâᵉyas; wä, lä ēt!ēd dēxᵉwaᵉlīłasa ᵉnEmts!aqē lāx L!āsᵉalīłas
g·ōg·Egŭyâs. Wä, g·îlᵉmēsē gwāłē ăxaᵉyas laē ăxᵉēdxa p!Egwayâxa 85
dzāxŭn qaᵉs gēxŭtōdēs ăpsEnxaᵉyas lax ōxtâᵉyasa āLōdEtâlīłē ḷāma.
Wä, lä gēxᵉwŭtōts ăpsEnxaᵉyas lāxa ḷāmasa ōxᵘsīdzālīłē. Wä,
g·îlᵉmēsē gwāła laē ăxᵉēdxa L!āgEkwē qaᵉs bāłᵉīdēsa maᵉłp!Enk·as
ăwâsgEmasē lāxEns q!wāq!wax·ts!lānaᵉyaxs laē t!ōsᵉīdEq. Wä, lä dzE-
dzExsᵉEndEq qa t!ēłts!Eq!astowēs. Wä, g·îlᵉmēsē gwāł dzExaqēxs 90
laē bEsᵉīdEq qa naEngExLāłēs. Wä, tētEgŭdzōdālas lāxa p!Egwayo
la gēᵉwīła. Wä, la maēmałp!Enk·ē ăwâlagâłaasas lāxEns q!wā-
q!wax·ts!lānaᵉyēx. Wä, g·îlᵉmēsē lābEndEx ᵉwāsgEmasasa kŭᵉlēlasasa
yîkwīłē laē ēt!ēdxa małp!Enk·ē lāxEns q!wāq!wax·ts!lānaᵉyēx lāx
baᵉnēLEläsēs g·ālē ăxaᵉya. Wä, lä mōts!agEᵉnakŭlaxa L!āgEkwē. 95
Wä, lä ăxᵉēdxa naxsdEᵉyasa ᵉmElᵉmElba kwēkwa qaᵉs nexâlēxā ts!El-
ts!Elk·as. Wä, g·îlᵉmēsē ᵉwīᵉlâmasqēxs laē ăxᵉēdxa mEdEkwē gŭn.
Wä, hëᵉmis la yîḷEmsēxs laē tētak·odalasa ts!Elts!Elk·ē lāx ăwāgawa-
ᵉyasa L!āgEkwē g·a gwālēg·a (*fig.*). Wä, laᵉmē gwāła. Wä, la
ăxᵉēdxa małts!aqē wīswŭł dzōxŭma qaᵉs k·ādEtōdēs lāxa małts!aqē 100
ḷēḷāma yîx la gēxŭtâlaxa p!Egwayowē. Wä, la k·adEtōtsa ᵉnEm-
ts!aqē dzōxŭm lāxa L!āsalīłē ḷēḷāma. Wä, la ăxᵉēdxa ts!Ex·asē
ᵉwālas łēᵉwaᵉya qaᵉs LEpEyîndēs lāq qa sälas. Wä, ts!ēts!Ex·as-
ᵉEmxaāwisē ᵉnāłᵉnEm łēElᵉwaᵉyē sāsEbaᵉyas ᵉwāx·sbaᵉyasa kŭᵉlēᵉlasa-

of the bed of the || mother of the twins and her Salmon children. After this has been done, | she takes eagle-down and puts it on the red cedar-bark, | and the feathers which hang from the net on the rear of the wall of the bedroom. |

When this has been done, she takes the after-birth of the twins and washes it, so that all the blood comes off; and after doing so, she || hangs it up near the bed of the | mother and of the twins; and she takes the wrapping of the children, and | puts it into the cedar-bark box, which she places at the | outside of the head of the bed that she made for the mother of the twins, for that is the name of the | bed of the twin mother and of her children. When this has been done, the || woman who has had twins before speaks, and says to the mother of the new-born twins and her | husband, to her who is still sitting on the floor where she gave birth to the | twins near the fire of the house, and she says: | "Now, take care, friends! for you will take up in your arms these | cradles with the supernatural ones, when you go to this house which I made for them; for you || will really take care of both of those whom you have obtained by good luck, your | friends, so that they can not complain of us if they should get sick. | I say so, that you may do everything in the right way. | (I mean that the Salmon children are jealous; | for it kills one of the || twins if one if them is treated well. And | the one whom you do not treat well will become weak at once, go away, and leave behind his |

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sa yîkwīłē ḷEᶜwis L!āL!EL!Eyadzaᶜyē sāsEma. Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa qEmxwäsa kwēkwē qaᶜs qEmx̣ᶜwīdēs lāxa L!āL!Eg̣Ekŭla ḷEᶜwa ts!Elts!Elk·îläsa la k·!ōgwīg·alīł p!Egwaᶜyōs kŭᶜlēᶜlasa.

Wä, g·îlᶜmēsē g̣wāłExs laē ăxᶜēdxa maēnasa yîkwīᶜlEmē g·îng·înānEma qaᶜs aëk·!ē ts!ōx̣ᶜwīdEq qa ᶜwiᶜlâwēs Elkwa. Wä, g·îlᶜmēsē g̣wāł ts!ōx̣waqēxs laē g̣ex̣walīłas lāxa ᶜnEx̣wāła lāxa kŭᶜlēlasasa yîkwīłē ḷEᶜwis sāsEmē. Wä, lä ăxᶜēdxa q!Enēpemx·däs qaᶜs ăxts!ōdēs lāxa k·ādzEgwats!ē g·îldasa. Wä, lä hăng·alīłas lāx L!āsōdEtâlīłasēs ăxaᶜya yîkwīᶜlats!ē g·aēlasa, qaxs hëᶜmaē ḷēg̣Ems kŭᶜlēᶜlasasa yîkwīłē ḷEᶜwis sāsEmē. Wä, g·îlᶜmēsē g̣wāła, laēda yîkwīlayag·ōłē ts!Edāq yāq!Eg·aᶜła. Wä, la ᶜnēk·a lāxa yîkwīłē ḷEᶜwis łāᶜwŭnEmaxs hëᶜmaē k!ŭdzīłē mayoḷēlasasa yîkwīłasa maᶜlōkwē yîkwīᶜlEms lāxa ᶜnEx̣wanâlisē lāx lEg̣wīłasa g·ōkwē. Wä, lä ᶜnēk·a: "Wäg·îł la yāL!âLEx ᶜnēᶜnEmōkᵘ qaᶜs ᶜnEmāx·ᶜīdaᶜmēLōs q!EłElīłałxa xēxaāpts!âla ᶜnāᶜnawalakwa qasō g·āxL lāxg·în g·ōkwēlek· qaōx, qaxs âlak·!alīLaqōs ᶜnEmālał aëk·ilał qaōxs wāwałk·inaᶜyaqōs, ᶜnēᶜnEqaxs mōkᵘ, qa k·!eâsēs q!Emk·!ālayōłtsōx qō lelagŭlxᶜēdlaxō. Wä, hëᶜmēsEn lāg·iła ᶜnēx· qaᶜs walEmk·āłaxdaᶜxwaōs aëk·ila lāxēs ᶜnāx̣waLaōs g̣wayiᶜlälasLEqᵘ. (HëdEn ᶜnēᶜnak·iłē yîxs ōdzEg̣Emak·aēxwa L!āL!Eyadzaᶜyēx g·îng·înānEma, yîxs hëᶜmaē g·ayalatsa ᶜnEmōkwē lāxa yîkwīᶜlEmē g·îng·înānEmxs aëk·ilasEᶜwaēxa ᶜnEmōkwē qaᶜs hëx·ᶜidaᶜmēs lēlagŭlxᶜidaxa k·!ēsē aëk·ilasEᶜwa qaᶜs lä łōwałᶜītsēs

brother, and will go home to the Salmon tribe from which he 27
came.) | That is what I mean, friends! that you may take good care
of those | whom you obtain by good luck." Thus says the woman
who has had twins before, || to the woman and her husband. | 30

As soon as her speech is ended, the young mother of twins | and
her husband arise, and both take up at the same time the cradles
with the notched head-boards. | Together they go,—the woman who
has had twins before and | husband and wife,—side by side, going
towards the bed in the room; || and when they reach it, they put 35
down the cradles on each side of the | place where the mother of the
(new-born) twins is going to lie down. Now she lies down between
the twins, | and her husband sits down near her bed. | After this
the woman who has had twins before takes a rest, for they | never
pass four days without changing the || kelp head-bands of twin- 40
children. |

When four days have passed, the woman who has had twins
before unties | the head-band of the twin-children. She takes |
perch-oil and oils their heads and | also their bodies. When the
heads of the twin-children are soaked with perch-oil, || she takes the 45
kelp head-bands and | puts them around their heads, with the
right tightness; | and after she has done so, she paints their faces.
She paints them both in the same way, | and she also puts the same |

ᵉnEmwEyōtē qaᵉs lä näᵉnakwa laxēs g·aᵉyaᵉnakŭlasē mäesila.) Wä, 27
yūᵉmēsEn ᵉnēᵉnak·ełō ᵉnēᵉnEmōkᵘ qaᵉs âᵉmēLōs yāL!âł lāxēs aëk·i-
lasLaōs, qaōs waᵉwałk·inaᵉyēx," ᵉnēx·ᵉlaēda yîkwīᵉlayag·ōłē ts!Edāqa
lāxa yîkwīłē hayasEk·âla. 30

Wä, g·îlᵉmēsē q!ŭlbē wāłdEmas laē ᵉnEmāx·ᵉîd ḷaxᵉŭlīłēda yîkwīłē
hayasEk·âla qaᵉs ᵉnEmx·ᵉīdē dāg·îlīłaxa qēqExEg·Eyō xēxaāp!a qaᵉs
lä g·ālag·iwālēda yîkwīlayag·ōłē ts!Edāqa. Wä, la ᵉnEmāgōLEmāłēda
yîkwīłē hayasEk·âlaxs laē gŭyōłEla lāxēs kŭᵉlēᵉlasLē. Wä, g·îl-
ᵉmēsē lāg·aa lāqēxs laē ᵉnEmx·ᵉīd hăng·alīłas lāx ᵉwāx·sanōdzaᵉyas 35
kŭᵉlēᵉlasLasa yîkwīłē. Wä, laᵉmē kŭlkwagōdxēs yîkwīᵉlEmē. Wä,
âᵉmēs la k!wāg·alīłē łāᵉwŭnEmas lāxa ᵉnExwālalīłē lāxa kŭᵉlēᵉlasē.
Wä, laᵉmē gwāł lāxēq yāwasᵉīdēda yîkwīᵉlayag·ōłē ts!Edāqa, qaxs
k·!ēsaē hăyāqax mōp!Enxwaᵉsa L!āL!Eyadzaᵉyē qEx·sEmālēs x·ōm-
saxa ᵉwāᵉwadē. 40

Wä, g·îlᵉmēsē mōp!Enxwaᵉsa g·āxaasa yîkwīlayag·ōłē ts!Edāq qwē-
łōdEx qEx·sEmaᵉya x·ōmsasa L!āL!EL!Eyadzaᵉyē; wä, la ăxᵉēdxa
dzēk!wēsē qaᵉs q!Elsᵉīdēs lāx x·ōmsasa L!āL!EL!Eyadzaᵉyē. Wä,
lä ōgwaqax ōk!wīnaᵉyas. Wä, g·îlᵉmēsē LEqasa dzēk!wēsē x·ōmsasa
L!āL!EL!Eyadzaᵉyaxs laē ăxᵉēdxa ᵉwāᵉwadē qEx·sEmēs x·ōms qaᵉs 45
qEx·sEmdēs lāx x·ōmsas. Wä, la hēłᵉâłē łEk!ŭtāłaēnaᵉyas. Wä,
g·îlᵉmēsē gwāłExs laē gumsᵉīdEx g·ōgŭmaᵉyas ᵉnEmāla ḷEᵉwa ᵉnE-

painting on the faces of the mother and father; that is, two bands
50 running across the eyes, || one beginning at the end of the eyebrows and passing the ends of the | eyes to the lower end of the cheeks, the other across the | middle of the eyes down to the lower end of the cheeks.[1] | After this has been done, she puts the children into the cradles; | and the woman who has had twins before comes back
55 every four days to || untie the head-bands of the twin-children, and | to oil with perch-oil their heads and bodies. | This continues for four months. |

After four months she stops putting the head-bands around the |
60 heads of the twin-children. All the time || the faces of the children and of their parents are painted with ochre, until the twin-children are ten months old. | Mostly the | children continue painting with ochre even when they are grown up. | That is all about this. |

I did not talk about this. When the woman who has had twins ||
65 first puts the twin-children into the cradles with the notched | head-boards, when they are four days old, another person who has had twin-children, a man, | is called to come and sit down, and the | numaym of the father of the (new-born) twin children is called to |
70 come into his house. When they are all inside, || the chief of the numaym of the father of the (new-born) twins speaks, | and says: |

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48 mōkᵘ. Wä, laᶜmē ᶜnEmax·îsē g̣ŭmsaᶜyas. Wä, hëEmxaāwisē g̣wäła g̣ŭmsaᶜyasa ăbEmpas ḷEᶜwis ōmpē, yîxs ḷāḷExstâlaaxa maēmałts!aqē
50 g·äg·îlElaxa ᶜnemts!aqē g̣ŭms lāx ōbaᶜyas aEnas la ᶜwābEndālax g̣Eᶜyag̣Esas lāg·aa lāx bEnbaᶜyas ăwōdzaᶜyas. Wä, lä nExsEmdālaxa ᶜnEmts!aqē g̣ŭmsē lāx g̣Eᶜyag̣Esas g·āxᶜalEla lāx bEnbaᶜyas ăwōdzaᶜyasg·a g̣wałēg·a.[1] Wä, g·îlᶜmēsē g̣wāłExs laē xaāpts!ōts. Wä, hëmEnała g·āxēda yîkwīlayag·ōłē ts!Edāqxa mōp!Enxwaᶜsē qaᶜs
55 qwēlᶜōdēx qEx·sEmaᶜyas x·ōmsasa l!āl!El!Eyadzaᶜyē g·îng·înānEma qaᶜs q!Elsᶜīdēsa dzEk!wēsē lāx x·ix·ōmsas ḷEᶜwis ēōk!winaᶜyē. Wä, lä mōsg̣Emg·ilaxa ᶜmEkŭla hë g̣wēg·ilē.

Wä, g·îlᶜmēsē mōsg̣Emg·ilaxa ᶜmEkŭläxs laē g̣wāł qEx·sEmāla x·ōmsasa l!al!El!Eyadzaᶜyē. Wä, lāḷa hëmEnāłaEm g̣ŭmsasōᶜsa
60 g̣ŭg̣ŭmᶜyEmē ḷEᶜwis g·īg·aōłnōkwē lāg·aa laqēxs laē hëłogwīlaxa l!āl!El!Eyadzaᶜyē g·îng·înānEma. Wä, ᶜnāłᶜnEmp!Ena hëmEnāłaᶜma g·îng·înānEmē g̣ŭmsasa g̣ŭg̣ŭmᶜyEmaxs wāx·ᶜmaē la q!ŭlsq!ŭlyakwa. Wä, laEm g̣wāł lāxēq.

Wä, lEn k·!ēs g̣wāg̣wēx·sEx·ᶜīd lāqēxs g·îlᶜmaē g̣wāła yîkwīlaya-
65 g·ōłē ts!Edāq xaapts!ōtsa yîkwīᶜlEmē g·îng·înānEm lāxa qēqExEg·Eyowē xēxaāp!axs laē mōxsēk·îlaxs laē lēᶜlālasEᶜweda ōg̣ŭᶜla yîkwīlayag·ōłē bEgwānEma qa g·āxēs k!waēła. Wä, la ᶜwīᶜla lēᶜlālasEᶜwē ᶜnEᶜmēmotasa ōmpasa yîkwīᶜlEmē l!āl!El!Eyadzaᶜya qa g·āxēs ᶜwīᶜlaēlEla lāx g·ōkwas. Wä, g·îlᶜmēsē ᶜwīᶜlaēlExs laē yāq!Eg·aᶜłē
70 g·īg̣ămaᶜyasa ᶜnEᶜmēmotasa yîkwīlē bEgwānEma. Wä, laᶜmē ᶜnēk·a:

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[1] On each side of the face one vertical line running from the outer end of the eyebrows, and one from the middle of the eyebrows down to the level of the mouth.

"This is the reason why you were called to come into the house of the twins, | that you may make a dance for these children belonging to the Salmon, for | we will let our world know about these who came from the sea, from the house of Swimmer (the Salmon). || We will take these supernatural ones who belong to the Salmon out of this house. | Now he shall carry them in his arms." Thus he says, and calls the name of the | man who has had twins before, and he also calls a woman who has had twins, whom he calls | his wife, although the | man who has had twin-children may not be her husband. ||

As soon as his speech is ended, the man who has had twin-children | goes to where the woman who has had twin-children is seated, | and for a short time they act as though they were husband and wife. He asks for ochre | and eight tail-feathers of an eagle. | Then the elder brother of the (new-born) twin-children || is called by the man who has had twin-children before to come and sit down by his side | and by the side of the woman who for the time being acts as his wife. |

When Salmon-Head, the elder brother of the twins, comes, he sits | down with them, and they paint themselves with ochre,—the three (the man and the woman) | and Salmon-Head, for this is the name of the woman's child || born before she has given birth to twins. | As soon as a woman gives birth to twins, | the name of her elder child is Salmon-Head; and if the child born before the twin children

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"Yîxs häē ʟēᶜlālag·ił qa g·āxēs ᶜwīᶜlaēʟᴇla lāxa yîkwīᶜlats!ē g·ōkwa qaᶜs wäg·i kwēxᴇlaxa ʟ!āʟ!ᴇʟ!ᴇyadzaᶜyē g·îng·înānᴇma qᴇns wäg·i nēłałxᴇns ᶜnālax yîsa g·āxsᶜalīsēx g·āx·ᶜīd la g·ōkwas mēmᴇyoxwaᶜna. Wä, laᶜmēsᴇns lāwīlsałtsōxwa ʟ!āʟ!ᴇʟ!ᴇyadzaᶜyēx ᶜnāᶜnăwalakwa. Wä, laᶜmēsōx q!ᴇłᴇlaʟōx," ᶜnēx· ḷēxᶜēdᴇx ḷēg̣ᴇmasa yîkwīlayag·ōłē bᴇgwānᴇma. "Wä, yuᶜmēsōx g̣ᴇnᴇmaxs" ᶜnēx· ḷēxᶜēdᴇx ḷēg̣ᴇmas g̣ᴇnᴇmasxa yîkwīlayag·ōłē ts!ᴇdāqa, yîxs wāx·ᶜmaē k·!ēs łāᶜwadᴇsa yîkwīlayag·ōłē bᴇgwānᴇma, ᶜnēk·ē.

Wä, g·îlᶜmēsē q!ŭlbē wāłdᴇmas laē hëx·ᶜidaᶜma yîkwīlayag·ōłē bᴇgwānᴇm q!ap!ēg·alîł ḷᴇᶜwa yîkwīlayag·ōłē ts!ᴇdāqa. Wä, laᶜmē yāwasᶜīd hăᶜyasᴇk·ōgwalīła. Wä, laᶜmē dāk·!alax·daᶜxŭq g̣ŭg̣ŭmᶜyᴇma ḷōᶜ małgŭnałts!aqa ts!ᴇlts!ᴇlk·sa naxsdᴇᶜyasa kwēkwē. Wä, hëᶜmisē ᶜnōläsa yîkwīᶜlᴇmē ʟ!āʟ!ᴇʟ!ᴇyadzē g·îng·înānᴇma. Wä, laᶜmē ʟēᶜlālasōᶜsa yîkwīlayag·ōłē bᴇgwānᴇm qa g·āxēs k!wāg·îlīłaxa yîkwīlayag·ōłē bᴇgwānᴇm ḷᴇᶜwis yāwasᶜīdē g̣ᴇnᴇma.

Wä, g·îlᶜmēsē g·āxē Hēx·t!aᶜyē yîx ᶜnōläsa ʟ!āʟ!ᴇʟ!ᴇyadzaᶜyē k!wāg·îlīłaq. Wä, lāx·daᶜxwē g̣ŭmsᶜītsa g̣ŭg̣ŭmᶜyᴇmē lāxēs yūdukwaē la ḷōᶜ Hēx·t!aᶜyē, qaxs hëᶜmaē ḷēg̣ᴇmsa g·ālag̣awaᶜyē māyoḷᴇmsa ts!ᴇdāqaxs k·!ēsᶜmaē yîkwīła. Wä, la ēt!ēd bᴇwēx̣ᶜwīda. Wä, g·îlᶜmēsē māyōłᶜītsa maᶜlōkwēs yîkwīᶜlᴇmē, wä, la hëx·ᶜidaᴇm la ḷēg̣adē ᶜnōläsēs Hēx·t!aᶜyē, wäx·ē ts!āts!adag̣ᴇmē ᶜnōläsa yēkwī-

93 is a girl, her name is Salmon-Head-Woman. After | they have been painted, they put red cedar-bark around the heads of the three
95 children; and || then the man who has had twin-children before takes eight | tail-feathers of the eagle, and puts one over the middle of the forehead in the | red cedar-bark head-ring of Salmon-Head, and he puts one in the head-band behind; | he puts one over the forehead of the woman who acts as his wife, | and one behind. There are two on her. Then he does the same on his own head-band
200 as he did with the woman || who acts as his wife. Then he asks for eagle-down; | and when it has been given to him, he | takes it and scatters it so, that the down is fine; and | after doing so, he puts it on Salmon-Head; and after | putting it on, he puts it on the younger
5 brothers of Salmon-Head, the || two twins. And after he has put down on them | he puts down on the woman acting as his wife, and finally on himself. | After he has done so, he and the woman who acts as his wife arise, | and he calls Salmon-Head to stand between them. Then | the man who has had twin-children speaks, and says: ||
10 "Stand up, friends! and let us go out and | follow the rules of Salmon-Chief!" Thus he says. And all stand up. | They all have on the one side of the | cedar-bark head-rings a tail-feather of the
15 eagle, | and four feathers are on the head-band of the || parents of

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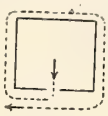
93 ᵉlEmē g·îng·înānEma la ḷēgadEx·ᵉits Hēx·t!ēga. Wä, g·îlᵉmēsē gwāł gŭmsaxs laē ᵉnāxwa qEx·îmtsa L!āgEkwē lāxēs yūdukwaē. Wä, lä
95 ăxᵉēdxa yîkwīlayag·ōłē bEgwānEmxa małguᵉnāłts!aqē ts!Elts!Elk·sa naxsdEᵉyasa kwēkwē. Wä, la L!āg·Eyōtsa ᵉnEmts!aqē lax nEqēwaᵉyas L!āgEkumaᵉyas Hēx·t!aᵉyē. Wä, lä L!aāp!Entsa ᵉnEmts!aqē laxaaq. Wä, lä L!ag·Eyōtsa ᵉnEmts!aqē lāxēs gEnEmbōła. Wä, lä L!aāp!Entsa małts!aqē lāq. Wä, hëEmxaāwisē gwāłē hăsaqē la
200 gwāłaatsē gEnEmbōła. Wä, lä dāk·!ālax qEmxwāsa kwēkwē, yîxa yîkwīlayag·ōłē bEgwānEma. Wä, lä ts!âsōᵉsā qEmxwa. G·îlᵉmēsē dāx·ᵉīdqēxs laē k!ŭlk!ŭlpsālaq qa ămᵉămayastowēsa qEmxwa. Wä, g·îlᵉmēsē gwāła, laē qEmxᵉwīdEx Hēx·t!aᵉyē. Wä, g·îlᵉmēsē gwāł qEmxwaqēxs laē qEmxᵉwīdEx ts!āts!aᵉyäs Hēx·t!aᵉyēxa maᵉlōkwē
5 yîkwiᵉlEm L!āL!EL!Eyadzaᵉya. Wä, g·îlᵉmēsē gwāł qEmxwaqēxs laē qEmxᵉwīdxēs gEnEmbōła. Wä, g·îlᵉmēsē gwāła laē q!ūlx·sᵉEm qEmxᵉwida. Wä, g·îlᵉmēsē gwāła laē ḷaxᵉŭlīł ḷEᵉwis gEnEmbōła. Wä, la Lēᵉlālax Hēx·t!aᵉyē qa lās ḷāḷExwawēq. Wä, lä yāq!Eg·aᵉłēda yîkwīlayag·ōłē bEgwānEma. Wä, la ᵉnēk·a:
10 "Wäg·îł la q!wāg·îlīLEx, ᵉnēᵉnEmōkᵘ, qEns lālag·ił hōqŭwŭlsL qEns nāᵉnaxbaamēx wāłdEmas mäesilä," ᵉnEx·laēxs laē ᵉnEmāx·ᵉīd q!wāg·îlīlēda ᵉnāxwa bēbEgwānEm la ᵉnāxwa ḷāḷanâlis qēqEx·Emaᵉyē L!āgExᵘxa ᵉnałᵉnEmts!aqē ts!Elts!Elk·asa naxsdeᵉyasa kwēkwē. Wä, la maēmots!aq ts!Elts!Elk·ē q!waq!wanâᵉyax qEx·Emaᵉyē L!ā-

the (new-born) twins. Then the parents who had twin-children 15
before | take up the cradles with notched head-boards. And their
leader is | Salmon-Head, who is followed by his father; and last by
his mother. | Then follows the man who has had twin-children before;
and | next to him, the woman who acts as his wife; and behind
follow || all the men. They go out of the house of the twin-children. | 20
Salmon-Head and those next to him— | that is, the father of the
(new-born) twins, and behind him the mother of the (new-born)
twins,—that is, | the parents of Salmon-Head. Next to them is the
man who had twin-children, | who is carrying one of the twin-children
in its cradle with the notched head-board; || and next to him follows his 25
wife with the | other cradle with the notched head-board and the
other twin-child in it; | and behind them goes the numaym of the
father of the young twins. | Now, Salmon-Head turns to the | right
when he comes out of the door of the house, || and the whole number 30
follow him; and when they come to the space between | the house in
which the twins were born and the next one, they walk through the
passage, | come out behind the house, and they walk behind the house
in which the twins were born. | They come out at the right-hand side
of the house | in this way:  Then they walk along the front
of the house from which they started, || and walk (past) | 35
the house in which the twin- children were born and the
next house, and) through the passage between (that

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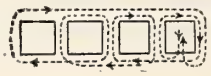
gEx̣ᵘsa yîkwīlē hăᶜyasEk·âla. Wä, laᶜmē q!EłElīłēda yēyîkwīlaya- 15
g·ōłxa ᶜnāłᶜnEmēxLa qēqExEg·Eyowē xēxaap!a. Wä, la g·ālag·iwaᶜyē
Hēx·t!aᶜyē. Wä, lä māk·îlē ōmpasēq; wä, lä ElxḶaᶜyē ăbEmpa-
sēq; wä, hēᶜmis la māk·Elēda yîkwīlayag·ōłē bEgwānEmq. Wä,
laᶜmēs māk·îlē gEnEmbołäsēq. Wä, laᶜmēsē ᶜwīᶜla la ElxḶaᶜya
ᶜnāx̣wa bēbEgwānEmqēxs laē hōqŭwEls lāxa yîkwīᶜlats!ē g·ōkwa. 20
Wä, lä hëᶜnakŭlē g·ālabaᶜyasē Hēx·t!aᶜyē ḶEᶜwa māk·îläq yîxa
yîkwīłē bEgwānEmq. Wä, la ElxḶaᶜya yîkwīłē ts!Edāqa, yîx g·īg·a-
ōłnōkwas Hēx·t!aᶜyē; wä, hĕᶜmis māk·îlaqēxa yîkwīlayag·ōłē be-
gwānEma lāxēs k·alaēnaᶜyaxa xaāpts!âlasasa L!āL!Eyadzaᶜya qExe-
g·Eyowē xaāp!a. Wä, la māk·îlaqēs gEnEmē ōgwaqa k·ālaxa 25
ᶜnEmēxLa qExEg·Eyowē xaāp!a xaāpts!âlatsa ᶜnEmōkwē L!āL!Eya-
dzaᶜya. Wä, hëᶜmis la ElxḶaᶜyaa ᶜnEᶜmēmotasa yîkwīlē bEgwānE-
ma. Wä, laᶜmē hēgEmᶜnakŭlē Hēx·t!aᶜyē lāx gwägawaᶜyaasasēs
hëłk·!ōłts!ānaᶜyaxs g·ālaē lāwEls lāx t!Ex·îlāsa yîkwīᶜlats!ē g·ōkwa.
Wä, lä qāsᶜīd ᶜwīᶜla lāxēs ᶜwāxaasē. Wä, g·îlᶜmēsē lāg·aa lāx ăwāga- 30
waᶜyasa yîkwīᶜlats!ē g·ōkwa ḶEᶜwis ăpsālasē laē qāqEsōlsaq qaᶜs lä
nēła lāx āLanâᶜyasa g·ōkŭla. Wä, g·āxē āLak·axa yîkwīᶜlats!ē
g·ōkwa. Wä, g·āxē nēłᶜīd lāx hëł·k!ōdEnwaᶜyasa yîkwīᶜlats!ē g·ōkwa;
g·a gwäłeg·a (*fig.*). Wä, g·āxē L!āsanōdālaxēs g·äg·îlīlasē g·ōkwa
qaᶜs lēxat! qāqEselsa ăwāgawaᶜya gEmxagawalasē g·ōkwa. Wä, la 35

36 and the next) house to the left, and | do the same as they did with the first one. In this way they go around four houses | to the left in this way:  When they have | gone around the four houses proceeding toward the left, until they come to the last | house they go along
40 the rear of the four houses and || come out of the right-hand side of the house in which the children were born and they all go in. | When they are inside, the father of the young twins, | and his wife, and Salmon-Head, and also the man who had twin-children, | and (the woman acting as) his wife, who are carrying the cradles with the notched head-boards | in which the twin-children
45 are, stand up, and || stand in a row. Then the father-in-law of the | father of the young twin-children stands up and gives a copper plate as a marriage gift to his | son-in-law to give away to his tribe. He gives him no names | for the twin-children, for the right to give
50 names | to twins belongs to a grown up male twin; || often a grown up twin-woman names them. |

Now, the tribe invited by the father of the young twins come | and see the two twin-children, and they just | mention the name of the copper until the property of the father-in-law of the | father of the young twins is ready for the potlatch. This is called "buying the
55 copper" when || it is done in this way. |

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36 hëEmxat! gwēx·ᶜīdēs g·îlx·dē ġwēx·ᶜidaasa, yîxs mōsġEmaē g·ig·ōkwē gEmxsēᶜstālasEᶜwē lāᶜstālasEwaxag·a gwāłēg·a (*fig.*). Wā, g·îlᶜmēsē ᶜwīᶜla lāᶜstElsElaxa mōsġEmē g·īg·ōkwalaē ġEmxagElsElaxa āłElxsdaᶜyē g·ōkwa qaᶜs lā hëyēk·a āLanodālaxa mōsġEmē g·ōkwa. Wā, la L!ā-
40 sEx·sâ lāx hëłk·!ōdEnwaᶜyasa yîkwīᶜlats!ē g·ōkwa. Wā, lā hōgwīLa ᶜwīᶜla lāq. Wā, g·îlᶜmēsē ᶜwīᶜlaēLExs laē âEm q!wag·aᶜlīłēda yîkwīłē bEgwānEm ḶEᶜwis ġEnEmē ḶōᶜHēx·t!aᶜyē ḶEᶜwa yîkwīlayag·ōłē bEgwānEm ḶEᶜwis ġEnEmē lāxēs q!wāłxEᶜwnEkŭlaēnaᶜyē k·ālaxa qēqExEg·Eyowē xēxaāp!axa xēxaapts!âlasasa yîkwēlEmē L!āL!EL!Eyadza-
45 ᶜya lāxēs yîpEmlīᶜlēnaᶜyē. Wā, hēᶜmis la Ḷāẋᶜŭlīᶜlats bEgwānEmē nEgŭmpsa yîkwīłē bEgwānEma. Wā, laᶜmē wāwałqālasa L!āqwa lāxēs nEgŭmpē qa p!Esᶜēdayosēxēs g·ōkŭlōtē. Wā, la k·!eâs ḶēġEm layōs qa ḶēġEmsa yîkwīᶜlEmē g·îng·înānEma qaxs hēts!emasaa Ḷēxᶜēd qa ḶēḶEgEmsa yîkwīᶜlEmē g·îng·înānEma la q!ŭlyakᵘ bEgwānEm yîkwī-
50 ᶜlEm. Wā, la hë q!ŭnāla Ḷēxᶜēd qa ḶēḶEgEmsxa yîkwīᶜlEmē ts!Edāqa.

Wā, laᶜmē LēłElasEᶜwē g·ōkŭlōtasa yîkwīłē bEgwānEm qaᶜs g·āxē x·īts!ax·îlaxa maᶜlōkwē yîkwīᶜlEm L!āL!EL!Eyadzaᶜya qaxs âᶜmaē wŭłᶜEm Ḷēxᶜēdxa L!āqwa, qaxs gwalīłᶜmaē dādEk·asas nEgŭmpasa yîkwīłē bEgwānEma. Wā, hëEm ḶēġadEs k·îlẋᵘsEmdāxa L!āqwaxa
55 hë ġwēx·ᶜīdē.

When the tribe have all come in, | the father-in-law (of the father) 56
of the young twins buys his own copper. He does this, | that the
twin children may have a name on account of the | copper sold at
the time when they were born. Now, || the father of the young twins, 60
and his wife, are dressed up. They wear blankets set with | abalone
shells, for they wish the twins to be loved. | They are the ones who
do no work for four years, and | they carry each a copper when they
are going around the four | houses. The reason why they each carry
a copper is that || they wish to be able to obtain them easily; for they 65
often carry valuables when they do so, | going around the four
houses. They do it, because they have to work | for their beloved
one (that is, the chief's daughter), who must not do any work. |
Those who have many relatives do this, for it is said by the Indians
that | all the relatives will die if they do not follow our customs; ||
that, although the father of twins | and his wife may not want to fol- 70
low the rules, all the relatives beg them to do so, | and to purify them-
selves every fourth day in water after the twins are | four days old,
and that they do not | forget to paint themselves with ochre after
purifying themselves in water, || the twins as well as the married 75
couple. They continue to do this until the twins are | ten months
old. When the minds | of the married couple who are the parents
of twins are really strong, they do not do any work for four years; |

Wä, g·îlᵉmēsē g·āx ᵉwīᵉlaēLa yîx g·ōkŭlōtas. Wä, lä k·îlxwa yîx 56
nEgŭmpasa yîkwīłē bEgwānEmxēs hEsmaq L!āqwa. Hët! hëg·îłts
gwēx·ᵉīdē qa läs ḷēgadaxa yîkwīᵉlEmē g·îng·înānEmē lāxōtg·iłaxa
L!āqwäxs g·ālaē mayołᵉīdayâ. Wä, laᵉmē ᵉnEmāla q!wālEnkwa
yîkwīłē bEgwānEm ḷEwis gEnEmē yîxs ᵉnExᵉŭnālaaxa ëëx·ts!Ems- 60
gEmē ᵉnaEnxᵉŭnaᵉya, yîxs ᵉnēk·aē qaᵉs łaxŭlanōkwēsēs yîkwīᵉlEmē
g·îng·înānEma. Wä, hëEm mōxᵉŭnxēla k·!eâs ēaᵉxēnaᵉya. HëEm
dālaxa ᵉnāłᵉnEmsgEmē L!āL!Eqwaxs laē läᵉstElsElaxa mōsgEmē
g·īg·ōkwa, yîxs häē lāg·iłas dālaxa ᵉnāłᵉnEmsgEmē L!āL!Eqwa qaᵉs
hōłEmalēq, yîxs q!ŭnālaē dālaxa nāxwa łElxŭlaēmaxs häē gwēx·ᵉīdē 65
yîxs läᵉstElsElaaxa mōsgEmē g·ig·ōkwa. Wä, hëEm gwēg·ilas
qaēda łaElᵉwinaᵉyēxa k·!eâsē ēaᵉxēnaᵉya. Wä, hëEm hë gwēx·ᵉidēda
q!ēnEmas ḷēḷEḷâla qaxs ᵉnēk·aēda ᵉnāxwa bāk!umqēxs ᵉwīᵉwŭl-
g·îlīłēlaēxa ḷēḷEḷâläxs k·!ēsaē ᵉwīᵉla nāᵉnaxts!EᵉwaxEns la gwā-
gwēx·sᵉāla, yîxs wāx·ᵉmaē q!Emsa aēk·ilaxa yîkwīłē bEgwānEm 70
ḷEᵉwis gEnEmē; lä ᵉnāxwaᵉmē ḷēḷEḷâläs hăwāxElaq qa hëmEnała-
ᵉmēsē laᵉsta lāxa ᵉwāpaxa maēmop!Enxwaᵉsē ᵉnāla g·äg·îLEla laqēxs
laē mōxsēk·îlēs yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya; wā, hëᵉmis qa k·!ēsēs
L!Elēwē gŭmsᵉīdxēs gōgŭmaᵉyaxs laē gwāł laᵉsta lāxa ᵉwāpē ḷEᵉwis
yîkwīᵉlEmē L!āL!EL!Eyadzaᵉyaxa hăyasEk·âla, lālaa lāxa hēłogwī- 75
lax·dEmLasēs yîkwīᵉlEmē. Wä, g·îlᵉmēsē âla łōk!wēmasē nēnâqa-
ᵉyasa yîkwīłē hăyasEk·âlaxs laē mōxᵉŭnxēlaxa ts!ăwŭnxē k·!eâs

78 that is, when there are many to look after them to get fire-wood and | food for them. ||

80 This is the way of those who have twin-children and who have no relatives,— | those who do work before they have twin-children. When (a woman) gives birth to two | children, what she often does is to ask | the midwife to choke the twin- | children, that they may go 85 back home to where they came from; and || the midwife is not allowed to disobey the wishes of the one | of whom she is taking care. Then she at once strangles the twins | that belong to the Salmon. She tries to do this | before anyone else sees the woman who has given birth; and when | the twins are dead, they ask the father of 90 the twins || to go and tell his relatives that his wife has given birth to two dead twins. | Then the midwife takes the afterbirth and washes it well; | after washing it, she hangs it up to dry. | Then the two men who climb the burial-tree are asked | to come and bury the twins. | 95 When || they come, they quickly make two boxes for the | twin-children. They are of exactly the same size. | When they have been finished, they take a board out of the right-hand side of the | wall of the house in which the twins were born to take out the twins; | for 300 they make the box outside of the || house, because the Indians say

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78 ēaᵉxēnaᵉya yîxs q!ēnEmaēs hēleg·îmē qa ănēqaxa lEqwa ḷōᵉ qa hăᵉmēk·Eyāla qaē.

80 Wä, g·aᵉmēs gwäyiᵉlälatsa k·!eâsē ḷēḷEḷâla yîkwīłē hăyasEk·âla, yîxa ēēaxElaēnoxwaxs k·!ēsᵉmaē yîkwīlᵉēda. Wä, g·îlᵉmēsē māyōłᵉītsa maᵉlōkwē gîng·înānEma. Wä, hët!a q!ŭnāla gwēx·ᵉidaatsēxs ăxk·!ālaēda yikwīlē ts!Edāqxa māmayōłtsīläq qa q!wēts!Exōdēsēxa yîkwīᵉlEmē g·îng·înānEm qa läs aēdaaqa näᵉnakᵘ lāxēs gä·x·ᵉīdaasa. Wä, la k·!eâs gwēx·ᵉidaatsa māmayōłtsīla ts!Edāq LālēgwegēX wāłdEmasēs māmayōłtsīlasEᵉwē. Wä, lä hëx·ᵉīdaEm q!wēts!Exōdālaxa yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya. Wä, laᵉmē hayāłomālaa hë gwēx·ᵉīdqēxs k·!ēâsᵉmaē g·āx ōgŭᵉla dōqwaxa māyoLa ts!Edāqa. Wä, g·îlᵉmēsē łēłEᵉlēda yîkwīᵉlEmē g·îng·înānEma, laē hëx·ᵉidaᵉmēs ōmp lāxsdäs ăxk·!āla qa läs nēłasEᵉwē ḷēḷEḷâläsēxs łEᵉlâlaē yîkwīᵉlEmasēs gEnEmē. Wä, laᵉmē ăxᵉēdēda mamayołtsīla ts!Edāqxa maēnē qaᵉs aëk·!ē tsōxwaq. Wä, g·îlᵉmēsē gwāł ts!ōxwaqēxs laē gēxᵉwalīłaq qa lEmxᵉwīdēs. Wä, laᵉmē LēᵉlālasEᵉwēda maᵉlōkwē hēhEwēnoxᵘ lāxa dEx·p!ēqē ḷâsa qa g·āxēs wŭnEmtaxa yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya. Wä, g·îlᵉmēsē g·āxExs laē hālabāla wŭlx·ᵉīdxa maᵉłtsEme qa g·īts!Ewatsa maᵉlōxᵘdē L!āL!EL!Eyadzēᵉ g·îng·înānEma, yîxs âlaē ᵉnEmālasa g·îlg·îldasē. Wä, g·îlᵉmēsē gwāłExs laē k·!Exsōtsᵉwē hëłk·!ōdEnwālasasa yîkwīᵉlats!ē g·ōkwa qa q!Ełtsōdaasxa la łēłEᵉl yîkwīᵉlEm L!āL!EL!Eyadzē g·îng·înānEma qaxs häē wŭlāsEᵉwēda g·īts!Ewasē L!āsanâᵉyasa yîkwī-

that it brings short life to those who make the | box if the bodies are put into it inside the house of the parents, even | in the case of those who are not born as twins. After the twins | have been put into the box, they paint their faces with ochre. Now, | the faces of the two dead children have been painted with ochre. || When this has been done, they put wrappings around them, | and put them into the box. Then | they take a long cedar-bark rope and put it around the burial-box | to hold down the cover, and also for the four men to carry them, | when they bury them. Then it is in this way: After || the ropes have been put around, eight Salmon people come | and stand by the sides of the burial-boxes, two | on each side; so that there are four people carrying | each burial-box of those who are dead. Then they go to bury them. | The two men who climb the || burial-tree go a long distance ahead, each carrying one short board, and they | look for a good tree with good branches on which to place the boards, on which the | burial boxes of the twins are placed. As soon as they find what they are looking for, | they climb up, and put down the boards where | they are to be. After they have done this, those who are going to bury them arrive, and || place the burial-boxes at the foot of the twin burial-tree. Then | the eight Salmon people sit on the ground. Now one of the tree-climbers comes down, takes the | rope, and puts it around the middle

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ᵉlats!ē g·ōkwa, yîxs ᵉnēk·aēda bāk!umaqēxs wīwŭlg·îlīlīlaēxa wŭlaxa g·īts!Eᵉwasʟasa łEᵉlē lax ăwīʟEläs g·ōkwasa g·īg·aōłnōkwasa wāx·ᵉEm k·!ēs yîkwēlEma. Wä, g·îlᵉmēsē lats!oyowēda yîkwīᵉlEmē lāxa g·īts!Eᵉwasas laē g̣ŭmsᵉītsōᵉsa g̣ŭg̣ŭmᵉyEmē. Wä, laᵉmē hamElqEmdEyowa g̣ŭg̣ŭmyEmē lāx g̣ōg̣ŭg̣Emaᵉyasa maᵉlōkwē lēłEᵉl g·îng·înānEma. Wä, g·îlᵉmēsē g̣wāłExs laē q!Enēpsemtsōsēs q!Enēbemē. Wä, lawīsʟ̣ē lats!oyo lāxēs g·īg·its!Eᵉwasē. Wä, g·îlᵉmēsē g̣wāłExs laē ăxᵉētsEᵉwēda g·îlt!a dEnsEn dEnEma qaᵉs qEx·sEmdayâxa g·īts!Eᵉwasē qa Elāłayâsa yîkŭyaᵉyē; wä, hëᵉmis qa dāłaatsa mōkwē bēbEgwānEm qō lāł wŭnEmtaʟEqxa g·a g̣wäłēg·a (*fig.*). Wä, g·îlᵉmēsē g̣wāła wŭlxsEmaᵉyē g·āxaasa małgŭnaᵉlōkwē ʟ!āʟ!Eʟ!Eyadzaᵉya qaᵉs lä ʟ̣aʟ̣onElsaxa g·īts!Eᵉwasasa ʟ!āʟ!Eʟ!Eyadzaᵉyēxa maēmaᵉlokwē lāx ēpsānâᵉyas lāx maēmōk!winaᵉyasa ʟ!āʟ!Eʟ!Eyadzaᵉyē dālaxa ᵉnEmsg̣Emē g·īts!Eᵉwatsa la łēłEᵉla. Wä, lā qāsᵉidēda wŭnEmta yîxs g̣Eyōłaaʟ̣ał qāsᵉidēda maᵉlōkwē bēbEgwānEmxa hēhEᵉwēnoxwaxa dEx·p!ēqē ʟ̣âsa dālaxa ᵉnāłᵉnEmxsa ts!āts!Ets!ăx̣ᵘsEma. Wä, laᵉmē āläx ëk·a ʟ̣âs lāx hëłałäs ʟ!Enāk·ē qa paqałaatsa hănx·dEmaʟasa dEg·ats!äsa ʟ!āʟ!Eʟ!Eyadzaᵉyē. Wä, g·îlᵉmēsē q!āxēs āläsEᵉwē laē g̣wāłElaEm la hăx̣ᵉwīda qaᵉs lä paxᵉāʟElōtsa ts!āts!ax̣ᵘsEmē lāx ăxāsʟas. Wä, g·îlᵉmēsē g̣wāłē ăxaᵉyas g·āxaasa wŭnEmta qaᵉs hăng·aElsēxa dēdEg·ats!ē lāx ōxʟ̣aᵉyasa ʟ!āʟ!Eʟ!Eyadzēp!ēqē ʟ̣âsa. Wä, la k!ŭsElsēda małgŭnāᵉlōkwē ʟ!āʟ!Eʟ!Eyadzaᵉya. Wä, g·āxē g·āxa-

of one of the burial-boxes. | He throws up the other end,
25 which is used as a hoisting-rope. Then it is caught ‖ by the other climber, who hoists up the burial-box. | The other climber goes up at the same time, holding the box, | so that it does not knock against the burial-tree while it is being | hoisted up. When it reaches the board on which the burial-box | of the twins is to be placed, the one
30 climber ‖ who has remained in the tree takes it and puts it on the | board where it is to stay. After this has been done, he | lets go of the rope; the other | climber goes down, and puts the end of the rope | around the
35 middle of the other burial-box. Then it is hauled up by the ‖ climber who stays behind, and the other | climber holds the box as it is being hoisted up. When it reaches the place, | it is put on top of the first one that they have put up. Then | the end of the rope of the burial-box is untied and is thrown down. | The one climber goes down with
40 it; ‖ and when he reaches the ground, he ties another board to the | end of the rope. This is hauled up by the climber who stays in the tree; | and when it reaches the board where | the two burial-boxes have been placed, it is taken by the climber who remains | in the tree. He puts

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22 xēda ᶜnEmōkwē lāxa hēhEᶜwēnoxwē bēbEgwānEm qaᶜs ăxᶜēdēxa dEnEmē qaᶜs qEx·sEmdēs lāx nEgoyăᶜyasa nᶜEmsgEmē dEg·ats!ä. Wä, lä ts!Eqōstōts âpsbaᶜyasa dEng·ostâlaᶜyō dEnEma. Wä, la dādala-
25 sōᶜsa ᶜnEmōkwē hăᶜwēnoxwa. Wä, lä dEng·ustōdxa dEg·ats!ē. Wä, lēda ᶜnEmōkwē hăᶜwēnoxᵘ la ᶜnEmaᶜnākŭla ĕk·!ōłEla dāłaxa dEg·ats!ē qa k·!ēsēs xEmsaLEla lāxa L!āL!EL!Eyadzēp!ēqē ḷâsExs laē dEng·ostâlayâ. Wä, g·îlᶜmēsē lāg·aa lāxa ts!āts!aẋᵘsEmē hăndzosa dEg·ats!äsa L!āL!EL!Eyadzax·dē. Wä, lä dādanodēda hăᶜwēnoxwē bEgwā-
30 nEmxa hĕx·sä lēda ĕk·!ē. Wä, lä dāx·ᶜīdEq qaᶜs hăndzōdēs lāxa ts!āts!aẋᵘsEmē hăndzōsa dEg·ats!ē. Wä, g·îlᶜmēsē gwāłaaLElaxs laē ēt!ēd ts!Enkwaxōtsa dEnEmē. Wä, laᶜmēsē lāsgEmaᶜya ᶜnEmōkwē hăᶜwēnoxᵘ qaᶜs lä lāxa. Wä, lä qEx·sEmts ōbaᶜyasa dEnEmē lāxaax ᶜnEgōyâᶜyasa dEg·ats!ē. Wä, g·îlᶜmēsē gwāłExs laē dEng·ustōyosa
35 hăᶜwēnoxwē bEgwānEm lāxa ĕk·!ē. Wä, laᶜEmxaāwisa ᶜnEmōkwē hăᶜwēnoxᵘ dāłaqēxs laē ĕk·!ōłEla. Wä, g·îlᶜmēsē lāg·aaxs laē hănk·ăyEndayo lāxa g·ālē la hănālaLEla. Wä, g·îlᶜmēsē gwāła laē qwēłoyowē ōbaᶜyasa dEnEmē lāxa dEg·ats!ē qaᶜs ts!Eqaxōdēs ōbaᶜyasa dEnEmē. Wä, la lāsgEmaᶜya ᶜnEmōkwē hăᶜwēnoxŭq.
40 Wä, g·îlᶜmēsē lāg·îlsExs laē ăxᶜēdxa ts!āts!aẋᵘsEmē qaᶜs yîḷōyodēs ōbaᶜyasa dEnEmē lāq. Wä, laᶜmē dEng·ustōyosa hĕx·sä lēda ĕk·!ē hăᶜwēnoxwa. Wä, g·îlᶜmēsē lāg·ustâwēda ts!āts!aẋᵘsEmē lāxa la mExElaLElatsa maᶜłtsEmē dēdEg·ats!ä laē dāx·ᶜītsōsa hĕmEnalaLEla lāxa ĕk·!ē hăᶜwēnoxᵘ bEgwānEma qaᶜs pāqEyîndēs lāx ōkŭyaᶜyasa

it on top of the ‖ upper burial-box; and then the other climber goes up, | and helps his friend tie the | burial-box to the twin burial-tree with the rope which they have used for hoisting the burial-boxes. | When this has been done, both come down; | and as soon as they reach the ground, the eight ‖ Salmon people rise and they go home together with the two | climbers, for the parents of the dead twins do not go along. |

Three days after the children of the parents of the twins were born, | in the evening, all the men ‖ of the tribe of the parents of the twins sit down outside of their houses; | and when they are all there, a man who is | told by the tribe to speak, addresses them, for this man is not | one of the chiefs; but the chiefs have asked him | to speak, for the chiefs are afraid of the parents of twins, ‖ because nobody ever succeeds in anything if the parents of twins wish ill to him. | Therefore the chiefs do not show that what is said is | the speech which they wish to be made. The man says, | "O tribe! I invited you to come here and be seated, that I may ask the parents of twins | whether they intend to keep the taboos. Now I will go and ask them." ‖ Thus he says, and walks into the house in which the twins were born; | and when he goes in, the woman, the mother of the twins, says at once | that she has heard what was said by the people

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ëk·!ēLEla dEg·ats!ä. Wä, g·îlᵉmēsē gwāła laē ëk·!ēᵉstēda ᵉnEmōkwē hăᵉwēnoxwa qaᵉs lä g·ōx̣ᵉwīdxēs ᵉnEmōkwaxs laē yîłᵉaLElōtsa dēdEg·ats!ē lāxa L!āL!EL!Eyadzēp!ēqē ḷâsa, yîsēs dEng·ustâlayōx̣ᵘdē dEnEma. Wä, g·îlᵉmēsē gwāła g·āxaē ᵉwīᵉla hōqwaxaxs maᵉlōkwaē. Wä, g·îlᵉmēsē g·āxElsa laē ᵉwīᵉla q!wāg·îlsēda małgŭnaᵉlōkwē L!āL!EL!Eyadzaᵉya qaᵉs lax·daᵉxᵘ ᵉnEmāx·ᵉīd näᵉnakᵘ ḷEᵉwa maᵉlōkwē hēhEᵉwēnoxᵘ bēbEgwānEma qaxs k·!ēâsaē las g·īg·aōłnōkwasa la łēłEᵉl L!āL!EL!Eyadzaᵉya.

Wä, g·îlᵉmēsē yūdux̣ᵘp!Enx̣waᵉs gwasēs māyołdEmasa yîkwīłē hăyasEk·âla; wä, g·îlᵉmēsē dzāqwaxs laē k!ŭsᵉElsēda ᵉnāx̣wa bēbEgwānEms g·ōkŭlōtasa yîkwīłē hăyasEk·âla lāx L!āsanâᵉyas g·ōkwas. Wä, g·îlᵉmēsē ᵉwīlg·aElsExs laē yāq!Eg·aᵉłēda bEgwānEmē yîxa ăxk·!ālasEᵉwasēs g·ōkŭlōtē qa yāq!Ent!āla, yîxs k·!ēsaē g·ayōł bEgwānEmē lāxa g·īg·Egămaᵉyē. Wä, lāḷa hëᵉma g·īg·Egămaᵉyē ăxk·!āla qa yāq!Ent!ālēs qaxs k·îlEmaēda yîkwīłasa g·īg·Egămaᵉyē qaᵉs k·!ēsaē wEyōL!ēnoxwa yîkwīłaxs hănkwaaxēs gwEᵉyâ qa łEᵉlēs. Wä, hëᵉmis lāg·iłas k·!ēs nēłtsEmāła hë yāq!Eg·aᵉłēda g·īg·Egăma-ᵉyasēs wāłdEmēxsdē. Wä, lä ᵉnēk·ēda bEgwānEmē: "HëdEn lāg·iła ᵉnēx· qEns g·āxē k!ŭsᵉElsa, g·ōkŭlōt, qEn wŭLēxwa yîkwīłax hăyasEk·âla aëk·īlaEmLīlaō ḷōᵉ k·!ēs. Wä, laᵉmēsEn lāł wŭLāłqō," ᵉnēk·Exs laē qāsᵉida qaᵉs lē laēL lāxa yîkwīᵉlats!ē g·ōkwa. Wä, g·îlᵉmēsē laēLexs laē hëx·ᵉidaᵉmēda yîkwīłē ts!Edāq hë g·îl yāq!Eg·aᵉła qaxs wŭLElaᵉmaax wāłdEmasa bEgwānEmē lāx L!āsanâᵉyasēs

68 outside of the | house. And the woman, the mother of the twins, says, "We shall not | observe the taboos. We are going to dress in our
70 work-clothes in ‖ the morning, and you shall come and beat rapid time when we go out of this | house in which the twins were born." As soon as she ends her speech, | the man goes out, and repeats to his tribe what the | mother of the twins has said; and the man tells his |
75 tribe to rise early, when daylight comes, and beat rapid time ‖ for the parents of the twins, in front of the house in which the twins were born. Thus he says. | And when he ends his speech, the men all go home | to their houses. In the morning, when it gets day, | the men arise from their sleep, and | sit down outside of the house in which the
80 twins were born; and when ‖ they arrive, they take their batons and distribute them | one to each man; and when | each man has one, the one who spoke before, | when the tribe first sat down, goes into the house. He does not stay there a long time, before | he comes out of the door of the house in which the twins were born, and
85 says, ‖ "Now, beat time rapidly!" And when he says so, all | the men beat time rapidly on boards. First the | father of the twins comes out, and he has hanging on his back the wedge-bag in which are his wedges | and his stone hammer. In his right hand he carries |

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68 g·ōkwē. Wä, lä ᵉnēk·ēda yîkwīłē ts!ᴇdāqa: "K·!ēsēłg·anuᵉx̣ᵘ ᵉnᴇmālāł aëk·ilał. Ēsᵉmaēḷanuᵉx̣ᵘ q!walᴇnx̣ᵘłtsᴇnuᵉx̣ᵘ ēeaxᴇlayâx
70 gaālaLa qaᵉs g·axlag·iLōs Lēxᵉŭłtsłōdeł g·āxᴇnuᵉx̣ᵘ lāxwa yîkwīᵉlats!ēx g·ōkwa," ᵉnēk·ᴇq. Wä, g·îlᵉmēsē q!ŭlbē wałdᴇmas laē lāwᴇlsēda bᴇgwānᴇmē qaᵉs lē ts!ᴇk·!ałᴇlas wāłdᴇmasa yîkwīłē ts!ᴇdāq lāxēs g·ōkŭlōtē. Wä, hëᵉmis wāłdᴇmsa bᴇgwānᴇmaxēs g·ōkŭlōtē qa ᵉwīᵉles gag·ostâ qō ᵉnāx·ᵉīdLō, qaᵉs g·āxlag·īł Lēxᴇwᴇl-
75 saxa yîkwīłe hăyasᴇk·âla lāxēs yîkwīᵉlats!ē g·ōkwa, ᵉnēk·ē. Wä, laᴇm q!ŭlbē wāłdᴇmas lāxēq. Wä, hëx·ᵉidaᵉmēsē la näᵉnakwēda ᵉnāx̣wa bēbᴇgwānᴇm lāxēs g·ig·ōkwē. Wä, g·îlᵉmēsē ᵉnāᵉnakŭlaxa gaäläxs laē ᵉwīᵉla ḷax̣ᵉwidēda mexāx·dē bēbᴇgwānᴇma qaᵉs lä k!ŭsᵉᴇls lāx L!āsanâᵉyasa yîkwîᵉlats!ē g·ōkwa. Wā, g·īlᵉmēsē ᵉwīl-
80 g·aᴇlsa laē ăxᵉētsᴇᵉwēda t!ēt!ᴇmyayowē qaᵉs ts!ᴇwanagᴇmaēxa ᵉnāłᵉnᴇmts!aqē lāxa ᵉnāłᵉnᴇmōkwē bᴇgwānᴇma. Wä, g·îlᵉmēsē q!wāłxoxtâwēda bēbᴇgwānᴇmxs laē laēLēda yāq!ᴇnt!ālax·dē bᴇgwā-nᴇmxs g·ālaē k!ŭsᵉᴇlsē g·ōkŭlōtas. Wä, k·!ēst!ē gäłaxs g·āxaē g·āxăwᴇls lāx t!ᴇx·îläsa yîkwīᵉlats!ē g·ōkwa. Wä, la ᵉnēk·a:
85 "Wëg·a Lēxᴇdzōdᴇx," ᵉnēk·ᴇxs laē ᵉnᴇmāx·ᵉīd Lēxᴇdzōdēda ᵉnāx̣wä bēbᴇgwānᴇmxa paq!ᴇsē Lēxᴇdzowē saōkwa. Wä, hëᵉmē g·ālabaᵉya yîkwīłē bᴇgwānᴇma tēgwēk·ᴇlaxēs q!waats!äsēs Lᴇmlᴇmg·ayo ḷōxs ᵉmᴇx̣ᵘts!âēs pᴇlpᴇlqē lāq. Wä, lāxaē dāk·!ōłts!ānasēs hëłk·!ōłts!ānaᵉyē lāxēs sēᵉwayowē. Wä, lä dālasēs gᴇmxōłts!ānaᵉyaxēs

his paddle, in his left hand his || mat, as he comes walking along. 90
Next to him comes | his wife, who carries on her back her clam-digging | basket, and in it is her berrying basket. | In her right hand she carries her paddle and her digging-stick; | in her left hand, her mat and her bailer made of || a large horse-clam shell, which she uses 95
when digging clams; | and an old mat is spread over her back. Both of them, | she and her husband, wear belts. The | three go out, following one another,—first the man who spoke, | next, the father of the twins, and last the mother of the twins. || Then they come walk- 400
ing along, and stand | outside the door of the house, and when they stop walking, | all the men stop beating time; and that | man, the only one who speaks, addresses them, and tells all | the people that the parents of the twins will not obey the taboos, || and that they will 5
continue to work as they used to do before, and that for this reason | they have come in their working-dresses. Then he | promises a potlatch to his tribe. |

Immediately he gives away blankets to his tribe; | and after this has been done, || the man and his wife, the parents of the twins, are 10
at once allowed to work, when she gets strong enough to work. | Now this is ended. |

łẹ̄ᵉwaᵉyaxs g·āxaē ëx·ᵉEm qäᵉnakŭla. Wä, hëᵉmēs māk·îlaqēs g̣E- 90
nEmē. Wä, laEmxaē t!ēgwik·Elaxēs dzēg·ats!äxa g·āwēq!anEmē lExaᵉya. Wä, la hănts!âsōᵉsa hămyats!ē lExaᵉya. Wä, lāxaē dāk·!ōłts!ānasēs hëłk·!ōłts!ānaᵉyē lāxēs sēᵉwayowē ḷEᵉwis k·!îlākwē. Wä, la dālasēs g̣Emxōłts!ānaᵉyē lāxēs łēᵉwaᵉyē ḷEᵉwis xElōłts!âlayo ᵉwālas xalaētsōx mEt!anaᵉyax dzēk·aaxa g·āwēq!ānEmē laxēs 95
LEbēk·îlaēnaᵉyaxa k·!āk·!obana. Wä, lä ᵉnEmālaEm wīwŭsēg·oyâla ḷEᵉwē łāᵉwŭnEmē. Wä, laᵉmē dEnōxḷālaxs yūdukwaē yîxs hëᵉmaē g·ālabēsa hăyasEk·âlaxa yāq!Ent!ālax·dē bEgwānEma. Wä, lä māk·îlaqēxa yîkwīłē bEgwānEma. Wä, la Elxḷaᵉya yîkwīłē ts!Edāqa. Wä, g·āxē ëx·ᵉEm qäᵉnakŭla qaᵉs g·axē q!wāg·aEls lāxa L!āsa- 400
lElk·asē lāx t!Ex·îläsēs g·ōkwē. Wä, g·îlᵉmēsē gwāł qāsaxs laē gwāł LēxEdzâᵉyēda ᵉnāx̣wa bēbEgwānEma. Wä, la yāq!Eg·aᵉłēda bEgwānEmē, yîxa ᵉnEmōx̣ᵘsämē yāq!Ent!āla. Wä, laᵉmē nēłāxa ᵉnāx̣wa bēbEgwānEmxs k·!ēsaē aëk·ilēda yîkwīłē hăyasEk·âla yîxs âᵉmēLē hăyōlīsL ăxāx·salał lāxēs ᵉnāx̣wa ēaᵉxēnaᵉya. "Wä, hëᵉmis lag·īłasEk· 5
hë g̣wäła g·āx q!waq!ŭlax·LEnuᵉx̣ᵘsg·as ēeaxElayukᵘ." Wä, laᵉmē dzōx̣wa qaēs g·ōkŭlōtē laxēq.

Wä, hëx·ᵉidaᵉmēsē yax̣ᵉwīdxēs g·ōkŭlōtasa p!ElxElasgEmē. Wä, g·îlᵉmēsē g̣wāłExs laē hëx·ᵉidaEm hëłq!ōlEmsēs g·ōkŭlōtē ăxax·salaxa yîkwīłē bEgwānEma ḷEᵉwis g̣EnEmaxs laē hēłats!âla ăxax·sāla. 10
Wä, laᵉmē g̣wał laxēq.

12 Now I shall talk about the mother of twins, | who, together with her husband, obeys the taboos. | When she is pregnant again, the
15 woman ‖ and her husband, paint their faces with ochre, when daylight comes in the | morning, and they wear around their heads rings of red cedar-bark, with | one white tail-feather of the eagle standing in the back. They wear these during the whole time of her pregnancy; | and when the child is born, is at once given the name
20 Salmon-Tail if it is a boy; ‖ and if it is a girl, it is called Salmon-Tail-Woman. | Then they take one of the cradles with notched head-board | of the twin brothers for the cradle of Salmon-Tail, and they | do everything to him as they did to his elder brothers, the | twins.
25 And when Salmon-Tail is ten months old, ‖ he is taken out of the cradle. They take the cradles with notched head-boards | to the cedar-bark cave. |

I have forgotten this. When the twins are ten months old,— | that is, if they are recognized as olachens by an old man, one of twins— | generally this is a pair of twins, consisting of a boy and a
30 girl,— ‖ and leg-rings and arm-rings are put on them, | an old man, one of twins, is called to give them a name obtained from the olachen. Then he looks at their hands; and when he sees that the twins have | small hands, the old man, one of a pair of twins, says to the | boy,

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12 Wa, laᶜmēsEn gwāgwēx·sᶜalał laxa yîkwīłē ts!Edāqa, yîxa aëk·iläxs yîkwīłaēda ts!Edāqē ᶜnEmāla ḷEᶜwis łāᶜwŭnEmē. Wä, g·îlᶜmaē ēt!ēd bEwēxᶜwida laē LōMa la aëk·ilēda ts!Edāqē ᶜnEmāla
15 ḷEᶜwis łāᶜwŭnEmē laᶜmē q!wałxōEm gŭmsasa gŭgŭmyEmaxa g·ālaē ᶜnāx·ᶜidxa gēgaāla. Wä, lāxaē hëmEnałaEm qēqEx·Emalaxa L!āgEkwē ḷēḷaap!ālaxa ᶜnāłᶜnEmts!aqē ᶜmEla ts!Elts!Elk·sa nāxsdEᶜyasa kwēkwē; lālaa lāx hēłosgEmg·ilax·dEmLasa bEwēkwa. Wä, g·îlᶜmēsē mayōłᶜīda laē hëx·ᶜidaEm ḷēgadEs Ts!āsnaᶜyē, yîxs bāba-
20 gŭmaē. Wä, g·îlᶜmēsē ts!āts!adagEms laē ḷēgadEs Ts!āsnēga. Wä, laᶜmē ăxᶜētsEᶜwēda ᶜnEmēxLa lāxa qēqExEg·Eyowē xaāp!as ᶜnōläsxa yîkwīᶜlEmas ăbEmpas qa xaāp!as Ts!āsnaᶜyē. Wä, laᶜmē âEm la ᶜwīlᶜa nEgEłtEwēsEᶜwē gwayiᶜlälasē qaē lāx gwayiᶜlälasax ᶜnōᶜnEläsxa yîkwīᶜlEmasēs ăbEmpē. Wä, g·îlᶜmēsē hēłōgwila Ts!āsnaᶜyaxs
25 laē gwāl xaapasEᶜwa. Wä, laᶜmē layowa māłExLa qēqExEg·Eyowē xēxaāp!a lāxa k·ādzEk!waasē.

Wä, hēxōḷEn L!Elēwēsᶜwa, yîxs g·îlᶜmaē hëłogwīlēda yîkwīᶜlEmē L!āL!EL!Eyadzaᶜya yîxa małt!ełē dzāxŭna, yîsa la q!ŭlyakᵘ yîkwīᶜlEma, yîxs q!ŭnālaē bExᵘk·!ōdEqEla, wä, lä ts!Edāqa ᶜnEmōkᵘ.
30 Wä, g·îlᶜmēsē ᶜwīᶜla qEx·ᶜaLelē kwēkŭnxwēdEmas laē Lēᶜlālasᶜwēda la q!ŭlyakᵘ yîkwīᶜlEma qaᶜs ḷēxᶜēdēs ḷēgEmas lāxēs g·ayōlasa dzāxŭnē, yîxs häē dōqwasōsē ēeyasâs. Wä, g·îlᶜmēsē dōqŭlaqēxs ămᶜămēx·ts!ānaᶜyēxa yîkwīᶜlEmē L!āL!Eyadzaᶜya, wä, la ᶜnēk·ēda

"O friend Making-Satiated! you are an olachen," ‖ for that is a name 35
coming from the home | of the olachen; and he looks at the other one
of the twins, | and he names her Making-Satiated-Woman. When the
twins come from | the Silver-Salmon, then the girl twin is called
Abalone-Woman, | and the boy is called Only-One; ‖ and when the 40
twin-children come from | the Sockeye-Salmon, the girl is called
Head-Dancer and | the boy is called Head-Worker. |

Now I shall talk again about the woman, the mother of | Salmon-
Tail, the younger brother of the twins. You already ‖ know that 45
the cradles with notched head-board of the | twins, after they have
been used for their younger brother Salmon-Tail, | are taken to the
cedar-bark cave. The mother of twins does not keep their cradles. |
If the woman expects another child, | the Indians are careful not to
make the cradle before ‖ the child is born, for often the child will be 50
dead when it is born; | therefore the cradle is made after the child
is born. | When the child is born, | they make the cradle at once.
Then | the child and his parents go straight back to the old ways.
There are none of the customs that are being observed with twins, ‖
and with their parents, and the | child of the mother who had given 55

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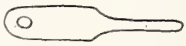
yîkwīᵉlEmē bEgwānEma: "Dzāxŭns, qāst, mēmEnłētEla," lāxa
bExᵘk·!ōdEqEla, qaxs hëᵉmaē ḷēgEms lāxēs g·äx·ᵉidaasē ăwīna- 35
gwisasa dzāxŭnē. Wä, lä dōxᵉwīdxa ᵉnEmōkwē yîkwīᵉlEmē L!āL!E-
yadzaᵉya wä, la ḷēxᵉēdEs MāmEnłEyēga lāq. Wä, g·îlᵉmēsē g·āyōła
yîkwīᵉlEmē lāxa dzăᵉwŭnē laē ḷēxᵉēdayuwē Ex·ts!Emg·īyēga lāxa
ts!āts!adagEmē yîkwīᵉlEma. Wä, lä ḷēxᵉēdayuwē ᵉnEmg·Eᵉyē lāxa
bābagumē. Wä, hëᵉmis ḷēgEmsa g·ayōłē yîkwīᵉlEmē g·îng·înānEm 40
laxa mEłēk·ē Yāyaxŭyiga yîxs ts!āts!adagEmaē. Wä, hëᵉmis ḷēx-
ᵉēdayowē HayałEyē lāxa bābagumē.

Wä, laᵉmēsEn ēt!ēdEł gwagwēx·sᵉālał lāxa ts!Edāqē, yîx ăbEmpas
Ts!āsnaᵉyē, yîxs ts!āᵉyäsa yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya, yîxs lEᵉmaa-
qōs q!ālaqēxs lEᵉmaē lāyowēda mālEXLa qēqEXEg·Eyowē xēxaāp!asa 45
yîkwīᵉlEmē L!āL!EL!Eyadzēxs laē gwāł xaāpasEᵉwē ts!āᵉyäsē Ts!āsna-
ᵉyē lāxa k·ādzEk!waasē. Wä, laEm k·!eâs la ăxēlasō xaāp!äsa
yEkwīlayag·ōlē ts!Edāqa. Wä, g·îlᵉmēsē bEwēxᵉwīd ēt!ēda, wä, hë-
mEnałaᵉma bāk!umē aëk·ila gEyōł xaāpēlaxa xaāp!äxs k·!ēsᵉmaē
māyōłᵉīdēda ts!Edāqē, qaxs q!ŭnālaē łEᵉlâlēda g·înānEmaxs māyōḷE- 50
maē. Wä, hëᵉmis lāg·iłas āłᵉEm xaāpēlasEᵉwēda xaāp!äxs laē māyōł-
ᵉīdēda ts!Edāqē. Wä, g·îlᵉmēsē māyōłᵉīdēda ts!Edāqasa g·înānE-
maxs laē hëx·ᵉidaEm xaāpēlasEᵉwēda xaāp!ē. Wä, laEm naqēᵉstēda
g·înānEmē ḷEᵉwis g·īg·aōłnōkwē. Laᵉmē k·!eâs la ăxāłas yîkwīᵉlēnē-
x·däs lāxa hăyasEk·âla. Wä, laEmxaāwisē k·!ēs la L!āL!Eyadzaᵉyē 55

56 birth to twins does not belong to the Salmon. It is an ordinary child, | like other children that were born single. |

The only thing that is different in the case of a mother of twins | is that the name of the preceding child is Salmon-Head; and when ‖ 60 the mother gives birth to twins, then, when Salmon-Head is ten months old, | his cradle is put away; and they make the two cradles | with notched | head-boards for cradles for the twin-children | belonging to the Salmon. | They do the same as they | did before to 65 the twins when they were born; and when ‖ the twins have a younger brother, his name is | Salmon-Tail. Now I have finished | talking about twin-children. |

1 **Cauterizing.**—The afterbirth is well washed, | and hung up until it is quite dry. When it is dry, | it is folded up and put into the work-box | of the mother of the twins. It is kept in the box as a medi- 5 cine. ‖ The mother of the twins takes well rubbed and scraped nettle-bark, and | puts it into the same box. The whole tribe | know that the mother of twins keeps the afterbirth. She also | keeps in the same box a piece of cedar-wood with a hole burnt through it. | It is in 10 this way:  And if a man or a woman is sick, ‖ they go to the mother of twins to be | cauterized by her.

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56 māyōḷEmas g·înānEma, yîsa yîkwīlayag·ōłē. Wä, laᵉmē g·înānEm-q!ālama yu gwēx·sa ᵉnEmōk!wēdzaᵉyēx g·îng·înānEma.

Wä, lēx·aᵉmēs ōgŭxᵉīdaatsa g·înānEmaxs laē ēt!ēd yîkwīłēs ăbEmpē. Wä, laᵉmē ḷēgadEs Hēx·t!aᵉyē lāxēq. Wä, g·îlᵉEm ēt!ēd yîkwīłē 60 ăbEmpasēxs laē gwāł hëłōg·ilaxa läxat! ēt!ēd Hēx·t!aᵉya laas âEm g·ēxasEᵉwē xaāp!äs. Wä, la ēt!ēd xēxaapīlasEᵉwēda małExLa qēqExEg·Eyowē xēxaāp!a qa xēxaāp!äsa lä ēt!ēd yîkwīᵉlEm L!āL!EL!Eyadzaᵉyē g·îng·înānEma. Wä, laᵉmē âEm naqEmg·îłtEwēx g·ālē gwēg·ilas qaēs g·ālē yîkwīᵉlEma L!āL!EL!Eyadzaᵉya. Wä, g·îlᵉmēsē 65 ēt!ēd mayōłᵉīdEs ts!āᵉyäsa yîkwīᵉlEmē, wä, laEmxaāwisē ḷēgadEs Ts!āsnaᵉyē. Wä, lawīsḷa gwāła gwāgwēx·sᵉāla lāxEn ᵉnāxwa wāłdEmiᵉläla lāx māyōL!ēnaᵉyasa ts!Edāqē.

1 **Cauterizing.**—Wä, hëᵉmisa maēnas, yîxs laē aëk·!a ts!ōxwasōᵉ qaᵉs lä gēxᵉwalīᵉlEma qa âlak·!alēs lEmxᵉwida. Wä, g·îlᵉmēsē lEmxᵉwidExs lāē aëk·!a k·!ōxᵘsEmtsEᵉwa qaᵉs lē g·īts!oyo lāx g·îldasasa yîkwīłē ts!Edāqa. Wä, laᵉmē pēspats!ânoxᵘs. Wä, g·îlᵉmēsē gwāła 5 laē ăxᵉēdēda yîkwīłē ts!Edāqxa gŭnē aëk·!aakwē xŭnkwa qaᵉs lēxat! g·its!ōts lāxa maēnats!ē g·îldasa. Wä, laᵉmē ᵉnāxwa q!ālē g·ōkŭlōtasa yîkwīłē ts!EdāqExs axēlaaxa maēnē. Wä, hëᵉmisa x·ōbEdzowē pEgEdzowē kwaxᵘba k!waᵉxLāwa. HëEm la g·its!âxa maēnats!ē g·îldasaxa g·a gwāłēg·a (*fig.*). Wä, g·îlᵉmēsē ts!Ex·îlē 10 ōk!winaᵉyasa bEgwānEmē ḷōᵉma ts!Edāqē, laē lāxa yîkwīłē ts!Edāq

Then the mother of twins opens her | box and pinches off some of the dry afterbirth, | and she takes some of the soft nettle-bark, and also her stick for cauterizing. | She takes these to the house of the one whom she is going to cauterize. Generally they cauterize || the knees or the chest, or both sides of the head, | if a person has headache; or, if a | man or woman has backache, they cauterize on each side | of the small of the back; or if they have pains in the chest, they | cauterize on each side of the collar-bone, or sometimes above the nipples; || or when there is pain on each side of the head, they cauterize both temples | or often on the back of the neck and of the head, | but most frequently they cauterize the knees. |

When the mother of twins arrives, she sits down. She takes the | afterbirth and breaks it up into small pieces. She takes the || rubbed nettle-bark and loosens it. She mixes it with a piece of the afterbirth, | and takes the cauterizing-stick. She puts the afterbirth and | nettle-bark which are mixed into the hole at the end; and when the hole of the | cauterizing stick is full, she lays it on the place where she is going to cauterize. She takes | cedar-wood, puts one end into the fire, and, when it burns, she || sets fire to the material in the cauterizing-stick. And when it burns evenly, | she presses it down with

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qaᵉs lä x·ōpasōs. Wä, hëx·ᵉidaᵉmēsēda yîkwīłē ts!ᴇdāq x·âx̣ᵉwīdxēs maēnats!ē g·îldasa qaᵉs ēpōdēxa g·ayołē lāxa lᴇᵉmōkwē maēna. Wä, hëᵉmisa q!ōyaakwē g̣ŭna. Wä, hëᵉmisēs x·ōbᴇdzowē. Wä, laᵉmē dālaqēxs laē lāx g·ōkwasēs x·ōpasōʟē. Wä, hëᴇm q!ŭnāla x·ōpasowa ăwag̣oʟaᵉyaqᴇns ʟᴇᵉwŭns hăq!ŭbâyēx ʟᴇᵉwŭns ēwānōʟᴇmaᵉyēx, yîxs ts!ᴇx·ts!âlaēda bᴇgwānᴇmē. Wäx·ī ăwāg̣oxʟ̣ēqᴇnōwēda bᴇgwānᴇmē ʟ̣ōᵉma ts!ᴇdāqē lē x·ōx·apoxʟ̣ᴇntsōsa ᵉwax·sōt!ᴇnaᵉyasᴇns xᴇmōmowēg·aᵉyēx. Wäx·ē ts!ᴇnpᴇla la maēmałtsᴇma x·ōpaᵉyē lāxᴇns hănasxawaᵉyēx ʟ̣ōxs yâē lōx ëk·!anâᵉyaxsᴇns dzāmēx, wäx·i ts!ᴇx·ts!âla lä ᵉwāx·sanōʟᴇmaᵉya ᵉnāłᵉnᴇmsg̣ᴇmē x·ōpaᵉya ʟ̣ōxs q!ŭnālaē ᵉnᴇmsg̣ᴇma x·ōpaᵉyē lāxᴇns ōxʟäyēx ʟ̣ᴇᵉwŭns ăwāp!aᵉyēx. Wä, yūᴇmxat! q!ŭnāla x·ōpasᴇᵉwēda ōkwäx·aᵉyē.

Wä, g·îlᵉmēsē g·āx k!wāg·alīłēda yîkwīłē ts!ᴇdāqa laē ăxᵉēdxa maēnē qaᵉs tsōtsᴇts!ᴇndēq qa âlēs ămᵉămāyastâ. Wä, ăxᵉēdxa q!ōyaakwē g̣ŭna qaᵉs bēłᵉēdēq. Wä, lä gwēgŭlqasa q!wēlkwē maēn lāq. Wä, la ăxᵉēdxa x·ōbᴇdzowē. Wä, lä dzōpstōtsa maēnqᴇla g̣ŭn lax kwax̣ᵘbaᵉyas. Wä, g·îlᵉmēsē qōt!astowa kwāx̣ᵘbaᵉyasa x·ōbayowaxs laē paxᵉaʟᴇlōts lāxēs x·ōpasōʟē. Wä, lä ăxᵉēdxa k!waᵉxʟāwē qaᵉs mēx·ʟᴇndēs ōbaᵉyas. Wä, g·îlᵉmēsē x·īxᵉēdᴇxs laē tsēx·tōts lāxēs x·ōbayowē. Wä, g·îlᵉmēsē ᵉnᴇmāla x·īxᵉēdē ᵉwādzᴇg̣asasa x·ōbayo laē ʟāqwałaxa yîkwīłē ts!ᴇdāqsēs g̣ᴇmxōłts!ānaᵉyē

32 her left hand | into the hole, so that it may not move; for generally the | person moves about when he feels the burning on his skin. This is the thickness | of the cauterizing-stick, and this the size of the 35 hole at the end.[1] When || it is all burnt up, she lifts the cauterizing-stick, and only | the ashes of the afterbirth and of the nettle remain sticking to the skin. The mother of twins presses on it | with her first-finger, so that the ashes go in; and | after she has finished cauterizing, she is paid one pair of | blankets for every place she has 40 cauterized. Sometimes she will cauterize in four places, || and she is paid four pairs of blankets. |

Cripples.—Now I shall talk about children that belong to the Salmon, but who are not twins. | When a woman gives birth to a one-eyed child, then | all the men say that it belongs to the Salmon. | 45 When a woman gave birth to a girl with a red spot like a || strawberry on the forehead, here at Fort Rupert, | it was said that (the girl) belonged to the Salmon; and a Koskimo woman gave birth | to a boy whose right leg was bent, who belonged to the Salmon; | and Kŭnxŭlayugwa, a | L!AL!asiqwăla woman, gave birth to a child | who was white on one side of the face, and he also belonged to the Salmon; 50 and || Ayaga, a Koskimo woman, gave birth to | a boy who had a scar on the face; | and also those who have scars on the body or who | lack a finger,—all these about whom I am talking are said to

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32 lāxa x·ōbayowē qa k·!ēsēs LēgŭLEla qaxs q!ŭnālaē yawīx·ELīłēda bEgwānEmaxs laē lEq!ŭt!ēdēs L!ēsē. Wä, g·aEm wâgwatsa x·ōbayowēg·a.[1] Wä, g·a$^{\varepsilon}$mēs $^{\varepsilon}$wādzEgats kwaxᵘba$^{\varepsilon}$yasēg·a. Wä, g·îl$^{\varepsilon}$mēsē 35 q!ŭlx·$^{\varepsilon}$īdEXS laē wēx·$^{\varepsilon}$īdxa x·ōbEdzowē. Wä, â$^{\varepsilon}$mēsē la k!ŭtāłē gŭna$^{\varepsilon}$yasa maēnqEla gŭn. Wä, â$^{\varepsilon}$mēsa yîkwīłē ts!Edāq ts!Emsgem-tsēs ts!Emālax·ts!āna$^{\varepsilon}$yē lāq qa lābEtēsa gŭna$^{\varepsilon}$yē. Wä, g·îl$^{\varepsilon}$mēsē gwāła yîkwīłē ts!Edāq x·ōpaxs laē hăłaqasōsa $^{\varepsilon}$nāł$^{\varepsilon}$nEmxsa p!ElxE-lasgEm qaēda $^{\varepsilon}$nāł$^{\varepsilon}$nEmsgEmē x·ōpēs, yîxs $^{\varepsilon}$nāł$^{\varepsilon}$nEmp!Enaē mōsgEmē 40 x·ōpa$^{\varepsilon}$yas. Wä, la hăłaqasō$^{\varepsilon}$sa mōxsa p!ElxElasgEma.

Cripples.—Wä, la$^{\varepsilon}$mēsEn gwagwēx·s$^{\varepsilon}$alał lāxa k·!ēse yîkwi$^{\varepsilon}$lEm L!āL!Eyadza$^{\varepsilon}$ya, yîxs q!ŭnālaē mayōLēda ts!Edāqasa k!ŭxstō; wä, laEm hëx·$^{\varepsilon}$idaEm $^{\varepsilon}$nēk·ēda $^{\varepsilon}$nāxwa bEgwānEmqēxs L!āL!ayadza$^{\varepsilon}$yaē. Wäx·a $^{\varepsilon}$nEmōkwē ts!Edāq mayoł$^{\varepsilon}$īdaa ăxāłaēda L!axsEmē hë gwēx·s 45 lEgō lāx ōgwiwa$^{\varepsilon}$yasa ts!āts!adagEmē lāxg·a Tsāxisek·, wä, laEmxaē $^{\varepsilon}$nēx·sōxs L!āL!ayadza$^{\varepsilon}$yaē. Wäx·ēda māyōLEmasa Gōts!axsEmē wāk·ałē hëłk·!ōłtsīdza$^{\varepsilon}$yasa bābagumē. Wä, laEmxaē L!āL!ayadza$^{\varepsilon}$ya. Wäx·ē mayōLEmas Kŭnxŭlayugwa L!ăL!ăsiq!waxsEmēxa $^{\varepsilon}$mElk·!ōtEma bābaguma. Wä, laEmxaē L!āL!Eyadza$^{\varepsilon}$ya. Wäx·ē 50 māyōLEmas Ayagaxa Gōts!axsEmēxa q!ŭt!ōsaēs māyoLEmē bābaguma. Wä, hë$^{\varepsilon}$mēsa q!ŭtäs ōk!wina$^{\varepsilon}$yē LōXS q!Exᵘts!āna$^{\varepsilon}$yēxa g·āyołē lāx q!wāq!wax·ts!āna$^{\varepsilon}$yas hëstaEm gwE$^{\varepsilon}$yō L!āL!EL!Eyadza-

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[1] 3 mm. thickness of gauge-stick; 8 mm. diameter of hole.

belong to the Salmon. | I have seen all this, when the people | of all the tribes follow the rules that they have || for twin-children, and 55 their parents also | observe the taboos that belong to twin-children. |

Navel-string.—The parents keep the navel-string, | and if one of 1 the twins is a boy, | (the mother) wraps it in cedar-bark and gives it to her | near relative who is a seal-hunter, that the boy, one of the twins, may become a seal-hunter. || Then the seal-hunter puts the 5 navel-string between | the prongs of his harpoon-shaft. It is tucked in where the cross is shown.[1] | Sometimes they put the navel-string at the end | of the seal-hunter's paddle. They | wrap kelpline over it at the narrow part of the || hunter's paddle.[2] The navel-string of 10 the | boy is put under a wrapping of dried kelpline. | This is done with the navel-string of twins and of those who are not twins. |

If they wish the boy to be a canoe-maker, they put | the navel-string under the deer-skin lashing of the || adz of a canoe-builder. 15 This is the navel-string right | where the cross is.[3] Often they put the navel-string into the neck-ring | of a canoe-maker or of a seal-hunter. When they wish | the boy to be a song-leader when he

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ᵉyEn la g̣wāg̣wēx·sᵉālasa. Wä, lEn ᵉnāx̣waEm dōqŭlaqēxs laē 53 nEg̣EłtEwēEmq g·ayEmōlasas lēElqwălaLēxēs gwēg·ilasē qaē lāxēs gwēg·ilasē qaēda yîkwīᵉlEmē L!āL!EL!Eyadzaᵉya. Wä, lāxaē g·īg·aōł- 55 nōkwē ᵉwīᵉlaEm nEg̣EłtEwēx aēk·ilasasa yîkwīłē L!āL!EL!Eyadzaᵉya.

Navel-string.—Wä, hëᵉmisē g·īg·aōłnōkwas axēlaxa ts!ētsEyōxᵘḶa- 1 yas Ḷōxs g·îlᵉmaē bEgwānEma ᵉnEmōkwē lāx yîkwīᵉlEmas laē q!Enēpsemtsa k·ādzEkwē lāxa ts!Eyōxᵘ Ḷaᵉyē qaᵉs ts!Ewēs lāxēs māg·ilē ḶēḶEḶâlaxa ălēᵉwīnoxwē qa ălēᵉwinoxwēłtsēs yîkwīᵉlEmē. Wä, hëx·ᵉidaᵉmēsēda ălēᵉwinoxwē la g·apōtsa ts!Eyōxᵘ Ḷaᵉyē lāx ăwā- 5 g̣awaᵉyas ōxḶaᵉyas dzēg̣umasēs mastowēxa g̣ayoyâla g·EbēL!Exa-waᵉyaatsa ts!EyōxḶaᵉyē.[1] Wä, lä ᵉnāłᵉnEmp!Ena la pāq!Exawaᵉya ts!Eyōxᵘ Ḷaᵉyax̣ ōxawaᵉyasa ălēx̣ᵘsaᵉyas sēᵉwayâsa ălēᵉwinoxwē yîx lāg·iłas qEnx̣ᵘsa sanap!ałē lāx ōxawaᵉyas[2] ălēx̣ᵘsayo sēᵉwayâsa ălēᵉwī-noxwasa g·ālē bEgwānEma. Wä, laᵉmē qāqak·îna ts!Eyōxᵘᵉ Ḷaᵉyasa 10 bābagumē lāx ăwābâᵉyasa lEmōkwē sānap!ăła, yîxs ᵉnāx̣waᵉmaē hë g̣wēg·ilasEᵉwē ts!Eyōxᵘ Ḷaᵉyasa yîkwīᵉlEmē ḶEᵉwa k·!ēsē yîkwīᵉlEma.

Wäx·ē ᵉnēx·sōᵉ qaᵉs Lēq!ēnoxwēLa bābagumē qaᵉs lē g·îp!āLElō-dayowēs ts!Eyōxᵘ Ḷaᵉyē lāx ăwābâᵉyas yîḶEmē k·!îlx·ēwax̣ᵘsa k·!îm-Ḷayâsa Lēq!ēnoxwaxa x̣wāk!ŭna. HëEm ts!Eyōxᵘ Ḷaᵉyē nEqōstâ- 15 wasa g̣ayoyâla. Wä, la q!ŭnāla tēx̣ᵉwŭnaᵉya ts!Eyōᵘ Ḷaᵉyaxa qEnxa-waᵉyasa Lēq!ēnoxwē Ḷōᵉṃa ălēᵉwinoxwē. Wä, g·îlᵉmēsē wāłag̣Ela qa

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[1] In the angle between the two prongs. The figure showing the cross has been omitted.

[2] Just above the blade. The kelp is wrapped about it several times, so as to cover about four or five inches of the paddle just above the blade.

[3] Between the blade of the adz and the wrapping holding it. The figure showing the cross has been omitted.

grows up, the baton | of a song-leader is taken, and a hole is made in
20 the end with a thick drill. || The hole goes in deeply, sometimes three finger-widths | deep. When this has been done, they | fold up the navel-string lengthwise, and push it into the drill-hole | at the heavy end of the song-leader's baton. They cut | a round plug of cedar-
25 wood and drive it over the navel-string; and || it goes in tightly, for they wish it to be held very firmly. | And after they have driven it in, they cut off the cedar-stick | so that it is even with the end of the baton. |

There is another way of doing this. They let the boy sit | in the
30 drum; and they ask the song-leader to beat the || drum, not too loud, while he is singing. He does not beat hard | on the drum when he is beating it. They do this four times to the | boy. |

If it is desired to make him a salmon-fisherman or halibut-fisherman, | they put the navel-string into the neck ring of a fisherman ||
35 who catches all kinds of fish; and the same is done with the halibut-fisherman; | he also puts the navel-string into his neck ring. | All the expert workmen wear the naval-strings of boys, | and wear them around their necks. |

40 And they do the same with the navel-strings of girls. || There are two ways. They are worn around the wrist | by a mat-maker or

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18 bābagumē qaᵉs nâgadēs qō q!ŭlyaẋᵉwīdLō laē ăxᵉētsEᵉwē t!Emyayâsa nâgadē qaᵉs sElbEntsEᵉwēsa ḶEkwē sElEma. Wä, k!wäbEta-
20 ᵉmēsē sElaᵉya, yîxs ᵉnalᵉnEmp!Enaē yūduẋᵘdEn lāxEns q!wāq!waxʼ-ts!ānaᵉyēx yîx ᵉwālabEdasasa sElaᵉyē. Wä, gʼîlᵉmēsē g̣wāłExs laē kʼ!ōxᵉŭntsEᵉwēda ts!EyōxᵘḶaᵉyē qaᵉs wīgwīḶEmē lāxa sElaᵉyē lāx ḶExᵘbaᵉyasa nâxsaᵉyasē t!Emyayâ. Wä, lä kʼ!aẋᵉwītsEᵉwēda k!waᵉxLāwē qa lēxʼᵉEnēs. Wä, la dēg̣wēgʼînts lāxa ts!EyōxᵘḶaᵉye lāx
25 tEkʼElaēnaᵉyasa lēxʼᵉEna k!waᵉxLāwa qaxs ᵉnēkʼaē qa âlēs Elāła. Wä, gʼîlᵉmēsē gwāł dēqwaqēxs laē kʼ!îmtōdEx ōxtâᵉyasa k!waᵉxLāwē qa âlēs ᵉnEmabāła Ḷōᵉ ōbaᵉyasa t!Emyayowē.

Wä, gʼaᵉmēs ᵉnEmxʼᵉidāła g̣wēgʼilasgʼada yîxs k!wats!ōyâēxa bābagumē lāxa mEᵉnats!ē. Wä, lä ăxkʼ!ālasEᵉwēda nâgadē qa mExʼElēxa
30 mEᵉnats!äxs dEnxElaē kʼ!ēs hāsEla. Wä, lāxaē kʼ!ēs ēâłtsilaxs mExʼElaaxa mEᵉnats!ē. Wä, la mōp!Ena hë g̣wēxʼᵉītsEᵉwēda bābagumē.

Wäxʼē ᵉnēxʼsōᵉ qaᵉs yäłnEk!wēnoxwēxa kʼ!ōtEla ḶEᵉwa p!âᵉyē, wä, la qEnxōdayowēda ts!EyōxᵘḶaᵉyē lāxa yäłnEk!wēnoxᵘ bEgwā-
35 nEmxa ᵉnāẋwa kʼ!ōk!ŭtEla. Wä, hëEmxaāwisē g̣wäłaxa lōq!wēnoxwaxa p!âᵉyē, laEmxaē qEnxâlaxa ts!EyōxᵘḶaᵉyē. Wä, lä ᵉnāẋwaEm lāyowa ts!EyōxᵘḶaᵉyasa bābagumē lāxa ᵉnāẋwa ēeaxElaēnoxᵘ bēbEgwānEm qa läs qēqEnxâ lāq.

Wä, lāxaē hëEm g̣wēgʼilasEᵉwē ts!EyōxᵘḶaᵉyasa ts!äts!adagEmē,
40 yîxs mäłaē lälälasas g̣wēgʼilasaxa ts!EyōxᵘḶaᵉyas, yîxs qExʼts!āna-

basket-maker, | or around the neck by a woman who knows how to | 42
dry halibut or who knows how to cut salmon, or by those who know
how to dig | all kinds of clams; that the girl, when she grows up, may
get these without difficulty. || And also, when they wish | a girl or a 45
boy to be a good dancer when he or she grows up, they put | the
navel-string of the girl around the legs of a woman who is a good
dancer; | and when she knows well how to tremble with her hands, |
they put it around the wrist of her right hand. They do this, || that 50
the girl may know well how to tremble with her hands when she
dances. | And they do the same with the navel-string of the boy; it
is | put around the wrist of an expert cannibal-dancer, that he may
become a good dancer | when he grows up. That is all. |

Maturity

This is the princess of the real chief of the numaym | Maămtag·ila. 1
He is the head chief of all the numayms of all | the tribes of the
whole people. They are the ones about whom I talked, | who have
for their chief ᵉmāxŭyālidzē. The chief has for his princess ||
K·!ēdēłēᵉlakᵘ. The name K·!ēdēłēᵉlakᵘ of the princess comes | 5
from her father, when she becomes mature, and is sitting in
the house for the maturing girl; | therefore she is called princess
(K·!ēdēł, "sitting still in the house"). The word k·!ēdēł has two
meanings. | She does not move while she is sitting there, her knees

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ᵉyaasa k·!Et!ēnoxwaxa łēᵉwaᵉyē ḶEᵉwa L!ābatilaēnoxwē ts!Edāqa. 41
Wä, lä qEnxâlaxa ts!EyōxᵘḶaᵉyasa ts!āts!adaǥEmēxa t!Elts!ēno-
xwaxa k·!āwasē ḶEᵉwa xwāL!ēnoxwaxa k·!ōtEla ḶEᵉwa Ḷāwēnoxwaxa
ᵉnāxwa ts!ēts!Ek!wēmasa qa hōłEmalīłtsa ts!āts!adaǥEmaq qō q!ŭl-
yaxᵉwīdLō. Wä, hëᵉmīsēxs wāłaǥEłaē qaᵉs yEᵉwīnoxwēs qō q!ŭlya- 45
xᵉwīdLō, yîxa ts!āts!adaǥEmē Ḷōᵉma bābagumē. Wä, laEmxaē lā
qEx·sīdzaᵉyax ts!EyōxᵘḶaᵉyasa ts!āts!adaǥEmasa yEᵉwīnoxwē ts!E-
dāqa. Wä, g·îlᵉmēsē xŭlēq!wēnoxwa yEᵉwīnoxwē ts!Edāqa laē
qEx·ts!ānaᵉyax ts!EyōxᵘḶaᵉyē lāx hëłk·!ōłts!ānaᵉya. Wä, hëEm
lāg·iłas hë ǥwāłē qa xŭlēqŭlēsas ts!āts!adaǥEmaxs laē yEᵉwīnoxwa. 50
Wä, lāxaa hëEm ǥwēg·ilasEᵉwē ts!EyōxᵘḶaᵉyasa bābagumē, yîxs
laaxat! qEx·ts!ānēsa yEᵉwīnoxwē hāmats!a qa yEᵉwinoxwēLEs qō
q!ŭlyaxᵉwīdLō yîxa bābagumē. Wä, laEm ǥwāła.

Maturity

Hëᵉmaē k·!ēdēłasa âlak·!āla g·īǥāmēsa ᵉnEᵉmēmotasa Maămta- 1
g·ila, wä, hëEm xāmaǥEmālatsa ᵉnaxwa ᵉnāłᵉnEᵉmēmasa ᵉnāxwa
lēlqwālaLaᵉyasa loxâla, laxEn wāłdEmxg·în läx·dēk· ǥwāǥwēx·sᵉāl-
lāqēxs g·īgadaas ᵉmāxŭyālidzē. Wä, lēda g·īǥāmaᵉyē k·!ēdadEs
K·!ēdēłēᵉlakᵘ. Wä, hëEm g·äg·îLElats K·!ēdēłēᵉlakᵘ la k·!ēdēłtsēs 5
ōmpaxs g·ālaē ēxEnt!ēda, yîxs g·ālaē lāts!âg·alīł lāxēs k·!ēdeᵉlats!ē
ēxEndats!ä. Wä, laᵉmē k·!ēdēł lāq. Maᵉłē ǥwēbalaasasa
k·!ēdēłē. Wä, laᵉmē âEm sEldēłExs k!waēłaē tEsałēs ōkwäx·aᵉyē

pressed | against her breasts; she is sitting still on the floor. And
10 when she eats, || she eats four pieces of broken dried salmon, which
are put into the dish of the | princess; and there is a little oil into
which the four | small pieces of broken dried salmon are dipped.
And when this has been put into the dish, her | attendant, who is
always a shaman, takes up the dish and | puts it before the princess,
15 and the princess only looks at the || dish which is placed in front of her.
Then the attendant goes to draw | water, and gives it to the princess.
Then the attendant | shaman-woman of the princess takes her
drinking-tube of bone | taken from the wing of an eagle, and she puts
one end of the | drinking-tube into the water. The attendant
20 shaman-woman || holds the bucket with water, and the attendant
woman speaks, | and says, "Now, take a drink. Don't overdo it. |
Put the end of the drinking-tube into your mouth that you may have
a small mouth, princess, | and do not take a large mouthful when you
drink. You may swallow four times | that you may not be stout,
25 princess." Thus she says. || Then the princess puts her mouth to the
end of the bone drinking-tube, | and she just opens her mouth and
pushes the end of the | bone drinking-tube into it, and she just sucks
at it and | swallows water four times. Then she stops, for the
attendant shaman-woman watches | that she does not drink too

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lāxēs dzēdzamē. Wä, laᶜmē k·!ēdēłē. Wä, hëᶜmēsēxs laē hămx·ᶜīda,
10 wä, lä mōxwēdałēda k·!ōbEkwē xaᶜmāsa ăxts!âx hăᶜmaats!äsa k·!ē-
dēłē. Wä, hëᶜmēsa hōlałē L!ēᶜna qa ts!Ebatsēsa mōxᶜwidāła ăm-
ᶜămāyastōs k·!ōpē xaᶜmāsē. Wä, g·îlᶜmēsē gwāłᶜałts!âxs laēda aē-
xEntsēla ts!Edāq, yîxs q!ŭnālaē păxăla dag·îlīłaxa hăᶜmaats!ē qaᶜs
lä k·āgEmlīłas lāxa k·!ēdēłē. Wä, âᶜmēsē dōqwałēda k·!ēdēłaxa hă-
15 ᶜmaats!äxs laē k·āgEmalīłEq. Wä, lä tsēx·ᶜidēda aēxEntsēla ts!E-
dāqxa ᶜwāpē qaᶜs läs lāxa ēxEnta k·!ēdēła. Wä, lä ăxk·!ālēda aēxEn-
tsēla păxăla ts!Edāqxa k·!ēdēłē qa ăxᶜēdēsēxēs nāgayowē xāxᶜEn
g·āyōł lāx p!EEmasa kwēkwē. Wä, lä L!EnxstEnts ăpsbaᶜyasēs
nāgayowē lāxa ᶜwāpē lāx hēēnēmasa aēxEntsēla păxăla ts!Edāq
20 dāłaxa ᶜwābEts!âla. Wä, lä yāq!Eg·aᶜłēda aēxEntsēla ts!Edāqaq.
Wä, lä ᶜnēka: "Wäg·îłlag·a naxᶜēdLEx. Gwala hăyāxsEq!axs laaqōs
mētq!EdzEntsōx ōbaᶜyaxsōs nāgayowaqōs qaᶜs t!ōgŭxstēLōs k·!ēdēł.
Wä, hëᶜmis qaᶜs k·!ēsaōs ăwāwaEmk·a nEkwaaqōsaxa mōsgEmstowē
ᶜwāpaxēs nExᶜwētsEᶜwōs qaᶜs k·!ēsēLōs pEnL!ēsLōł, k·!ēdēł," ᶜnēx·-
25 ᶜlaē. Wä, laEm hămbEndēda ēxEnta k·!ēdēłxēs xāxᶜEnē nāgayowa.
Wä, laᶜmē hălsElaEm ăxᶜēdē sEmsas laē hămbEndEx ōbaᶜyasēs
xāxᶜEnē nāgayowa. Wä, lä hălsElaEm k!ŭmtaq. Wä, laᶜmē mōp!E-
naEm nExᶜwēdxa ᶜwāpaxs laē gwāła qaxs dōqwałaᶜmaēda aēxEn-
tsēla păxăla ts!Edāqa, qa k·!ēsēs nānagōlost!Eqaxa ᶜwāpē. Wä,

much water. || After she has finished drinking water, she takes the broken pieces of dried salmon, | dips them into the oil which is in the small oil-dish, and puts them | into her mouth. She chews very slowly, and she continues | doing this while she is eating the broken dried salmon. As soon as she has swallowed her food four times, | she stops eating, and immediately || the attendant takes her dish and oil-dish and | puts them away. She draws water for the princess to drink after eating; for | the various kinds of straps are put around the body of the princess, | who wears a hat with a tassel, and abalone shells tied to the | outside of the hat and abalone shells are sewed to her blanket. || This is called "the abalone-blanket of the maturing princess," | and her hat is called "the abalone-hat of the maturing princess." | If her father owns a copper, the expensive copper stands | at the right side of the maturing princess. The copper is placed there | that the princess may easily get coppers to carry on her back to her || future husband. She continues sitting in the house for | a month. This is called *haqâdzâᶜlīł* ("flat things meeting inside of the house"). | She washes four times every fourth day. | Then the straps are taken off her body, and it is called "taking the straps off the body of | the maturing girl." Then the eyebrows are pulled out by the || attendant shaman-woman, and she cuts off | her hair. Then

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g·îlᶜmēsē g̣wāł nāqaxa ᶜwāpē, laē dāx·ᶜīdxa k·!ōbEkwē xaᶜmāsa qaᶜs ts!Ep!ēdēs lāxa L!ēᶜna q!ōts!âxa ămaᶜyē ts!Ebats!ä qaᶜs ts!Eq!Esēs lāxēs sEmsē. Wä, lä ăwāk·ālaxs laē malēkwaq. Wä, lä hëx·säEm g̣wēg·ilaxs hăᶜmapaaxa k·!ōbEkᵘ xaᶜmāsa. Wä, g·îlᶜmēsē mōp!Ena nExᶜwēd lāxēs hăᶜmaᶜyaxs laē g̣wāł hăᶜmāpa. Wä, hëx·ᶜidaᶜmēsa aēxEntsēla ts!Edāq ăxᶜēdEx hăᶜmaats!äs ḷEᶜwa ts!Ebats!ē qaᶜs lä g·ēxaq. Wä, lä tsēx·ᶜīdxa ᶜwāpē qa nāg̣ēg·ēsä ēxEnta k·!ēdēła lāxēs laēnaᶜyē ᶜwīᶜlaEm qēqEx·ālaLElē qEx·ēdEmasa ēxEnta k·!ēdēła ḷEᶜwis qwāḷExLäla LEtEmła. Wä, laᶜmē q!Enq!Enāłēda ēx·ts!Emē lāx ōsg̣Emaᶜyas LEtEmłas. Wä, laxaē q!Enq!Enāłēda ëx·ts!Emē lāx nEx̣ᶜŭnaᶜyas. Wä, hëEm ḷēg̣adEs ēxEndEmk·!En ēx·ts!Emāla nEx̣ᶜŭnaᶜyē. Wä, hëᶜmisē LEtEmłas yîxs ḷēg̣adaas ēxEntEmł ēx·ts!Emāla LEtEmł. Wä, g·îlᶜmēsē ōmpas ăxnōgwatsa L!āqwa, laē ḷaēła q!Eyōxwē L!āqwa lāx hëłk·!ōdEnōLEmalīłasa ēxEnta k·!ēdēła, yîx lāg·iłas hë g̣waēła L!āqwa qa hōłEmalēsa k·!ēdēłaxēs L!āqwēg·iLa lāxēs łāᶜwŭnEmLa. Wä, laᶜmē lālaa hë g̣waēł lāxēs ēxEndats!ē g·ōkwa, lāxēs ēt!ēdEx·dEmLa ēxEntał. HëEm ḷēg̣adEs haqâdzâᶜlīłxa ēxEntäxs laē mōp!Ena kwäsa lāxa maēmop!Enx̣waᶜsē. Wä, laEm ᶜwīᶜla lawōyowē qēqEx·ēdEmas laxēq. Wä, hëEm ḷēg̣adEs qwēłēt!ēdEx qēqEx·Eläsa ēxEnta. Wä, laᶜmē k!ŭlx·ᶜītsEᶜwē aEnasa ēxEnta k·!ēdēł yîsa aēxEntsēla ts!Edāq păxăla. Wä, hëEmxaāwis k·!EbEłtsEm-

52 the attendant woman takes | the straps and her seat made of soft cedar-bark | and goes into the woods, where she looks for a good yew-tree; and when | she finds it, she puts the straps of the princess 55 on to the tree. When || this has been done, she takes the cedar-bark and places it in the | cave in which the cedar-bark is hidden. It is finished after this. |

The Sweat-Bath

1 Now I shall talk about the ways of the Kwakiutl when | a man or woman is sick. They make a steaming-box; | that is, a long box of the same length as the | sick person, for the height of the steaming-box 5 is two spans. || When it is finished, | not many stones are taken, for when there are many | there are twelve, and these are put on the fire of the house. As | soon as they are all on the fire, a large basket is taken and | a man goes down to the beach to low water mark carrying a 10 large basket; || and when he reaches the seaweed, he plucks it off and puts it | into the basket. When the basket is full of seaweed, he | carries the seaweed-basket on his back up the beach and puts it down by the side of the | steaming-box. Then he takes many yellow cedar-tips and | places them down alongside of the steaming-box. Then he 15 takes the seaweed || and puts some of it into the bottom of the steaming-

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51 dEX sE^{c}yäs x·ōmsas. Wä, la^{c}mē ġwāł lāxēq. Wä, la^{c}mē ăx^{c}ēdēda aēxEntsēla ts!Edāqxa qEX·īdEmas ḷE^{c}wa k!waxLāwēsō^{c} k·ādzEẋ^{u}sa ēxEntax·dē k·!ēdēła qa^{c}s lä lāxa āL!ē qa^{c}s ālāx ēk·ētElä L!Emq!a. Wä, g·îl^{c}mēsē q!āqēxs laē qEX·īt!ēdEs qEX·īdEmx·däsa ēxEnta lāq. 55 Wä, g·îl^{c}mēsē ġwāła laē ăx^{c}ēdxa k!waxLāwēsE^{c}wē k·ādzEkwa qa^{c}s läs laxa k·ādzEk!waasē. Wä, lawēsḷē ġwāł lāxēq.

K·!ālasa

1 La^{c}mEn gwāgwēx·s^{c}ālał lāx ġwēg·i^{c}lasasa Kwāg·ułaxa ts!āłts!Ex·ītē bEgwānEm ḷo^{c}mēda ts!Edāqē. Wä, hëEm ăx^{c}ētsowēda k·!ālasaats!ē, yîxa g·îldEg·a g·îldasaxa ^{c}nEmasġEmg·îg·a ḷE^{c}wa ^{c}wāsġEmxsdaasasa bEgwānEmē ts!āłts!Ex·īta, yîxs ma^{c}łp!Enk·ustâē lāxEns q!wāq!wax·- 5 ts!āna^{c}yēx yîx ^{c}wālasgEmasasa k·!ālasaats!ē. Wä, g·îl^{c}mēsē ġwāła laē ăx^{c}ētsE^{c}wēda k·!ēsē q!ēnEm t!ēsEma, yîxs lE^{c}maē q!ēnEmxs ma^{c}ł-tsEmāg·îyowaē qa^{c}s xEXLanowē lāxa lEgwīłasa g·ōkwē. Wä, g·îl-^{c}mēsē ^{c}wīlx·Lālaxs laē ăx^{c}ētsE^{c}wēda ^{c}wālasē lExa^{c}ya qa^{c}s lä lents!ēsa bEgwānEmē lāxa L!Ema^{c}isaxa x·āts!aēsē dālaxa ^{c}wālasē lExa^{c}ya. 10 Wä, g·îl^{c}mēsē lāg·aa lāxa L!EsL!Ek^{u} laē k!ŭlx·^{c}īdEq qa^{c}s łExts!âlēs lāxa lExa^{c}yē. Wä, g·îl^{c}mēsē qōt!a lExa^{c}yasēxa L!EsL!Ek^{u} laē ōxLE-laxa L!Egwats!ē lExa^{c}ya qa^{c}s lä ōxLōsdēsElaq qa^{c}s lä hănōlīłas lāxa k·!ālasaats!ē. Wä, lä ăx^{c}ēdxa dēdEẋŭtâ^{c}yēxa q!ēnEmē qa^{c}s g·āxē ăx^{c}ālīłas lax māg·înwalīłasa k·!ālasaats!ē. Wä, lä ăx^{c}ēdxa L!EsL!E- 15 kwē qa^{c}s łEx^{c}āłts!ōdēsa waōkwē lāxa ōxḷēłts!âwasa k·!ālasaats!ē qa

box, so | that it is covered with seaweed. The thickness of the seaweed 16
is four fingers | in the bottom of the steaming-box. | Then he takes
tongs and takes up the red-hot stones and | puts them on the seaweed.
He does the same with the other ‖ red-hot stones, but the stones are 20
not placed close together. | When all the red-hot stones are in, he
throws more | seaweed on, four fingers thick. | Then he takes yellow
cedar-tips and lays them over the seaweed; | and when there are many
yellow cedar-tips on it, he takes an old blanket and ‖ water and pours 25
water into the steaming-box; | and after he has poured water over it,
he spreads the old blanket over it. Now the | man lies down on his
back naked in the steaming-box, and the | old blanket is taken and he
is covered with it, so that only his head shows. | Then he lies for some
time in the steaming-box until ‖ the stones begin to get cold. Some- 30
times | a sick person lies until noon in the steaming-box, if the | heat
of the steam bath is right. If the heat of the body is so great that he
can not endure it, | then the sick man is taken out again | and some of
the hot stones are taken out, ‖ that the heat may be right. When this is 35
done, he lies down on it again; | and the sick person does not come out
of the steaming-box | until the perspiration of his body begins to get
cold. Then his body is shaking | because his body is cold. Then they

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ha$^{\varepsilon}$mELxts!âwēsa L!ESL!Ekwē lāqxa mōdENē lāxENs q!wāq!wax·ts!ā- 16
na$^{\varepsilon}$yēx, yîx wâgwasasa L!ESL!Ekwē lāx ōxḶēłts!âwasa k·!ālasaats!ē.
Wä, lä ăx$^{\varepsilon}$ēdxa k·!îpLālaa qa$^{\varepsilon}$s k·!îp!ēdēs lāxa x·īxSEmāla t!ēSEm
qa$^{\varepsilon}$s k·!îp!Eqēs lāxa L!ESL!Ekwē. Wä, lä ha$^{\varepsilon}$nāłtsa waōkwē x·īx·EX-
SEmāla t!ēSEma laqēxs k·!ēsaē mEmk·âłaxa t!ēSEmē. Wä, g·îl- 20
$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laxa x·īx·EXSEmāla t!ēSEmxs laē łEXayEntsa waōkwē
L!ESL!Ek^{u} lāqxa mōdENē lāxENs q!wāq!wax·ts!āna$^{\varepsilon}$yēx yîx wâgwasas.
Wä, lä ăx$^{\varepsilon}$ēdxa dēdEX̣watâ$^{\varepsilon}$yē qa$^{\varepsilon}$s LEXwayEndālēs lāxa L!ESL!Ekwē.
Wä, g·îl$^{\varepsilon}$mēsē q!ēnEma dēdEX̣ŭtâ$^{\varepsilon}$yaxs laē ăx$^{\varepsilon}$ēdxa p!Elxa$^{\varepsilon}$ma ḶE$^{\varepsilon}$wa
$^{\varepsilon}$wāpē. Wä, lä tsādzELEyîntsa $^{\varepsilon}$wāpē lāxa k·!ālasEla. Wä, g·îl- 25
$^{\varepsilon}$mēsē g̣wāł tsāsaxs laē LEPEyîntsa p!Elxa$^{\varepsilon}$ma lāq. Wä, lä xānalēda
bEgwānEmaxs laē nELEyîndxa la k·!āłEla. Wä, lä ăx$^{\varepsilon}$ētsE$^{\varepsilon}$wēda
p!ElxElasg̣EmE qa$^{\varepsilon}$s nāsEyîndayowē lāq. Wä, la$^{\varepsilon}$mē lēx·aEm la nēłałē
x·ōmsas. Wä, hëx·sä$^{\varepsilon}$mēs g̣wēts!â lāxa k·!ālasaats!ē lālaa laqēxs
k·!ēs$^{\varepsilon}$maē wŭdEx·$^{\varepsilon}$īdēda t!ēSEm, yîxs $^{\varepsilon}$nāł$^{\varepsilon}$nEmp!Enaē lāg·aa lāxa 30
nEqälēda ts!āłts!Ex·ītē bEgwānEm kŭlg̣ēxa k·!ālasEläq, yîxs hël$^{\varepsilon}$âłaē
ts!Elqwałaēna$^{\varepsilon}$yasa k·!ālasEläq wäx·ē ts!Ets!Elxkŭna lä k·!ēs bēba-
k!wēma. Wä, hë$^{\varepsilon}$mis âEm la x̣wēlax$^{\varepsilon}$ŭłts!Ewatsa ts!āłts!Ex·ītē bE-
gwānEm. Wä, ăxwŭqâlasE$^{\varepsilon}$wēda waōkwē ts!Elqwa t!ēSEma, qa hēł-
$^{\varepsilon}$âłēs ts!Elqwałaēna$^{\varepsilon}$yas. Wä, g·îl$^{\varepsilon}$mēsē g̣wāł laē x̣wēlaqa kŭlqāq. 35
Wä, laEm āl$^{\varepsilon}$Em lāłts!âwēda ts!āłts!Ex·ītē bEgwānEm lāxa k·!ālasEläq
yîxs laē wŭdEx·$^{\varepsilon}$īdē g̣ōsās ōk!wina$^{\varepsilon}$yas. Wä, la$^{\varepsilon}$mē xwanālē ōk!wi-
na$^{\varepsilon}$yas qaēxs laē k·!Enaēsa. Wä, la$^{\varepsilon}$mē kwäs$^{\varepsilon}$īda qa lāwäyēsa dēx̣^{u}-

wash him to remove the | cedar smell from his body; and when his
40 body has been wiped off, || oil of the silver-perch is rubbed on his body.
After | this has been done, they take soft shredded cedar-bark and
wipe off his | body to remove the silver-perch oil. The reason why
they quickly rub the body with | silver-perch oil before it gets dry and
while the body is still in perspiration, | is because they do not want
45 the skin to get hard; for || they say that the skin of a sick person who
has been steamed will be | very painful the day after, if the silver-
perch oil is not rubbed on the body, | because the skin gets hard, and
he feels very sick; | but the skin of a person gets never hard if his
body is rubbed right away with | silver-perch oil before it gets dry. ||
50 This is all about one way of the sweat bath. |

There is another method of sweat bathing. As soon as the person
comes out of | the steaming-box, he washes his body with cold water;
and after | this is done, he wipes it with soft shredded cedar-bark.
Then another person | takes rough sandstone and puts it into water
55 which is in a || dish. Then he takes the root of blue hellebore and rubs
the root of the | blue hellebore on the rough sandstone which is in the
water in the dish. | As soon as the water in the dish becomes roily, the
sick | person sprinkles his body with the blue hellebore mixed with the
water, | after he finishes steaming; and when his body is all wet with
60 the || blue hellebore mixed with water, the sick person remains sitting

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p!āla lāx ōk!wina^{c}yas. Wä, g·îl^{c}mēsē gwāł dēg·itaxēs ōk!wina^{c}yē
40 laē ăx^{c}ēdxa dzEk!wisē qa^{c}s q!Elsēt!ēdēs laxēs ōk!wina^{c}yē. Wä, g·îl-
^{c}mēsē gwāła laē ăx^{c}ēdxa q!ōyaakwē k·ādzEk^{u} qa^{c}s dēg·itēs lāxēs
ōk!wina^{c}yē qa lāwäyēsa dzēk!wisē, yîx lāg·iłas hāyałomāla q!Elsētasa
dzēk!wisē lāxēs ōk!wina^{c}yaxs k·!ēs^{c}maē lEmẋ^{c}ŭnx·^{c}īda yîxs hë^{c}maē
āłēs pōsē ōk!wina^{c}yas qaxs gwaq!Ełaa L!Emx^{c}ēdēs L!ēsē qa^{c}laxs
45 Lōmaē ts!Ex·îla^{c}laē L!ēsasa ts!āłts!Ex·ītē bEgwānEmxa łEnsasēs
k·!ālasax·dEm yîxs k·!ēsaē q!Elsēt!ētsa dzēk!wisē lāxēs ōk!wina^{c}yē
qaxs âla^{c}maē la L!Emẋ^{c}wīdē L!ēsas. Wä, lā^{c}laē âlak·!āla ts!Ex·îla.
Wä, lā^{c}laē hëwäxa L!Emx^{c}īdē L!ēsasa bEgwānEmaxs hëx·^{c}idaē q!Elsē-
t!ētsa dzēk!wisē lāxēs ōk!wina^{c}yaxs k·!ēs^{c}maē lEmẋ^{c}ŭnx·^{c}īda. Wä,
50 laEm gwāł lāxa ^{c}nEmx·^{c}idāła gwēg·ilasxa k·!ālasa.

Wä, g·a^{c}mēs ^{c}nEmx·^{c}idāła gwēg·i^{c}latsa k·!ālasa yîxs g·îl^{c}maē lâłts!â
lāxēs k·!ālasaasē, laē ts!ōẋ^{c}wit!ētsa wŭda^{c}sta ^{c}wāpa. Wä, g·îl^{c}mēsē
gwāła laē dēg·itasa q!ōyaakwē k·ādzEkwa. Wä, lēda ōgŭ^{c}la bEgwā-
nEm ăx^{c}ēdxa k·!ōL!a dE^{c}na qa^{c}s ăxstEndēs lāxa ^{c}wāpē q!ōts!âxa
55 łōq!wē. Wä, lä ăx^{c}ēdxa L!ōp!Ek·asa âxsolē qa^{c}s g·ēxēsa L!ōp!Ek·asa
âxsolē lāxa k·!ōL!a dE^{c}naxa ăxstalīłē lāx ^{c}wābEts!âwē lāxa łōq!wa.
Wä, g·îl^{c}mēsē nēx^{c}widēda ^{c}wāpē ^{c}wābEts!âsa łōq!wē laēda ts!āłts!E-
x·ītē bEgwānEm xōsīt!ētsa ăxsōlē^{c}stāla ^{c}wāpa lāxēs ōk!wina^{c}yē, yîxs
laē gwāł k·!ālasa. Wä, g·îl^{c}mēsē ^{c}nāẋwa la k!ŭnqē ōk!wina^{c}yas yîsa
60 âxsōlē^{c}stala ^{c}wāpa laē â^{c}ma ts!āłts!Ex·ītē bEgwānEm sEltāła k!waēła

still | to let it dry on his body; and when his body is dry,| another 61
person takes oil of the silver-perch and rubs it on the | body of the
sick person; and when his body is covered with | silver-perch oil, soft
shredded cedar-bark is taken and it is wiped ‖ off from the body, so 65
that the silver-perch oil comes off. After this it is finished. | All the
Kwakiutl tribes use the steam bath for medicine, the whole number
of tribes. | And generally the sick person gets well. | There are only a
few sick | men or women who do not get well. That is all. ‖

Death

When a beloved child is dying, | the parents keep on praying to 1
the spirit not | to try to take away their child. "I will | pay you
with these clothes of this my child, Sitting-on-Fire." ‖ Thus they say, 5
while they put on the fire the clothes of the one who is lying there
sick. |

Then the parents of the one who is lying there sick pay Sitting-on-
Fire, | that he may pray to the souls of the grandparents of the one
who lies sick, that they may not | wish to call their grandson. And
the parents of the | one who lies there sick take four kinds of food,
dry salmon first. ‖ They break it into four pieces. When it is ready, 10
they | take cinquefoil-roots and fold them up in four pieces. | And

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qa lEmẋᵉwidēsēs ōk!winaᵉyē. Wä, g·îlᵉmēsē lEmẋᵉwidē ōk!winaᵉyas 61
laasa ōgŭᵉlaᵉmē bEgwānEm ăxᵉēdxa dzēk!wisē qaᵉs q!Elsēt!ēdēs lāx
ōk!winaᵉyasa ts!ālts!Ex·ītē bEgwānEma. Wä, g·îlᵉmēsē hamElxᵉEnxa
dzēk!wēsaxs laē ăxᵉētsEᵉwēda q!ōyaakwē k·ādzEkᵘ qaᵉs dēg·it!ēda-
yowē lāx ōk!winaᵉyas qa lawäyēsa dzēk!wisē. Wä, laEm gwāł lāxēq·, 65
ᵉnāẋwaᵉmaēda Kwākwak·Ewakwē pEtasa k·!ālasa lāx ᵉwāxasgEma-
gwasasa ᵉnāẋwa lēlqwălaLaᵉya. Wä, lä q!ŭnāla hëx·ᵉidaᵉEm ëx·ᵉidēda
ts!ālts!Ex·ītē bEgwānEma. Wä, hët!a hōlała k·!ēsē ëx·ᵉidēda ts!āł-
ts!Ex·ītē bEgwānEm ḷEᵉwa ts!ēdaqē. Wä, laEm lāba.

Death

Wä, hë′ᵉmaaxs la′ē wā′wik·!Egēda łā′ᵉwinaᵉyē xŭnō′kwa; wä, la 1
g·ī′g·aōłnōkwas hë′mEnałaEm ha′wāxᵉElaxa ha′yałīlagasē qa k·!ē′sēs
aᵉwā′łīla lā′xēs lā′lōL!aēnaᵉyasēx xŭnō′kwas. "Wä, laᵉmē′sEn
ā′yałtsg·ada gwēłgwä′lag·asg·En xŭnō′kwîk· lōL k!wā′x·Lālä′," ᵉnē′-
k·îxs la′ē axLE′ntsa gwēłgwä′lasa qE′lgwīłē lā′xa lEgwī′łē. 5

LaE′mᵉlaē hałā′qē g·ī′g·aōłnōkwasa qE′lgwīłaxa k!wā′x·Lāla qa
hawā′xᵉEläsēxa bEẋᵉunā′ᵉyasa gā′gEmpasa qE′lgwīłē qa k·!ēsᵉma-
ᵉwī′sḷēs Lā′lēlaqElaxēs ts!ō′ẋᵘLEma. Wä, la ē′t!ēdē g·ī′g·aōłnōkwasa
qE′lgwīłē axᵉē′dxa mō′ẋᵉwīdāła hë′ᵉmaᵉya,—yî′xa xaᵉmā′sē g·ā′la.
Wä, la k·!ō′p!ēdEq qaᵉs mō′ẋᵘsᵉEndēq. Wä, laᵉmē′s gwā′līła, wä, 10
la ē′t!ēd ăxᵉē′dxa t!Exᵘsō′sē qaᵉs k·!ō′xᵘsEmdālēxa mo′sgEmē

when that is ready, they take dried berry-cakes and | break them into four pieces. And when that is ready, they | take viburnum-berries, four spoonfuls. When all this || is ready, the father of the one who is lying sick in bed takes the dry salmon and | throws the pieces into the fire, one by one. And the | mother of the one who lies sick in bed says, "O Sitting-on-Fire! now eat, and protect | my child, Sitting-on-Fire!" |

Then the father of the one who lies sick in bed takes also cinquefoil roots; he || takes one (root) and dips it into the oil. And | the mother of the one who lies sick in bed says again, "O Sitting-on-Fire! go on, and pray to the | spirits, that they may have mercy on my child!" Thus she says. |

Then the father takes also one of the dried berry-cakes, dips it | into oil, and throws it into the fire. Then he himself says, || "O Sitting-on-Fire! now do have mercy on me, and | keep alive my child here, Sitting-on-Fire! Have mercy | and press back my child here, spirit, and I will take care of this, | supernatural one, that I may still have for a while my son here! Long-Life- | Maker!" ||

And when he has put all the berry-cakes on the fire of the house, then | he takes one of the spoonfuls of viburnum-berries, and three times he aims at | the fire of the house. The fourth time he pours them on the fire; and he | says, "Take this, Sitting-on-Fire! and

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lāq. Wä, laᴇ'm g̣wā'līła. Wä, la ē't!ēd ăxᵉē'dxa t!ᴇqa' qaᵉs k·!ō'p!ēdēq qaᵉs mō'x̣ᵘsᵉᴇndēq. Wä, laᴇ'm g̣wā'līła. Wä, la ē't!ēd ăxᵉē'dxa t!ᴇ'lsē mowē'xʟa k·ā'ts!ᴇnāqa. Wä, laᴇ'm ᵉnā'x̣wa g̣wā'līła. Wä, la ăxᵉē'dē ō'mpasa qᴇ'lgwīłaxa xaᵉmā'sē qaᵉs ᵉnā'łᵉnᴇmᵉᴇ'mk·ē ts!ᴇxʟā'laq lā'xa lᴇg̣wī'łē. Wä, la ᵉnē'k·ē ăbᴇ'mpasa qᴇ'lgwīłē: "Wä, k!wāx·ʟālä', wë'k·asqō laᴇ'ms dā'daᵉmᴇwīłxᴇn xŭnō'kwaqᴇn, k!wāx·ʟalai'!"

Wä, la ē't!ēdē ō'mpasa qᴇ'lgwīłē ăxᵉē'dxa t!ᴇxᵘsō'sē, qaᵉs dā'x·ᵉīdēxa ᵉnᴇ'mē qas ts!ᴇp!ē'dēs lā'xa ʟ!ē'ᵉna. Wä, la ē't!ēd ᵉnē'k·ē ăbᴇ'mpasa qᴇ'lgwīłē: "Wä, k!wāx·ʟalai', wë'g·ił la hawā'xᵉᴇlaʟᴇxa ha'ăyałīlag̣asa qa waxᵉē'dēs wâ'sᴇn qag·în xŭnō'kwîk·," ᵉnē'k·ē.

Wä, la ē't!ēdē ō'mpas ăxᵉē'dxa ᵉnᴇ'mē la'xa t!ᴇqa' qaᵉs ts!ᴇp!ē'dēs lā'xa ʟ!ē'ᵉna. Wä, la ts!ᴇxʟᴇ'nts. Wä, la q!ulē'x·sᵉᴇm ᵉnē'k·a: "Wë'k·asla k!wāx·ʟalai', laᴇ'ms wë'g·īł g·ā'xᴇn qaᵉs wā'xᵉīdaōs qa q!ŭlā'lag·īłtsg·în xŭnō'kwîk·, k!wāx·ʟalai'! Laᴇ'ms wāxʟ ʟā'lag̣walāqāłtsg·în xŭnō'kwîk·, hayā'łīlag̣asai' qa nōgwaᵉmē aā'xsīlaqᴇk·, ᵉna'walakwai', qa nō'gwaᵉmaᵉwīsʟ̣ēᵉs xwā'yᴇnx̣ᵘsīlaqᴇk·, g·î'lg·îldōkwilai'."

Wä, la ᵉwī'ᵉlēda t!ᴇqa' lā'x·ʟāla lā'xa lᴇg̣wī'łē. Wä, la ē't!ēd ăxᵉē'dxa ᵉnᴇmē'xʟa k·ā'ts!ᴇnaq t!ᴇ'lsa qas yō'dux̣ᵘp!ᴇnē nōx̣ᵘnōkwas lā'xa lᴇg̣wī'łē. Wä, la mō'p!ᴇnaxs la'ē gŭxʟᴇ'nts. Wä, la ᵉnē'k·a: "Wë'k·as, k!wāx·ʟalai', laᴇ'ms hawā'xᵉᴇlałxa hy'yałīlag̣a-

pray to the spirits | of those behind us that they have mercy on me and my || wife here! Pray to the Long-Life-Maker that he may | come and take away the sickness of my child here! Take pity on me, and | ask the supernatural one to come! Wa!" Thus says the father to Sitting-on-Fire. | Then that is finished. |

Then the shaman is asked to think of this while he is asleep, when || the parents finish putting into the fire the clothes of the one who is lying sick abed and the four different kinds | of food. And immediately the shaman goes into the woods, | trying to meet what made him supernatural. | Then the one who is sick abed is asked also to bear in mind, while he is asleep | at night, what the spirits of those behind us and || Sitting-on-Fire would say. Then the parents also bear it in mind | while they sleep during the night; for they all, the parents | and the one sick abed, are just the same as the great shaman, because | the clothes and the food were put into the fire. |

Then they go to sleep. Then something is taken that belongs to the || one sick abed, and it is kept. And as soon as he goes to his bed, | he hangs it up over the head of his bed. And as soon as the shaman | comes back, he lies down in his bed. | The owner of what is hanging up over the bed thinks of it continually. | And as soon as the one lying sick abed dreams, laughing while he is asleep, || then he knows that he is not going to die. And when he dreams that | his

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sasEns ā′Lag̣awaᵉya qa wä′g·īłtsē wāxL wâ′sᵉīdLEnuᵉx̣ᵘ Ḷōgŭn g̣E-nE′mk·. Wä, laE′ms hawā′xᵉElaLEx q!wē′q!ŭlāg·ilä qa g·āx-lā′g·īłtsē wāxL hë′lek·aLExg·în xŭnō′kwîk·. Wäg·īł la waᵉx lāł ha′yalēk·!āLEq ᵉna′walakwa. Wa," ᵉnē′k·ēda ō′mpē lā′xa k!wāx·-Lā′la. Wä, la g̣wā′la.

Wä, la ăxk·!ā′lasEᵉwēda pă′xala qaᵉs q!ā′p!ałtōlīłēxs la′ē g̣wā′łē g·ī′g·aōłnukwē lax·Lā′lasa g̣wēłg̣wä′läsa qE′lgwīłē ḶEᵉwa mō′x̣ᵉwī-dāła hë′ᵉmaᵉya. Wä, hë′x·ᵉidaᵉmēsa pă′xala la qā′sᵉīda lā′xa ā′L!ē. Wä, laE′mᵉlaē lāł bā′bak·Eᵉwał ḶEᵉwa ᵉna′walakwāmasaq. Wä, la ăxsEᵉwē′da qE′lgwīłē qa ō′gwaqēs q!ā′p!ałtōlīłExs la′ē mē′xᵉēdxa g̣ā′nuLē qa wā′łdEmLasa ha′yałīlag̣asasEns ā′Lag̣awaᵉya Ḷōᵉma k!wā′x·Lāla. Wä, la ō′gwaqaᵉmē g·ī′g·aōłnukwas q!ā′p!ałtōlīłExs la′ē mē′xᵉēdxa la g̣ā′nułᵉīda qaxs lEᵉma′ē ᵉnā′x̣waᵉma g·ī′g·aōłnu-kwa ḶEᵉwa qE′lgwīłē ᵉnEmā′x·îsᵉEm ḶEᵉwa ᵉwā′lasē pă′xala, qaxs hë′ᵉmaē lā′x·Lālasa g̣wēłg̣wä′la ḶEᵉwa hë′ᵉmaᵉyē lā′xa lEg̣wī′łē.

Wä, laᵉmē mē′xᵉēda. Wä, laE′mx·dē ăxᵉē′tsEᵉwēda g·ā′yołē lā′xa qE′lgwīłē qa läs ā′xēᵉlax̣ᵘs. Wä, g·î′lᵉmēsē lā lā′xēs kŭᵉlē′lasē la′ē tē′x̣ᵉwalīłaq lā′xēs ōxtâᵉlīłāsēs kŭᵉlē′lasē. Wä, g·î′lᵉmēsē g·āx nä′-ᵉnakwēda pă′xala, wä, lē kŭ′lx·ᵉīd lā′xēs kŭᵉlē′lasē. Wä, hë′mE-nałaᵉmēsē g·ī′g·aēqalaxa ăxnō′gwadäsa la g̣ē′wīł lāx kŭᵉlē′lasas. Wä, g·î′lᵉmēsē mē′xElaxa qE′lgwīłē daᵉłE′la, yîxs mē′xaē; wä, laE′m q!â′LElaqēxs k·!ē′sēLē wä′laL. Wä, g·î′lᵉmēsē mē′xElaq łā′lix·E-

56 hair is hanging over his face, then the shaman knows that the sick one will die. | When he dreams that he is laughing, then the shaman | sings his sacred song and goes into the woods. He goes to search for the soul of the one who | lies sick abed, to bring it back to him. At once the parents of the one who lies sick abed
60 feel good || at heart when they hear the shaman | singing his sacred song. And when they do not hear him singing his sacred song, | then they know that the shaman dreamed that hair was hanging over his face. | Then he never sings his sacred song. |
65 In the morning, when day comes, the hearts || of the parents of the one who lies sick abed feel bad, for they know that | their child will die. Then the one who is lying sick abed is growing weak very fast. | His parents now take all the best kinds of | food and the best clothing for the one who is sick abed, who is dying. |

As soon as (the breath) of the one lying sick abed breaks, the ||
70 parents take the best clothing and put it on the one who had been sick abed. | After the parents have done so, the mother kicks her dead child four times. | And when she first kicks him, she says, | "Don't turn your head back to me." Then she turns around, and again | she kicks him. And as she kicks him, she says, "Don't come
75 back again." || Then she turns around again. She kicks him; and she | says as she kicks him, "Just go straight ahead." And then

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56 mālaxēs sEᵉya′, la q!â′LElaᵉma păxa′läqēxs łEᵉlē′La qE′lgwīłē. Wä, hë′ᵉmaaxs mē′xElaaq daᵉłE′laa; wä, hë′x·ᵉidaᵉmēsēda păxa′la yä′laqwa qaᵉs lä lā′xa ā′L!ē. Wä, laE′m lāL ā′läłxa bEẋᵉŭnā′ᵉyasa qE′lgwīłē qaᵉs g·ā′xē ăxᵉā′LElōts lāq. Wä, hë′x·ᵉidaᵉmēs ë′x·ᵉīdē
60 nâ′qaᵉyas g·ī′g·aōłnōkwasa qE′lgwīłē qaxs la′ē wuḷā′xᵉaLElaqēxs yä′laqŭlaēda pă′xala. Wä, g·î′lᵉmēsē k·!ēs wuLE′lāq yä′laq!wāla; wä, laE′m q!â′LElaqēxs lEᵉma′ē mē′xElēda pă′xaläqēxs łā′lēx·îmā-laaxēs sEᵉya′. Wä, laE′m hëwä′xa yä′laqwa lā′xēq.

Wä, laᵉmē ᵉnā′x·ᵉīdxa ga̧ā′la. Wä, laᵉmē ᵉyā′x·sEᵉmē nâ′qaᵉyasa
65 g·ī′g·aōłnōkwasa qE′lgwīłē qaxs lEᵉma′ē q!â′LElaqēxs lEᵉma′ē łEᵉlLēs xŭnō′x̣ᵘdē. Wä, laᵉmē hā′ᵉlabala la wäL!ē′masᵉīdēda qE′lgwīłē. Wä, laE′mᵉlaē g·ī′g·aōłnōkwas ăxᵉē′dxa ᵉnā′x̣wa ëk· hë′ᵉmaōmas ḷEᵉwa ë′k·ē gwē′łg̣wäla qaē′s qE′lgwīłē wā′wanEᵉma.

Wä, g·î′lᵉmēsē ełᵉE′lsēda qE′lgwīłdē; wä, la hë′x·ᵉidaᵉmē g·ī′g·a-
70 ōłnox̣ᵘdäs ăxᵉē′dxa ë′k·ē g̣wē′łg̣wäla qaᵉs q!ō′xts!ōdēs lā′xa qE′l-gwīłdē. Wä, g·î′lᵉmēsē g̣wā′łēda g·ī′g·aōłnōx̣ᵘdē, la′ē mō′p!Ena kwā′-sᵉīdēda ăbE′mpaxēs xŭnō′x̣ᵘdē. Wä, la ᵉnē′k·Exs g·ā′laē kwā′sᵉīda: "K·!ē′sLEs mElē′ᵉxḷał g·ā′xEn." Wä, la x·î′lp!ēda qaᵉs ē′t!ēdē kwā′sᵉīdEq. Wä, la ᵉnē′k·Exs la′ē kwā′sᵉīdEq: "K·!ēsLEs ē′dg̣Em-
75 g·îlīsLōL." Wä, la ē′t!ēd x·îlp!ēda qaᵉs ē′t!ēdē kwā′sᵉīdEq. Wä, la ᵉnē′k·Exs la′ē kwā′sᵉīdEq; "Â′Emłts hë′g̣EmlēsLōL." Wä, la ē′t!ēd

she | kicks him again; and says, "Only protect me and your | 77
father from sickness." Thus she says, and she leaves him. |

The (body) is taken by other people after this, and is taken
through || (a hole), planks being pulled out at the side of the house. 80
There | the dead one is put into his coffin. Then he is | buried.
And as soon as all those who have buried him have gone, | then the
mother of the dead one gives all the best food and | the best clothes
to other women, to go and burn them || behind the village. As soon 85
as they have done so, they come back. | For four days the mother of
the dead one does so, | throwing food in the morning into the fire of
her house. |

That is what the ancestors of the Kwakiutl do when | a child
belonging to the nobility dies; and the || roof-boards of his father's 90
house are at once pulled down. And all | the men only stop when
all the roof-boards have been pulled down; and that is | called "crazi-
ness strikes [on the end] on account of the beloved one who died." |

Four days after the child has died, | those who are not related to
him are called to cut the hair of the mother || and of the father, and of 95
his brothers, for it is bad if | relatives cut the hair. When they cut the
hair, it is | just as though they were cutting the throats of the rela-
tives. Therefore | the Indians do this way. They will not let | the

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kwā'sᵉīdEq. Wä, la ᵉnē'k·a: "Â'EmIts dā'daᵉmowīł g·ā'xEn ḷō'gwa 77
â'sEk·," ᵉnē'x·ᵉlaēxs la'ē bâs.

Wä, laE'm ăxᵉē'tsōsa ā'łᵉōgŭᵉla bEgwā'nEm lā'xēq qaᵉs lä lā'x·-
sōᵉyō lā'xa k·!Exᵘsaᵉwā'kwē lāx ăpsā'nâᵉyasa g·ō'kwē. Wä, hë'- 80
ᵉmēs la lā'ts!ōdaasxa wā'nEmx·dē lā'xēs dEg·aa'ts!ē. Wä, laᵉmē
wŭnE'mt!ētsEᵉwa. Wä, g·î'lᵉmēsē la ᵉwī'ᵉla qā'sᵉīdēda wŭnE'mta
la'ē ts!â'wē ăbE'mpdäsa wā'nEmäsa ᵉnā'ẋwa ëk· hë'ᵉmaōmas ḷEᵉwa
ë'k·ē gwē'łgwäla lā'xa ō'gŭᵉlaᵉmē ts!Edā'q qa läs lEqwē'laq lāx
ā'LanâᵉyasA g·ō'kŭla. Wä, g·î'lᵉmēsē gwā'łExs g·ā'xaē nä'ᵉnakwa, 85
wä, lā'ḷa mō'p!Enẋwaᵉsē ᵉnā'läs hë gwē'g·ilē ăbE'mpdäsa wā'nE-
ma, ts!ExlE'ntsa haᵉmā'ᵉyaxa gaā'la lāx lEgwī'łasēs g·ō'kwē.

Wä, yî'ḷax gwē'giᵉlasdäsa g·î'lx·dä Kwā'g·ułA, g·î'lᵉmaē nâ'x-
sâla g·înā'nEmēda wā'nEmäxs la'ē hë'x·ᵉidaEm łEkwā'xElasEᵉwē
łā'dEkwas g·ō'kwas ō'mpdäs. Wä, ā'łᵉmēs gwāł ă'xsōᵉsa ᵉnā'ẋwa 90
bē'bEgwānEmxs lEᵉma'ē ᵉwī'ᵉlaxē sä'läs g·ō'ẋᵘdäs; wä, hë'Em ḷē'-
gadEs "nō'łEmsīla L!E'mkwa qaē'da łE'lgwałaᵉyē wā'nEma."

Wä, la mō'p!Enẋwaᵉsē ᵉnāᵉläs wā'nEmax·dEmas xŭnō'ẋᵘdäs; wä, la
ăxsEᵉwa' k·!ē'sē ḷēḷEḷâ'la qaᵉs g·ā'xē t!ō'sax sEᵉyä'sa ăbE'mpdē
ḷEᵉwa' ō'mpdē, ḷEᵉwis ᵉnā'łᵉnEmwōtdē qaxs ᵉyā'x·sEᵉmaēda ḷēḷEḷâ'- 95
läxs hë'ē t!ō'saxa sEᵉya'. G·î'lᵉEmᵉlaē hë t!ō'saxa sEᵉyä'xs la'ē
ᵉnEmā'x·is ḷōᵉ t!ō't!Ets!Exōdā'läxēs ḷēḷEḷâ'la. Wä, hë'ᵉmis lā'g·iłas
hë gwē'g·ilēda bā'k!umē k·!ēs hë'łq!ālaq hë t!ō'saxa sEᵉyē'da

relatives cut the hair; that is what the Indians call bad luck, when the hair is cut || by relatives. Now it is finished in this manner. This is just to recognize | that a relative of those whose hair has been cut has died, and because they feel sick | at heart for the one who died. |[1]

The Ghost Country

A man was about to die. A woman was his sweetheart. | She loved him. Then the woman saw her lover. | "You only have pity for me, for I am anxious about your state in the house. | I can not stop crying all these nights. There is always crying on account of || the state in which you are. I long to know where you are going, that I | may go to the place to which you will go, for I shall probably not live when you get weak (die)." — | "Really, take care!" said on his part the man to the | woman, "and I will come and take you if the place to which I go should be good. | I shall come to take you that we may go to my future place. If (the place) should be bad," || said the man to his sweetheart, "I shall not come and take you. | I have beads for my necklace, that you may recognize me | if I come to take you. Don't consent to be taken off (by anyone else)." |

Then the man became weak (died). He was buried. Then | the woman did not sleep, expecting her lover. Her lover came. || "Oh!" said the woman. "Oh!" said the man on his part. | "I come

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ḷēḷeḷâ'la. Wä, hë'em gwᴇˢyâ'sa bā'k!umē aă'msēxa t!ō'säx sᴇ-ˢyä'sēs ḷē'ḷeḷâ'la. Wä, laᴇ'm g̣wāł lā'xēq. Lā'ḷa â'ᴇm mā'ˢmał-t!ēk·!ēxs łᴇˢlnō'kwaē ḷē'ḷeḷâ'läsa t!ᴇwē'kwas sᴇˢya', yîxs ts!ᴇx·î'laē nâ'qaˢyas qaēs wā'nᴇma.[1]

The Ghost Country

Wā'wik·!ᴇq!aˢlaēda bᴇgwā'nᴇm. Lā'ˢlaē ḷâ'lanuxᵘsa ˢnᴇmō'kᵘ ts!ᴇdā'q. Łā'xulanuxᵘˢlaēs. Lā'ˢlaēda ts!ᴇdā'q dō'qwaxēs ḷâ'la. "Â'ᴇmˢlax·s aē'sayōˢmalaxg·în g̣wā'yōsᴇ'lasîk· qaō's g̣waē'lasaqōs, k·!ē'sēk· ʟ!ᴇxˢē'nôxᵘxōx g̣ā'g̣anuʟēx. Hë'mᴇnāłaᴇm q!wā'sa qaēs g̣wē'x·ˢidaasʟaōs. Â'ˢmēg·în wā'łaqēlōʟ q!â'łᴇlaxēs laā'sʟaōs qᴇn laˢmä'lax lāxs laā'sʟaōsg·în k!ēst!aakwēʟgîn q!ŭlā'ʟ, qasō wä'ʟ!ēmasˢēʟō."—"Â'lag·aᴇmlax·s yā'ʟ!ôx," ˢnē'x·ˢlat!ēda bᴇgwa'nᴇmaxa ts!ᴇdā'q, qᴇn g·ā'xēʟᴇn dā'ʟōʟ qō ë'x·ˢᴇmlaxᴇn laā'sʟaᴇn, laˢmē'sᴇn g̣·āxʟ axʟō'ʟ qᴇns lā'ᴇns lā'xᴇn laā'sʟaᴇn. Qō ˢyā'x·sᴇmʟō," ˢnē'xˢlat!ēda bᴇgwā'nᴇmaxēs ḷâ'la, "k·!ē'st!aʟᴇn g·ā'xʟ ăxʟō'ʟ. K·!ē'osᴇs ʟ!ā'ˢyala qan qᴇnxā'waˢya qaˢs mā'małt!ēk·!ēʟōs g·ā'xᴇn, qᴇnʟō g·āxʟ dā'ʟōʟ. G̣wā'la hë'łq!ālax axō'ˢyō."

Lā'ˢlaē wē'k·!ᴇxˢēdēda bᴇgwā'nᴇm. Wŭnᴇ'mtasᴇˢwa. Lā'ˢlaē k·!ēs mē'xˢēnoxwēda ts!ᴇdā'q nā'k·!ałaxēs ḷâ'la. G·ā'xˢlaē ḷâ'lēs. "ˢyâ," ˢnē'x·ˢlaēda ts!ᴇdā'q. "ˢyâ," ˢnē'x·ˢlat!ēda bᴇgwā'nᴇm.

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[1] See also Addenda, p. 1329.

to take you, that we may go to the place where I have gone. 16
Behold! it is good." | Then the woman felt of the necklace of the man. | "Let us go!" said the woman. Then she gathered her | belongings and they started. They arrived at a river. "Go on, shout! ‖ that we may be taken (across)," said on his part 20
the man to the woman. | "Come, fetch us!" said on her part the woman. | The children did not pay any attention; they were playing on the ground, poling in the river. "You | yourself shout, that we may be taken (across)." Then the man | just yawned. The children came and took them across, and ‖ they went to the 25
house. Then they went up and entered the house. |

The sisters of the husband of the woman recognized them. Then | they sat down in the house. Her sisters-in-law turned around in the house. The woman opened her little bag | and distributed spoons among her sisters-in-law. | They did not take them. Then the husband of the woman said: ‖ "Put those spoons on the 30
fire. Indeed, they only know | what is given to them when this is done to them."—"That is very strange; | you only turn your faces in the house when I try to give you something," said the woman. | Then she threw them on the fire of the house, and all the spoons burned. | The women took from one another the spoons ‖ when they 35
burned inside. The women took care | of the spoons. |

"G·ā′xᵉmEn axō′L qans lā′lag·aEns lā′xEn laā′s, ë′x·ᵉmaā′xōḶEs." 16
Lā′ᵉlaē p!ē′x̣ᵉwīdēda ts!Edā′qasa qEnxā′waᵉyasa bEgwā′nEm. "Ē′sᵉmaēḶEns lāL," ᵉnē′x·ᵉlat!ēda ts!Edā′q. Lā′ᵉlaē q!ap!ē′x·ᵉīdxēs łēᵉlā′x̣ula qaᵉs qā′sᵉīdē. Lā′ᵉlaē lā′g·aa lā′xa wā. "Wë′g·a ᵉlā′qolalag·a qans g·ā′xē dā′sEᵉwa," ᵉnē′x·ᵉlat!ēda bEgwa′nEm, lā′xa ts!Edā′q. "Ḡē′la dā′nuᵉx̣wē′;" ᵉnē′x·ᵉlat!ēda ts!Edā′q. K·!ē′tsaEmᵉlāwîs q!ā′dzēsa g·î′ng·înānEm ă′młElēîs tā′tēnōma lā′xa wa. "Sō′lag·adzâᵉma ᵉlā′qula qEns g·ā′xaEns dā′sEᵉwa. Lā′ᵉlaēda bEgwa′nEm âᵉ′Emᵉlāwis hā′x·îla. Ḡā′xᵉlaēda g·î′ng·înānEm dā′wiłaq qaᵉs lē lā′xēs g·ōkᵘ. Lā′ᵉlaē hō′xᵉusdēs qaᵉs lē hō′gwīL lā′xēs g·ōkᵘ. 25

G·ā′xᵉlaē wī′wăq!wäs ła′ᵉwŭnEmasa ts!Edā′q ăwŭ′lpāła. Lā′ᵉlaē k!ŭdzī′ł. ŁEwī′łtsēs p!E′lᵉwŭmp. Lā′ᵉlaē x·ō′x̣ᵉwīdxēs L!ā′L!laxamēda ts!Edā′q. Lā′ᵉlaē yā′xᵉwītsa k·ā′ts!Enā′q lā′xēs p!Elp!Elᵉwŭ′mp. K·!ē′sᵉlat!a ăxᵉē′dEq. Lā′ᵉlaē ᵉnē′k·ē łā′ᵉwŭnEmasa ts!Edā′q: "Lā′xLEndā′xwa k·ā′ts!Enaqēx. Hë′g·aEm q!ā′LEladzōxs ts!ā′sEᵉwaēx, yîxs hë′ēx gwē′x·ᵉidayu âᵉ′ma."—"Ō′ᵉmîswist!a axa′, â′Emł laᵉs łîx·ławīłxsEn wa′x·ēx ts!ā′yōL," ᵉnē′x·ᵉlaēda ts!Edā′q. Lā′ᵉlaē ts!ExLa′lax·ᵉīdEs lā′xa lEg̣wī′ł. Lā′ᵉlaē x·ī′xᵉēd ᵉnā′x̣wēda k·ā′ts!Enāq. Lā′ᵉlaēda ts!ē′daq łē′nEmap!îx·ᵉīdxa k·ā′ts!Enaxs la′ē k!ŭmk!ŭmE′lg·ig·ax·ᵉīdēda k·ā′ts!Enaxdē. LaE′m yä′L!owēda ts!ē′- 35
daqxa k·ā′ts!Enaq.

37 Then the woman was pregnant, and gave birth to a child. | The child she had borne was a boy. For a long time the woman staid in the house; | then she longed for her father and her mother. "Let
40 us || see the grandparents of your master!" said the woman. "Let | us go!" said the man. Then they went out to go to their | house. They entered the house. The mother of the woman saw her | child. "Oh, oh, oh!" said the mother of the woman. "Welcome, | my
45 treasure! Now take pity on your slaves, for what || can surpass our need of sympathy? Welcome! | Bring your child, that I may carry it in my arms." | Then the woman put her child in her arms, and | the mother of the woman carried it. She looked the child in the face. "What | should there be? Its eyes were holes, its face was a
50 little green, and moss was on the side of its face. || Then the woman said, "Ah!" and threw away the child. | "What is the matter with this child? Confound it [indeed, you begin to be dead in the house!]" | said on her part the mother of the (woman). "Don't speak about me in vain anxiously, | that I should come again (and that you should) see me. I just had pity on you; | therefore I came and tried
55 to get to you." Thus she said to her mother and her || father. Then the mother of the woman followed her. "Come, | take pity on me! Give me your child, that I may carry it."—"O my dear! I am | going back. I do not return to you at all. You have pushed aside | my child," the woman just said to her mother. | The mother of the

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37 Lā′ᵉlaē bowē′x̣ᵉwīdēda ts!ᴇdā′q. Lā′ᵉlaē mā′yuł′ᵉīda. Bᴇgwā′ nᴇmᵉlat!a mā′yōlᴇmasa ts!ᴇdā′q. Lā′ᵉlaē gä′łēda ts!ᴇdā′q. Lā′-ᵉlaē ts!îx·î′lē nâ′qaᵉyas qaēs ōmp lᴇᵉwis ăbᴇ′mp. "Ladzâ′x·îns
40 dō′xᵉwīdᴇq gaā′gᴇmpasōx g·ī′yaqōs," ᵉnē′x·ᵉlaēda ts!ᴇdā′q. "Wē′-dzâx·îns," ᵉnē′x·ᵉlat!ēda bᴇgwā′nᴇm. Lā′ᵉlaē l!ā′sta qaᵉs lē lā′xēs g·ōkᵘ. Lā′ᵉlaē laē′l. Lā′ᵉlaē dō′xᵉwalelē ăbᴇ′mpasa ts!ᴇdā′qaxēs xŭnō′kᵘ. "Ô, ô, ô, ô," ᵉnē′x·ᵉlat!ēda ăbᴇ′mpasa ts!ᴇdā′q, "gē′la-k·asᵉla lō′gwaᵉē. Laᴇ′mk· wī′wōsīlagag·as q!ā′q!ek·ŭgōs qa ᵉmā′-
45 sēsᴇnuᵉx̣ᵘ lä ē′taga′waᵉyasg·anuᵉx̣ᵘ wī′wōsīla qag·anuᵉx̣ᵘ. Ġē′la-k·asᵉla xŭnō′kᵘ, gē′latsōs xŭnō′kwaqōs qᴇn q!ałᵉē′daᴇnlaq."

Lā′ᵉlaē q!ałā′masēda ts!ᴇdā′qasēs xŭnō′kᵘ. Laᴇmᵉla′wis q!ałᵉē′-dēda ăbᴇ′mpasa ts!ᴇdā′q. Lā′ᵉlaē dō′qŭmdxa g·înā′nᴇm. ᵉmā′sḷē-lawîs? Kwā′łkŭx̣ᵘstōbidaᵉwa, łᴇ′nxᴇmbidaᵉwa, p!ᴇ′lp!ᴇltsᴇnulᴇ-
50 māla. Lā′ᵉlaē "hâ," ᵉnē′x·ᵉlaēda ts!ᴇdā′q, ts!ᴇxᵉē′dxa g·înā′nᴇm. "ᵉmā′dzōx gwä′łaāsaxsa g·înā′nᴇmx. Ladzâ′ᵉmas łᴇᵉlᴇlā′g·ilīla," ᵉnē′x·ᵉlat!a ăbᴇ′mpasa g·înā′nᴇm. "Ġwā′łas wŭłᵉᴇ′m łᴇ′lwīq!ālaᴇn ēs wäł qᴇn g·ā′xē ē′t!ēd dō′xᵉwalela g·ā′xᴇn. Â′ᵉmēx·dᴇg·în wāx· wā′sōs g·ā′xēłdᴇn wāx· lā′x·daᵉxōl," ᵉnē′x·ᵉlaēxēs ăbᴇ′mp lᴇᵉwis
55 ōmp. Lā′ᵉlaē qā′tsᴇmaēda ăbᴇ′mpasa ts!ᴇdā′q: "Ġē′lag·a wā′-xᵉᴇx, gē′tsōs xŭnō′kwaqōs qᴇn q!ałᵉē′daᴇnlaq."—"Aadä′, laᵉmᴇn lāl aē′daaqal, ēs wäł qan la′ᴇn aē′daaq lōl, ē′t!ēdadzâ xē′t!ē-dᴇxg·în xŭnō′gŭn," ᵉnē′x·ᵉlat!a â′ᴇmxēs ăbᴇ′mpēda ts!ᴇdā′q.

woman cried in vain. The woman just started to go ‖ to her hus- 60
band, to the ghosts. There | she staid. She did not come back.
That is the house of the ghosts. That is | the end. |

The Soul of Man.—Now I shall talk | about what the shamans and 1
twins, those who are born two | of one mother, say. This is what is
referred to as Salmon twin. | I shall talk about this first, because she
talked frankly ‖ about the soul of twin male and | female, for a 5
woman who was called Yāyaxŭyēga talked very openly about it. |
She had a large scar high up between her | breasts. I asked her how
she was hurt, and she just laughed. | She said to me, "Don't you
know? I am a Salmon child, ‖ and my sweetheart is the man who 10
was born with me as twin | from the same mother. What you ask
about is a spear-mark on me, | made when we were going up the river
when I was a sockeye-salmon. | The spear of the one who speared me
broke off. And then I went home to our house (where I lived) with |
Mäēsila (guardian of salmon). Our souls always walk about among
you ‖ in your villages, but you don't see | us, for we are only souls. 15
Then I | asked my sweetheart MāmEnłayēᵉ, who was an olachen,
to | leave (with me) our tribe, because they were talking about my
having | MāmEnłayēᵉ for my lover; therefore we entered ‖ our pre- 20

Q!wā'saEl wā'x·ē abE'mpasa ts!Edā'q. Â'EmᵉlawIs qā'sᵉīdēda
ts!Edā'q qaᵉs lä lā'xēs łā'ᵉwŭnEm, laE'm lā'xa lâ'ᵉlēnôxᵘ. LaE'm 60
xEk·!a', k·!ēs aē'daaq. Hë'Em la g·ō'kŭlōtsēda lâ'ᵉlēnoxᵘ. LaE'm
q!ŭlba'.

The Soul of Man (BEẋᵉŭnēsa bEgwānEmē).—LaᵉmEn ǵwāǵwēx·s- 1
ᵉāłāl lāx wāłdEmasa păxala ḷEᵉwa yîkwīᵉlEmēxa maᵉlōkwas māyōḷE-
masēs ăbEmp. Wä, hëEm gwEᵉyō L!āL!ayadzaᵉya yîkwīᵉlEmē. Hë-
dEn lāg·iła hë g·îl ǵwāǵwēx·sᵉalasē, yîxs xEnLElaē q!wēq!ŭlk·!ālaxs
ǵwāǵwēx·sᵉalaē lāxa bEẋᵉŭnaᵉyasa yîkwīᵉlEmē bEgwānEma ḷōᵉma 5
ts!Edāqē, yîxs häē xEnLEla q!wēq!ŭlk·!alēda ts!Edāqēxa ḷēǵadäs
Yāyaxŭyēga, yîxs lēxaēda q!Eta lāx ăwāǵawaᵉyas ëk·!anâᵉyas
dzēdzāmäs. LaᵉmēsEn wŭLāq lāx yîlgwasasēs; âᵉmēsē dāłᵉida. Wä,
lä ᵉnēk·a g·āxEn: "K·osḷas k·!ēs q!âLElaxg·în L!āL!ayadzaᵉyĕk·
ḷEᵉwEn wāLElaxEn bEẋᵘk·!ōtaǵawaᵉyēx lāxEnuᵉẋᵘ yîkwīᵉlEmēg·asE- 10
nuᵉẋᵘ lāx ăbEmpa. Wä, yūᵉmaōs wŭLāsEᵉwaqōs sEk·ayōx g·āxEn-
Laxg·anuᵉẋᵘ lāq ts!Elx·a lāxa ᵉwā lāxEn mEłēk·ik·. Wä, lä ăłᵉēdē
mäsasa sEx·ᵉīdē g·āxEn. Âᵉmēsen la näᵉnakᵘ lāxEnuᵉẋᵘ g·ōkwē ḷōᵉ
Mäēsila. Wä, hēmEnałaᵉmēsEnuᵉẋᵘ g·āx g·īg·ElǵēxG·anuᵉẋᵘ bē-
bEẋŭnē lax·daᵉxōL lāxōs g·īg·ōẋᵘdEmsēx. Wä, las k·!ēs dōqŭla 15
g·āxEnuᵉẋᵘ qaxg·anuᵉẋᵘ ᵉnāẋwaᵉmēk· bExᵉŭnaᵉya. Wä, hëᵉmēsEn
la ăxk·!ālasxEn wāLElax lāxōx MāmEnłayaᵉyē, yîx dzāẋŭnaē qEnuᵉẋᵘ
g·āxē bâsEnuᵉẋᵘ g·ōkwŭlotaxs xEnLElaē dEntElasEnuᵉẋᵘ wâLâlaē-
naᵉyē ḷEᵉwōx MāmEnłayaᵉē. Wä, hëᵉmēsEnuᵉẋᵘ g·āxēła lak·!aē-

21 tended mother, Laēḷas, and therefore | we just call her by that name." Thus said Yāyaxŭyēg̣a. |

Then I questioned her, because she said that all the souls of | twins went back to the village of Mäēsila at the outer edge of our world, | and therefore I asked her, "Is that the only place where the souls of ‖
25 men go, to Mäēsila?" Thus I said to her. Then she said, "The | village of Ēaleẋᵘsiwalis, who is referred to by us as killer-whale, is not far away. The | sea-hunters go there; for the souls of the sea-hunters come from | Ēaleẋᵘsiwalis, whom we call killer-whale. |
30 When the souls get tired, they go home ‖ to the village of Ēaleẋᵘsiwalis. Then | the man, the owner of the hunter's soul, does not live long when he goes home, and he dies, | for he is not strong when his soul does not hold together | his body. Now watch my lover Māmenłayēᵉ, | who came with me when we escaped from our ‖
35 parents, when they talked too much about our | being lovers, for he says that he is going home, and that his | soul has already gone to the souls of the Salmon, when they die in the rivers after | spawning. And when they die, their souls go home | to the outside of our world.
40 Now Māmenłayēᵉ ‖ has never any strength, for he is sleeping all the time. | He has no happiness." Then I asked Yāyaxŭyēg̣a | why the

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20 dzendxōx läqenuᵉẋᵘ ăbempbōłaxōx Laēḷasēx. Hëᵉmenuᵉẋᵘ lāg·iła âem ḷēqelas ḷēg̣emasōx," ᵉnēk·ē Yāyaxŭyēg̣a.

Wä, len wŭlāq qaxs ᵉnēk·aaqēxs ᵉwīᵉlaᵉmaē aēdaaqē beẋᵉŭnaᵉyasa l!āl!ayadzaᵉyē lāx g·ōkŭlasasa Mäēsila lāx l!āsōdēsasens ᵉnālax. Wä, hëᵉmēsen lāg·iła wŭlāq: "Lēx·aᵉmaē lāatsa beẋᵉŭnaᵉyasa be-
25 gwānemē Mäēsila?" ᵉnēk·enlaq. Wä, lä ᵉnēk·a yîxs k·!ēsaē qwē-sałe g·ōkŭlasasa Ēaleẋᵘsiwalisxens g̣weᵉyowē māxᵉēnoxᵘ. Wä, hëem lāᵉnākŭᵉlatsa beẋᵉŭnaᵉyasa ēsᵉălēwinoxwē, qaxs hëᵉmaē g·āyaᵉnā-kŭlē beẋᵉŭnaᵉyasa ēsᵉălēwinoxwa Ēaleẋᵘsiwalisēxens g̣weᵉyowē māx-ᵉēnoxwa. Wä, g·îlᵉmēsē wīsq!exᵉīdexs yâē lōx laē näᵉnakwē beẋ-
30 ᵉŭnaᵉyas lāx g·ōkŭlasas Ēaleẋᵘsiwalis. Wä, k·!ēst!ē g̣ała q!ŭlēda begwānemēxa ălēwinoxwē beẋᵉŭnēnuẋᵘsa la näᵉnakwa laē wik·!e-xᵉēda, qaxs k·!eâsaē łāẋwaᵉya qaēs beẋᵉŭnaᵉyaxs k·!eâsaē la ăxāła lāx ōk!winaᵉyas. Wä, laems dōqŭłałxen walelax yîxōx Māmen-łayaᵉyēx, yîxen ᵉnemōkwaxg·în g·āxaōłg·anuᵉẋᵘ ăwēqwasenuᵉẋᵘ
35 g·īg·aōłnokwa, yîxs laē lōmax·ᵉīd g̣wāg̣wēx·sᵉāla g·āxenuᵉẋᵘ lāxe-nuᵉẋᵘ wâlâlaēnaᵉyē, yîxs ᵉnēk·aēx, laem lāł näᵉnaẋᵘle, leᵉmaēs be-ẋᵉŭnaᵉya länewēx bēbeẋᵉŭnaᵉyasa k·!ōk·!ŭtelāx laē łēłeᵉl lāxa ᵉwäxs laē xwēlaᵉwa. Wä, g·îlᵉmēsē ᵉwīᵉla łēłeᵉlxs laē ᵉwīᵉla näᵉnakwē bēbe-ẋᵉŭnaᵉyē lāx l!āsōdēsasens ᵉnālax. Wä, laᵉmēsōx Māmenłayaᵉyēx
40 la hëwäxaem la łaloẋᵉwīda, yîxs âᵉmaēx la hēmenałᵉem la mēxa; k·!ēs la ëk·!ēxᵉēdaēnoxwa." Wä, len wŭlāx Yāyaxŭyēg̣a lāx

heart of him to whom she referred as her lover was bad. She only 42
laughed | and said, "His heart is bad, because I am married to |
ᵉmāx̣ᵘmEwēs." Thus she said. Then Yāyaxŭyēga said, "We are
always || walking along with the souls of the Salmon in the night. | 45
for they are all human beings." Thus she said. Then I asked her
about | the seat of the soul of the Salmon, and also of man. | She
laughed again and said, "Why, don't you | know? It always sits
on the head, and the || souls of the Salmon also sit on the heads; but it 50
is different with the souls of the sea-hunters. | They immediately go
into their killer-whale masks, | and they go hunting seals." |

Then I questioned her again, and I said to her, "Go on, tell me,
now, | that I may believe that you really know what you are talking
about. What || becomes of our souls when we sleep in the night? 55
Doesn't the soul also go to | sleep?" Thus I said to her. Then she
laughed again and said, "You are a | foolish man, really you are
foolish that you think the soul | of man, and of woman, goes to sleep.
No, the soul never | goes to sleep at night, nor in the day. In the
day it stays together || with us, and keeps watch over us. But when 60
night comes, and we go to sleep, | then our soul immediately leaves
us, and goes to a distant | land. And then we dream of the place to
which our soul goes, | and what it is doing. Now the person is not
dead when he sleeps, | only he has no strength when he is asleep, for

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ᵉyāg·îmas nâqaᵉyas gwEᵉyâs wāLElēs wEq!wa. Âᵉmēsē dāłᵉida. Wä, 42
lä ᵉnēk·a: "HëEmᵉEl ᵉyāg·îmsōx nâqaᵉyasōxgŭn läk· łāᵉwadEsōx
ᵉmāx̣ᵘmEwēsax", ᵉnēk·ōx. Wä, laEm ᵉnēk·ē Yāyaxŭyēgaxg·îns
hēmEnałaᵉmēg·îns qāqEsâla ḷEᵉwa bEx̣ᵉŭnaᵉyasa k·!ōk·!ŭtEläxa gāga- 45
noLē qaxs ᵉnāx̣waᵉmaē bēbEgwānEma," ᵉnēk·ē. Wä, laEn wŭLāq
lāx k!wāłaasas bEx̣ᵉŭnaᵉyasa k·!ōk!ŭtEla ḷōᵉmEnsaxg·îns bēbE-
gwānEmēk·. Wä, lāxaē dāłᵉida. Wä, lä ᵉnEk·a: "K·ōsḷas k·!ēs
q!âLElaa? yōmaas k!wāłEns ōxLäᵉyēx. Wä, läxaē hëEm k!wāłē
bEx̣ᵉŭnaᵉyasa k·!ōk!ŭtElē ōxLäᵉyas. Wä, lāḷa ōgŭqāłaxa bEx̣ᵉŭna- 50
ᵉyasa ēsᵉälēwinoxwē, yîxs âᵉmaē hëx·ᵉidaEm lāts!â lāxēs māxEmłē
qaᵉs lä älēx̣waxa mēgwatē.

Wä, lāxaEn ēt!ēd wŭLāq. Wä, lEn ᵉnēk·Eq: "Wëg·a gwāsᵉīdEx
qEn ōq!ŭsᵉīdaōL, âlaEm q!âLElaxōs wāłdEmiᵉlälag·îlłēx. Wäłens
bEx̣ᵉŭnaᵉyēx, yîxg·îns läg·îns mēxᵉēdxa ganoLē k·!ēsaē ōgwaqaEm 55
mēxaa," ᵉnEk·EnLaq. Wä, lāxaē dāłᵉida. Wä, lä ᵉnēka: "YūLaxs
nEnōlâēx bEgwānEma, âlas nEnōlō, yîxs ᵉnēk·aaxEnqōsaq mēᵉxēno-
xwa bEx̣ᵉŭnaᵉyasa bEgwānEmē ḷEᵉwa ts!Edāqē. K·!ē; yîxs k·!ēsaē
mēᵉxēnoxwa bEx̣ᵉŭnaᵉyaxa gānoLē ḷEᵉwa ᵉnāla, xa ᵉnāla lä q!ap!ēx·sä
ḷEᵉwEns qaēs q!āq!alalaē g·āxEns, wäx·ē gānołᵉida läg·îns mēxᵉēda, 60
wä, hëx·ᵉidaᵉmēsEns bEx̣ᵉŭnaᵉyē bâwEns qaᵉs lä lāxa qwēsāla
ăwīnagwisa. Wä, hëᵉmēsEns g·āx mēxaᵉyē lälälasasEns bEx̣ᵉŭnaᵉyē
ḷEᵉwis gwēg·ilasē. Wä, laEm k·!ēs łEᵉlēda bEgwānEmaxs mēxaē.
La âEm k·!êâs lā łāx̣wēs, yîxs mēxaē qaxs laē q!ănēᵉstēs bEx̣ᵉŭnaᵉyē.

his soul goes traveling about; ‖ and when it is near day, the soul comes back again and | sits on top of the head of the man. Then the man awakes | and gets up. If the soul of a man who is asleep goes too far away | and comes not back again, the man remains in bed | asleep and is dead. The time when this happens is when the ‖ soul goes to another man and makes a mistake." | Then I questioned her: "Where do the souls of | all those who are not twins and who are not sea-hunters go,—those of the common | people? Where do the souls go when the owner of the soul dies?" Thus | I said to her. Then Yāyaxᵘyēga became angry and said, ‖ "Don't they always stay in the village not very far from the other end | of the village? and don't they come walking about at night?" | Then she said, "I shall stop answering your questions. | It occurs to my mind that I have been the cause of anger for the Salmon and of the souls of the | dead ones, because I talk about it. I think they will come ‖ to get me now and take me home." Then I said, "Are you going to die? and do you say for that reason | that you will go home?" Thus I said to her. Then she cried, | and she said, "Indeed, I have done harm to myself, because I talked to you, | for I have divulged the ways of the | Salmon people." Now I was really in her disfavor, and she was ‖ really crying. Then I left her. |

Wä, g·îlᵉmēsē ëx·āla ᵉnāx·ᵉīdEXS g·āxaē aēdaaqēda bEẋᵉŭnaᵉyē qaᵉs lä k!waxLälabEndxa bEgwānEmē. Wä, hëx·ᵉidaᵉmēsē ts!EX·ᵉīdēda bEgwānEmē, qaᵉs ḷāẋᵉwidē; wäx·ē qwāqwēsg·ilak·îna bEẋᵉŭnaᵉyasa bEgwānEmaxs mēxaē yîxs k·!ēsaē g·āx aēdaaqa. Wä, laᵉmē xEk·!aēł mēxēda bEgwānEmē, laEm łEᵉla. HëEm hëx·dEms gwēx·ᵉidē bEẋᵉunaᵉyas, yîxs laē lāxa ōgŭᵉlămē bEgwānEma, yîxs LēxLēk·Elsaē, yîxs hëē gwēx·ᵉidē." Wä, lāxaEn wŭLāq lāx laasasa bEẋᵉŭnaᵉyasa ᵉnāẋwaxa k·!ēsē L!āL!ayadzaᵉya ḷEᵉwa k·!ēsē ălēwinoxwaxa bāẋŭsē bEgwānEma, ᵉwīᵉstē bEẋᵉŭnaᵉyas, yîxs laē łEᵉlē bEẋᵉŭnēnōkwas, ᵉnēk·EnLaq. Wä, laᵉmē łāwasᵉida yîx Yāyaxŭyēga. Wä, lä ᵉnēk·a: "Ēsaēla hēmEnała hë g·ōkŭlēda k·!ēsē âlaEm qwēsała lāx ăpsbalasasa g·ōkŭla. Wä, hëᵉmis g·āx q!ŭnEmēᵉstElsxa gāgănōLē. Wä, lä ᵉnēk·a: "LaᵉmEn gwāł nāᵉnaxmēxēs waLiᵉlälasEᵉwōs. LaᵉmēG·în mElxᵉwaLElaxg·în ts!Engŭmēłg·asa k·!ōk!ŭtEla ḷEᵉwōx bEẋᵉŭnaᵉyaxsa lä łēłEᵉlaxg·în läk· gwāgwēx·sᵉāla lāq; lāx·EsᵉmēG·în g·āxL dasōł qEn lä näᵉnakwa." Wä, laxaEn ᵉnēk·a: "LaᵉmAs łEᵉlLa lāg·iłaōs ᵉnēk·Exs lEmaēx lāl näᵉnaẋᵘL," ᵉnēk·EnLaq. Wä, laᵉmē q!wäg·aᵉła. Wä, lä ᵉnēka: Qäḷ, laᵉmEn q!ŭlēx·st!Eqa qaEn gwēk·!Eg·alasē lâL, qaxg·în läk· bāẋᵉŭsᵉīdamasxEnuᵉẋᵘ gwēx·sdEmaxg·anuᵉẋᵘ L!āL!ayadzaᵉyēk·." Wä, laᵉmē âlaxᵉīd wānēx·ᵉidEn. LaᵉmēG·âlax·ᵉīd q!wāsa. Wä laᵉmEn bâs lāxēq.

Now her brother MāmEnłayē^{e}, to whom Yāyaxŭyēga | referred 86
as her lover, was asleep all the time. He was depressed; | and his
father Yāqał^{e}Enāla went up to the roof of his house, | and he called
MāmEnłayē^{e} to go up and help him. ‖ Immediately MāmEnłayayē 90
went up to the roof of his house; | and when he just reached the place
where his father Yāqał^{e}Enāla was, his foot slipped, | and he fell
through the roof of the house, and he was | killed. Then Yāyaxŭyēga
said that his soul had | gone home long ago. Not long after this
Yāyaxŭyēga ‖ also died. This was all what the | one said who 95
spoke openly about those born from the Salmon. |

I forgot one thing. When I asked the Salmon woman Yāyaxŭ-
yēga | what the soul of man was, whether it is large | or small, she
said, "Don't you see your shadow on the ‖ ground when the sun is 100
shining? That is just like the soul. When | the soul wishes to sit
where it is always seated, | on our head, then it is small. In the
day time it is small, | but when we are asleep, it is big, when it trav-
els about where it is going." |

And Yāyaxŭyēga said also this to her mother Laēḷas. ‖ There were 5
three elder sisters of Yāyaxŭyēga. She called her | mother to come
and sit down on her bed, and she said to her, | "You and your hus-
band are very bad, for you do not know how | to take care of us.

Wä, laEm â^{e}mē wEq!wäsē MāmEnłaya^{e}yē, yîx gwE^{e}yâs Yāyaxŭ- 86
yēg·a wāLala âEm hēmEnałaEm mēxa. Wä, laEm x̣ŭlsē nâqa^{e}yas.
Wä, lä ōmpas, yîx Yāqał^{e}Enāla lāg·äs lāx ōgwäsasēs g·ōkwē. Wä,
lä LE^{e}lālax MāmEnłaya^{e}yē qa läs lāg·ustâ qa g·īwalisēq. Wä, hëx·-
^{e}ida^{e}mēsē MāmEnłaya^{e}yē la lāg·ustâ lāxa säläsēs g·ōkwē. Wä, 90
hë^{e}mis ā̆łēs lāg·aa lāx ăxāsasēs ōmpē Yāqał^{e}Enāla laasē tsāx·ELElē
g·ōgŭ^{e}yâs. Wä, la^{e}mē tēxsâ lāxa säläsēs g·ōkwē. La^{e}mē
hēba^{e}ya. Wä, â^{e}mēsē ^{e}nēk·ē Yāyaxŭyēg·a q!Eyōł^{e}īdē la nä^{e}na-
kwē bEx̣^{e}ŭnā^{e}yasōx. Wä, k·!ēst!a qwēsēg·a^{e}yē Yāyaxŭyēga
laaxat! ōgwaqa wīk·!Ex^{e}ēda. Wä, laEm ^{e}wī^{e}lē wāłdEmi^{e}lälasa 95
nEmōx̣^{u}mē g·āx q!wēq!ŭlk·!ālasa ^{e}nāxwa LāL!ayadza^{e}ya.

G·axōḷEn L!Elēwesōgwa, yîxg·în lak·wŭLaxa L!āL!ayadza^{e}yē Yāya-
xŭyēga lāx g·wēx·sdEmasa bEx̣^{e}ŭna^{e}yasa bEgwānEmē ḷō^{e} ^{e}wālas
ḷō^{e} Emä. Wä, lä ^{e}nēk·a: "Ēsas dōqŭlaxēs g·āg·omasōs lāxa ăwī-
nak!ŭsaxs L!ēsElaē. Wä, hëEm gwēx·sa bEx^{e}ŭna^{e}yē. Wä, g·îl^{e}mēsē 100
^{e}nēk·ēda bEx̣^{e}ŭna^{e}yē qa^{e}s lä k!wāła lāxēs hēmEnāła^{e}mēx k!wāłaasEns
ōxLä^{e}yēx lä ămābidō^{e} la. Wä, hëEm ămäx·^{e}idEx^{e}Emsēxs ^{e}nālaē.
Wä, g·îl^{e}mēsEns mēxa laē ^{e}wāłas^{e}īda yîxs laē q!Enē^{e}sta lāxēs lälälasē."

Wä, hë^{e}misē wāłdEmas Yāyaxŭyēga lāxēs ăbEmpē Laēḷasē,
yîxs yūdukwaē ts!ēdaqē ^{e}nō^{e}nElas Yāyaxŭyēga. Wä, lä LE^{e}lālaxēs 5
ăbEmpē qa g·āxēs k!wāg·alīł lāx qElgwī^{e}lasas. Wä, lä ^{e}nēk·Eq:
"LōmAs ^{e}yaēx·sEma ḷE^{e}wōs łā^{e}wŭnEmaqōs, yîxs ^{e}yäg·îlwataaqōs lāx
aëk·ila g·āxEnu^{e}x̣^{u}. Wä, la^{e}mēsEn lāL nä^{e}nak^{u} qEnLō ^{e}wīlōLxōx

Now I shall go home, and take the | souls of my elder sisters." Thus she said. It was only three || days since the time when Yāyaxŭyēg̣a had said so to her mother when she died; | and it was not one winter when her | three elder sisters died, and their parents soon followed them. | That is all to be said about this. |

Now I shall talk about what is said by the shaman, about the | soul of man, by the great shaman Qāsnomalas. That is | his name as a shaman, as a | chief of the numaym SīsEnḶ!ēᵉ of the Nāk!wax·daᵉxᵘ his name is G·ēx·sēᵉstālisEmēᵉ. || When Łānax·łanag·Ekᵘ, the princess of Ts!āg̣Eyos, was very sick, | her grave-box had already been made, and they were about to wrap up her body. I was with the | Nāk!wax·daᵉxᵘ, having been invited. When night came, the | shaman Qāsnomalas was asked to go and feel for the sickness. | He went and sat down on the floor towards the fire from the woman. || First he felt of the top of her head, and he had not felt for a long time, | when the shaman said, "She has no soul, it flew away long ago. | Go on, clear your house that my tribe the Nāk!wax·daᵉxᵘ may come, | and I shall try to get back her soul. Now get | four kinds of sweet food, and also four pretty dishes, || and put the sweet food into them, and also some clothing of this | sick one; and none of the young women shall

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bēbEx̣ᵉŭnaᵉyaxsEn ᵉnōnᵉElax·," ᵉnēx·ᵉlaē. Wä, âᵉmēsē yūdux̣ᵘp!Enx̣waᵉs ᵉnālē ᵉnēx·dEmas Yāyaxŭyēg̣a lāxēs ăbEmpdäxs laē wīk·!Exᵉida. Wä, k·!ēst!a ᵉnEmxEnxē ts!ăwEnx laē ᵉwīᵉwEla wīk·!Exᵉīdēs yūdukwē ᵉnōᵉnEla. Wä, âᵉmēsē hëłEwig·ayē g·īg·aōłnokwasēq. Wä, laEm lāba wāłdEmas lāxēq.

Wä, laᵉmēsEn g̣wāg̣wēx·sᵉālał lāx wāłdEmasa păxăla qaēda bEx̣ᵉŭnaᵉyasa bEgwānEmē, yîxa ᵉwālasdä păxălē Qāsnomalas. Wä, hëEm Ḷēg̣Ems lāxēs pExēnaᵉyē. Wä, lä Ḷēg̣adEs G·ēxsēᵉstālisEmaᵉyē lāxēs g·īg̣Emaᵉyaasa nEᵉmēmotasa SīsEnL!ēᵉ lāxa Nāk!wax·daᵉxwē. Wä, lä âlak·!āla ts!Ex·q!ē Łānax·łanag·Ekwē k·!ēdēłas Ts!āg̣Eyosē, yîxs lEᵉmaē g̣wāłałē dEg·ats!ē ḶEᵉwēs q!anēbEmLē. Wä, laᵉmēsEn g·ig̣ēxa Nāk!wax·daᵉxwē yîxs LēłElakwaē. Wä, g·îlᵉmēsē g̣ānołᵉida laē ăxk·!ālasEᵉwēda păxălē Qāsnomalasē qaᵉs lä p!ēx̣ᵉwīdxa ts!Ex·qa. Wä, laᵉmēsē qaᵉs lä k!wāg·alīł lāx L!āsalīłasa ts!Ex·q!a ts!Edāqa. Wä, hëᵉmis g·îl p!ēx̣ᵉwitsōᵉsē ōxLäᵉyas. Wä, k·!ēst!ē g̣ēg·îlīł p!ēx̣waqēxs laē ᵉnēk·ēda păxăla: "K·!eâsē bEx̣ᵉŭnaᵉyasōx; g̣Eyōłᵉīdē la p!Ełᵉīda. Wäg·a ēx̣ᵉwīdExs g·ōkwaqōs qa g·āxlag·īsEn g·ōkŭlōtaxa Nāk!wax·daᵉxwa qEn wäg·i lāloL!ax bEx̣ᵉŭnaᵉyasōx. Wä, laEms lalōL!aLEx mōx̣widāłä ëx·p!aēma hăᵉmaᵉya; hëᵉmisē mowēxLä ēsEk· haᵉmaats!ä qa g·ēts!Ewatsa ëx·p!aēma hăᵉmaᵉya. Wä, hëᵉmisē g̣wēłg̣wälasōxda ts!Ex·q!āx. Wä, lāł k·!eâs g·āxłtsa ēałostâg̣asē ts!ēdaqa qō ēxEnta-

come, because they might be menstruating," | said the shaman. Now I heard what he said, | for I went with him, because he is the uncle of my wife. Now we | went out of the house, and then the house was cleared out; and || after the house had been cleared out, they walked and called all the grown-up | men of the Ḡōsg·i-muẋ^{u}, and the Nāk!wax·da$^{\epsilon}$x^{u}, and also | the grown-up women. But Qāsnomalas did not want the young | men and the young women to come as spectators, because they are | careless, being lovers or menstruating, for their exhalation would make the sick woman worse, || according to the saying of the Indians, who say that the sick one gets at once worse | when a menstruating woman comes near a sick person. That | is called by the Indians "to steam the sick one," when a menstruating woman goes to see her | sick relatives; and therefore the relatives of the | sick one do not want the sick one to be seen. And also they do not allow young people || who are just married to see the sick one, because they | believe that they are always in bed together, and that is the same as | menstruation. Their exhalation is bad for the sick one. | And if the sick one dies, | the Indians say that he has been affected by the exhalation. If a young woman goes || to see him, or a young man goes to see the sick one, they | often find a recently used napkin of a menstruating woman behind the | taboo house of the sick woman. |

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laxō," $^{\epsilon}$nēk·ēda păxăla. Wä, la$^{\epsilon}$mEn $^{\epsilon}$wī$^{\epsilon}$laEm wŭLElax wāłdEmas qaxg·în la$^{\epsilon}$mēk· läg·ēq qaxs q!ŭlēyaasg·în ḡEnEmk·. Wä, la$^{\epsilon}$mEnu$^{\epsilon}$ẋ^{u} hōqŭwEls lāxa g·ōkwē. Wä, lē ēkwasE$^{\epsilon}$wēda g·ōkwē. Wä, g·îl$^{\epsilon}$mēsē ḡwāł ēkwäxa g·ōkwē, lāasē qās$^{\epsilon}$idēda la Lē$^{\epsilon}$lālaxa ēâlak·!Enē bēbEgwānEmasa Ḡōsg·imuẋwē ḶE$^{\epsilon}$wa Nāk!wax·da$^{\epsilon}$x^{u}. Wä, hë$^{\epsilon}$misa âlak·!Enē ts!ēdaqs qaxs k·!ēsaē Qāsnomalasē hëłq!ālaq läda ēałostâwē hă$^{\epsilon}$yāła ḶE$^{\epsilon}$wa eałostâḡasē ts!ēdaq la x·īts!ax·îla qaxs k·!ēsaē q!ēq!ag·ilāłēda wēwâLâla ḶE$^{\epsilon}$wa ēxEnta qō lālax k·!āł$^{\epsilon}$īdxa ts!Ex·q!a ts!Edāqa lāx wāłdEmasa bāk!umē, yîxs $^{\epsilon}$nēk·aaqēxs hëx·$^{\epsilon}$ida$^{\epsilon}$maē xEnł-$^{\epsilon}$idēda ts!Ex·q!äxs laē nEẋwāx·$^{\epsilon}$idēda ēxEnta ts!Edāqxa ts!Ẹx·q!a. HëEm ḡwE$^{\epsilon}$yâsa bāk!umē k·!āł$^{\epsilon}$īdxa ts!Ex·q!a, yîxa ēxEntaxs laē dōqwaxēs ḶēḶEḶâläx ts!Ex·qaē. Wä, hë$^{\epsilon}$mis lāg·iłasa ḶēḶEḶâläsa ts!Ex·q!a k·!ēs hëłq!ālaq la dōqwasE$^{\epsilon}$wēs ts!Ex·q!a. Wä, hëEmxat! k·!ēs hëłq!olEm la dōqwaxa ts!Ex·q!axa g·Eg·îlḡowē Ełōstâ ha$^{\epsilon}$ya-sEk·âla qaxs k·ōdEłaē k·!ēs ḡwāł nEẋwāla lāxēs g·aēlasē, yîxs $^{\epsilon}$nEmā-x·îs$^{\epsilon}$maēda $^{\epsilon}$nEẋwāla ḶE$^{\epsilon}$wa ēxEnta $^{\epsilon}$yāx·sEm qaēda ts!Ex·qa yîxs k·!ał-$^{\epsilon}$ēdaaq. Wä, hë$^{\epsilon}$maasēxs laē wīk·!Ex$^{\epsilon}$īdēda ts!Ex·q!ax·dē lä hëx·-$^{\epsilon}$idaEm $^{\epsilon}$nēk·ēda bāk!umaqēxs k·!a$^{\epsilon}$lkwaē yîsa ałōstâḡas ts!Edāq la dōqwaq Ḷōxs āłostâēda bEgwānEmē la dōqwaxa ts!Ex·q!a, yîxs q!ŭnalaē q!āsE$^{\epsilon}$wēda alōmasē ēdEmsa ēxEnta dzEms lāx āLanâ$^{\epsilon}$yasa hosē ts!Ex·q!aats!ēsa ts!Ex·q!a ts!Edāq.

When all the Ḡōsg·imuẋ^{u} and the Nāk!wax·da^{e}x^{u} had gone in, | they went and sat down in the rear of the large house. Then ‖ a long narrow board was taken and was put down in the rear | of the house between two rows of men who sat facing each other.[1] | Then many batons were taken and | given to the Ḡōsg·imuẋ^{u} and the Nāk!wax·da^{e}x^{u}. | After this had been done, eagle-down was taken and was put on ‖ the two rows of men who sat facing each other in the rear | of the house. When this was done, the sick woman was taken and | was placed on a new mat which was spread in front of the | outer row of men in the rear of the house. | The shamans of the Nāk!wax·da^{e}x^{u} gave them instructions what to do; ‖ for the Ḡōsg·imuẋ^{u} did not know what would be done by the | Nāk!wax·da^{e}x^{u} for the great shaman Qāsnomalas. As soon as | everything was ready, they all beat fast time together, all those who beat time for the | shaman; and they had not beaten time long, before they stopped. | Four times this was done. When they stopped beating fast time the last time, ‖ the shaman Qāsnomalas came in carrying his rattle. | Then he stood on the floor inside of the door of the house. He did not | make any noise. He only looked at the sick woman. Then he | said, "Come, L!ēmELxālag·îlis,—and you K·ENẋwalayuḡwa,—and you | ^{e}nāx·nag·EM—and you Q!wālax·îlayuḡwa, for I pray you to help ‖ me.

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38 Wä, g·îl^{e}mēsē ^{e}wī^{e}laēLēda Ḡōsg·imuẋwē LE^{e}wa Nāk!wax·da^{e}xwē laas hä^{e}staEm k!wālēda ōgwiwalīłasa ^{e}wālasē g·ōkwa. Wä, la^{e}mē ăx^{e}ētsE^{e}wēda g·îlt!a ts!ēq!a saōkwa qa^{e}s lä pax^{e}alīlEm lāxa ōgwiwalīłasa g·ōkwē, lāx awāgawa^{e}yasa k·îmk·EqEgEmlīła małts!aḡŭ^{e}nakŭla bēbEgwānEma. Wä, lä ăx^{e}ētsE^{e}wēda q!ēnEmē t!ēt!Emyayuwa qa^{e}s lä ts!āwaēsElayu lāxa Ḡōsg·imuẋwē ḶE^{e}wa Nāk!wax·da^{e}xwē. Wä, g·îl^{e}mēsē gwāła lä ăx^{e}ētsE^{e}wē qEmẋwäsa kwēkwē qa^{e}s lä qEmẋwidayu lāxa k·îmk·EqEgEmlīłē małts!aḡŭ^{e}nakŭla bēbEgwānEm lāxa ōgwiwawalīłasa g·ōkwē. Wä, lē ăx^{e}ētsE^{e}wēda ts!Ex·qa ts!Edāqa qa^{e}s g·āxē qElgŭdzōlīlEm lāxa ts!Ex·asē łē^{e}wa^{e}ya LEbēł lāx L!āsalīłasa L!āsEx·^{e}idalīłēsa bēbEgwānEmē lāxa ōgwiwalīłasa g·ōkwē. Wä, la^{e}mē hëx·sä^{e}ma pēpăxaläsa Nāk!wax·da^{e}xwē aaxsīlax ḡwēḡwälag·îlīlasas qaxs k·!ēsaē q!âLElēda Ḡōsg·imuẋwē lāx ḡwayi^{e}lälasasa Nāk!wax·da^{e}xwē qaēda ^{e}wālasē păxălaē Qāsnomalasē. Wä, g·îl^{e}mēsē ^{e}wī^{e}la gwāłała laasē ^{e}nEmāx·^{e}id LēxEdzōdēda ^{e}nāẋwa LēxEmēłxa păxăla. Wä, k·!ēst!ē ḡēg·îlīła LēxEdzâ^{e}yaxs laē ^{e}nEmāx·^{e}īd ḡwāła. Wä, lä mōp!Ena hë gwēx·^{e}idē. Wä, g·îl^{e}mēsē gwāł LēxEdzâya Elx-Ḷa^{e}yē g·axaasē g·āxēLēda păxăla, yîx Qāsnomalasē dālaxēs yadEnē. Wä, lä Ḷāẋ^{e}ŭlīł lāx ăwīLeläsa t!Ex·îläsa g·ōkwē. LaEm k·!eâs gwēk·!ālats; laEm âEm dōqwałaxa ts!Ex·q!a ts!Edāqē. Wä, lä ^{e}nēk·a: "Ḡēla L!ēmElxālag·îlis, sō^{e}mēts K·Enẋwalayuḡwa, sō^{e}mēts ^{e}nāx·nag·Em, wä sō^{e}mēts Q!wālax·îlayuḡwa, qa^{e}s wāxaōs g·ī^{e}wāla

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[1] On each side of the long narrow board.

You are not prostitutes." Thus he said to them. Immediately | 60
the four women went to where he was standing. Then Qāsnomalas
asked for | red cedar-bark for neck-rings and for head-rings, and also
for | eagle-down. Immediately they went and gave it to him, and |
he gave it to each of the four women. When they all had ‖ neck- 65
rings of red cedar-bark and head-rings, the shaman | Qāsnomalas put
eagle-down on the four women; | and as soon as he had done so, he
separated the women, who had to go each | to one corner of the
house. Now the women were standing there. | Then Qāsnomalas
spoke again, and said, "Bring ‖ the grave-box into which you were 70
about to put her whom I shall bring back to life, and the wrapping in
which you were about to wrap her, | if she had been taken by ᶜyāyak·i-
laga; for I can see her | soul, which I shall put back." Thus said the
great shaman. Then | they put down the grave-box which was full
of blankets, which were to have been wrapped around her | who was
to be brought back to life by the great shaman. And he asked for ‖
some clothing of the sick woman who was to be brought back to life, | 75
and for four dishes with sweet food. | All this was put down where
he stood. Then he asked one of the | Nāk!wax·daᶜxᵘ, another
shaman, to come and break up the grave-box, | and to throw all on
the fire in the middle of the soul-catching house. ‖ Then the other 80
shaman went carrying an ax and broke the | grave-box into pieces

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g·āxEn. Sōᶜmaas k·!ēs ḷēḷâsgasa," ᶜnēk·Eq. Wä, hëx·ᶜidaᶜmēsa 60
mōkwē ts!Edāq lā lāx ḷăwilāsas. Wä, lä Qāsnomalas dāk·!ālax
L!āgEkwa qa qēqEnxawēs ḷōᶜ qa qēqax·Emēs. Wä, hëᶜmisē qăm-
x̣wäsa kwēkwē. Wä, hëx·ᶜidaᶜmēsē la ts!Eᶜwē lāq. Wä, hëᶜmis la
ts!Ewaᶜnakŭlas lāxa mōkwē ts!ēdaqa. Wä, g·îlᶜmēsē ᶜwīᶜla la qēqEn-
xâlaxa L!āgEkwē ḷEᶜwis qēqEx·EmaᶜyE, laē hëᶜma păxăla, yîx 65
Qāsnomalas qEmx̣ᶜwītsa qEmx̣wäsa kwēkwē lāxa mōkwē ts!ēdaqa.
Wä, g·îlᶜmēsē g̣wāła laē gwēłaᶜlīłasa ts!ēdaqē qa läᶜs ᶜnāłᶜnEmōkwāła
lāx ēōnēg̣wīłasa g·ōkwē. Wä, laᶜmē ḷax·ḷEwīłēda ts!ēdaqē. Wä,
lä ēdzaqwa yāq!Eg·aᶜłē Qāsnomalas. Wä, lä ᶜnēk·a: Ḳēlag·ax·ī
g·īts!EᶜwaslaxsdäsEn hēłiᶜlälasōᶜLēx ḷōᶜ q!EnēbEmlāxsdäsōx qaxō 70
lālaxsdE lâḷanEms ᶜyāyak·ilagä qaxg·în laᶜmēk· dōqŭlaxōx bEx̣-
ᶜŭnaᶜyaxsEn hēłiᶜlälasōLēx," ᶜnēk·ēda ᶜwālasē păxăla. Wä, g·āxē
hăng·alīlEma dEg·ats!ē, la qōt!axa p!ElxElasg̣Emēxa q!EnēbEm-
laxsdäs hēłiᶜlälasEᶜwasa ᶜwālasē păxăla. Wä, lä dāk·!ālax
g·āyōła lāx gwēłgwäläsēs hēłiᶜlälasEᶜwēxa ts!Ex·q!a ts!Edāqa 75
ḷEᶜwa mōxLa g·īts!Ewatsa ëx·p!aēma hăᶜmaᶜya. Wä, g·āxᶜmē
ᶜwīᶜla ăxᶜalēlEm lāx ḷāwilasas. Wä, lā ăxk·!ālaxa g·āyołē lāxa
Nāk!wax·daᶜxwē ōgŭᶜla păxăla qa g·āxēs tsōtsEx̣ᵘsᶜEndxa dEg·ats!ē
qa ᶜwīᶜlēs mōx̣ᵘLalas laxa laqawalīłasa bābakwayoL!aats!ē g·ōkwa.
Wä, laᶜmēsa ōgŭᶜla păxăla dālaxa sōbayō qaᶜs tsōtsEx̣ᵘsᶜEndēxa 80

81 which he threw on the fire in the middle of the house; he took the many | blankets that were to be wrapped around her, and threw them on the fire in the middle of the house. Two kinds of things | were put on the fire by the other shaman. Then he was asked by the great shaman to stand in the house. | And Qāsnomalas took the cloth-
85 ing of the || sick woman, carried it as he was going around the fire in the middle of the | house, singing his sacred song and swinging his rattle, while all the | men were beating fast time. When he came to the place from which he had started, | he sang his sacred song and threw the clothes on the fire in the middle of the house. | Then he
90 took the dish with the sweet food, and put it on the || fire in the middle of the house. Then he did the same with the others. They only | continued beating fast time, those who beat time for the great shaman Qāsnomalas; for | all the men are called time-beaters-for-the-shaman. | Then the time-beaters beat very fast time. Qāsnomalas | took the soul when many (souls) were waiting at the door for the
95 clothes that were being burned up. || He would say, "You are another one!" | and let it go. After he had been doing so for a long time, he took hold, with his | right hand, of the soul of the sick woman. Then | the time-beaters of the shaman stopped beating fast time. Then | the other shaman who was standing there began to speak, and
100 said, "Now let her who is being restored sit up, || that my friend may put her soul back into her." | Thus he said, and the shaman made the

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81 dEg·ats!ē qa^{c}s moẋ^{u}Lalēs lāxa laqawalīłē. Wä, lä ăx^{c}ēdxa q!ēnEmē p!ElxElasgEma qa^{c}s łExLālēs lāxa laqawalīłē. Wä, mā^{c}łēdāła^{c}mē lāx·Lanâsa ōgŭ^{c}la păxăla. Wä, laEm ăxk·!ālasō^{c} qa^{c}s hē^{c}mē ḷāwiłē yîsa ^{c}wālasē păxăla. Wä, la Qāsnomalas dax·^{c}īdxa gwēłgwäläsa
85 ts!Ex·q!ā ts!Edaqa qa^{c}s dālēqēxs laē lä^{c}stalīłElaxa laqawalīłasa g·ōkwē yälaqŭla, yatElasēs yadEnē, lāaḷas LēxEdzâyēda ^{c}nāẋwa bēbEgwānEmxēs LēxEdzEwē. Wä, g·îl^{c}mēsē lāg·aa lāxēs g·äg·îlīlasē laē yälagwatEwēxs laē łExLālasa gwēłgwäla lāxa laqawalīłē. Wä, lä dāx·^{c}īdxa ha^{c}maats!ē g·īts!Ewatsa ëx·p!aōmasē qa^{c}s k·ax·LEndēs lāxa
90 laqawalīłē. Wä, la^{c}mē ^{c}wī^{c}la hë gwēx·^{c}ītsa waōkwē. LaEm âEm hăyōlis LēxEdzâyēda Lālēxēmīłaxa ^{c}wālas păxălē Qāsnomalas qaxs, hë^{c}maē ḷēgEmsa ^{c}nāẋwa bēbEgwānEmē Lālexēmīłaxa păxăla. Wä la^{c}mē âlax·^{c}id LēxEdzōdēda LālēxēmīłE. Wä, la^{c}mē Qāsnomalasē dāx·^{c}idxa bEẋ^{c}ŭna^{c}yaxs g·āxaē q!ēnEm g·āx ōlastE^{c}wēx lEqwīlag·i-
95 łaxa gwēłgwäla. Wä, lanaẋwē ^{c}nēk·a: "^{c}ya, ōgŭ^{c}ladzâs qa^{c}s mEx^{c}ēdēq." Wä, lä gēg·îlīł hë gwēg·ilē. Wä, la^{c}mē dāx·^{c}ītsēs hëłk·!ołts!āna^{c}yē lāxa bEẋ^{c}ŭna^{c}yasa ts!Ex·q!a ts!Edāqa. Wä, la^{c}mē gwāł LēxEdzâ^{c}yēda Lālexēmīłaxa păxăla. Wä, la^{c}mē yāq!Eg·a^{c}łēda ōgŭ^{c}la păxălaxa ḷawīłē. Wä, lä ^{c}nēk·a: "Wäg·ax·ōx k!wāg·alīła
100 hēłasE^{c}wēx qa lālag·īsg·En ^{c}nEmōkŭk· ăx^{c}āLElōdEsg·a bEẋ^{c}ŭnēg·a-sōx," ^{c}nēk·ē. Wä, hë^{c}misa păxăla la kw!āg·alīłaxa ts!Ex·q!a ts!E-

sick woman sit up. | As soon as she sat up, the great shaman swung 2
his | rattle, and all the time-beaters beat time. Then the shaman |
went towards her, opened his left hand, and the soul was sitting on
it. || He rattled with his right hand; and as soon as he came | to the 5
sick woman, he gave his rattle to his friend the shaman, | who was
holding up the sick woman. And he made the soul sit | on her head.
For a long time he blew on the top of her head; | and when he finished
blowing on it, he pressed the top of the head of the sick woman. ||
Then he finished. He arose and spoke. He | said, "Now let our 10
sisters dance." Thus he said to the four | women who were to
dance merrily, because he had recovered the soul of the one who had
come back to life, | the one who had been walking with the spirits.
Thus he said. Then he sang with | slow time-beating, and the time-
beaters began to sing. || Now the four women danced and the | great 15
shaman also danced. As soon as the song ended, they finished. |
Then they were paid by him with one hundred blankets, and one
hundred | blankets were given to the time-beaters of the shaman.
Then the woman came back to life | after this. That is all about
this. ||

Now I saw Qāsnomalas, who was sitting on the ground | not far 20
from the other end of the village of the Ḡōsg·imuẋ^u at the | north end.
He called me to come the day following, | after he had caught the
soul of Łānax·łanag·ek^u. I went | and sat down near where he was

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dāqa. Wä, g·îl^ēmēsē k!wāg·alīła laas yat!ēdēda ^ēwālasē păxălasēs 2
yadEnē. Wä, lä ^ēnāẋwa LēxEdzōdēda LālēxēmīłĒ. Wä, la^ēmē gwā-
yōłalēda păxăla dāłałēs gEmxōłts!āna^ēyē la k!wadzEwēda bEẋ^ēŭna-
^ēyaq. Wä, lä yatElasēs hēłk·!ōtts!āna^ēyē. Wä, g·îl^ēmēsē lāg·aa 5
lāxa ts!Ex·q!a ts!Edāqa laē ts!âsēs yadEnē lāxēs ^ēnEmōkwa păxă-
laxa la dāłaxa ts!Ex·q!a ts!Edāqa. Wä, lä k!waxLälabEntsa bEẋ^ēŭ-
na^ēyē lāx ōxLä^ēyas x·ōmsas. Wä, lä ḡēg·îlīł pōẋwax ōxLä^ēyas. Wä,
g·îl^ēmēsē gwāł pōẋwaxs laē LāxwaxōxLä^ēyasa ts!Ex·q!a ts!Edāqa.
Wä, la^ēmē gwāła. Wä, lä ḷaẋ^ēŭlīła qa^ēs yāq!Eg·a^ēłē. Wä, lä 10
^ēnēk·a: "Wēg·ax·îns yEẋ^ēwēda wīwEq!wa," ^ēnēk·ēxa mōkwē ts!ē-
dāqa qa^ēns ēēk· !ēxsēle yEẋwaxs laē lâLEx bEẋ^ēŭna^ēyasa la q!ŭlāx·^ēī-
dēda laEmx·dē g·īg·îlgēxa hayałīlagasē, ^ēnēk·Exs laē hëEm dâqâlasa
nEqāxaläs t!Emyasē. Wä, la^ēmē dEnx^ēidē LālēxēmīläQ. Wä,
la^ēmē yEẋ^ēwīdēda mōkwē ts!ēdaqa. Wä, lä ōgwaqa yEẋwēda 15
^ēwālasē păxăla. Wä, g·îl^ēmēsē q!ŭlbē q!EmdEmas laē gwāła. Wä,
la^ēmē a^ēyasō^ēsa lāk·!Endē p!ElxElasgEma; wä, hë^ēmisa lāk·!Endē
p!ElxElasgEm hālagEmxa LēxemīłaxaQ păxăla. Wä, la^ēmē q!ŭlēda
ts!EdāqĒ lāxēq. Wä, laEm lāba lāxēq.

Wä, la^ēmēsEn dōqŭlax Qāsnomalas, yîxs ^ēnEmōk!wasaē k!wās 20
lāxa k·!ēsē qwēsała lāx ăpsbalāsasa g·ōẋ^udEmsasa Ḡōsg·imuẋwē lāxa
gwābalasē. Wä, lä Lē^ēlāla g·āxEn qEn lä lāq lāxa la ^ēnāx·^ēīdEs
lāx·dEmas lâLEx bEẋ^ēŭna^ēyas Łānax·łanag·Ekwē. Wä, la^ēmēsEn

25 sitting on the ground, and he spoke first, ‖ and said, "O son-in-law! What do you think about what we | were doing here last night?" Thus he said. I just listened to him, and I | replied to him. I said to him, "It was a great thing that you did, for | you broke the coffin of the one who would have been | not a little sick." Thus I said to
30 him. Then he laughed and said, ‖ "That is not my wish, son-in-law. It is the supernatural power which told me to do | so, and the soul of the sick woman which I | saw flying about inside of the house. | Therefore I did so, and broke the coffin." Thus said the great | shaman. ‖

35 Then I asked him about the soul, whether the soul is large or | small. He said, "O son-in-law! Did you not see | the soul last night, which came and sat on my hand? | It is the size of our thumb, when it shrinks and | becomes small; then I put the soul on top of
40 our ‖ head, and it grows so that it is of the same size as our body, for | the body is the house of the soul, for the souls have no houses. | They just fly about day and night. | And the owner of the soul is their resting-place, and our body is their house. | Those who say that souls
45 have houses ‖ in this world lie. They have no houses. They just | fly about our world. In the morning when it is nearly daylight, |

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k!wāg·aEls lāxa mak·ālaEm lāx k!wādzasas. Wä, hëᵉmis g·îl yāq!E-
25 g·āᵉła. Wä, lä ᵉnēk·a: "ᵉya, nEgŭmp, wałōs nâqaᵉyaqōs qaEns gwē-
gwälag·îlīlasax gānoLē," ᵉnēk·ē. Wä, lEn âEm hōLēlaq. Wä, lEn
nāᵉnaxmēq. Wä, lEn ᵉnēk·Eq: "Lōmaᵉmaasas gwēx·ᵉīdaasōs, yîxs
laaqōs ᵉnēk· qaᵉs tsōtsōxᵘsEndaōsaxa dEg·ats!ē laxsdäsa k·!ēsē âEm
gwasē ts!Ex·q!a," ᵉnēk·EnLaq. Wä, lä dāłᵉida. Wä, lä ᵉnēk·a:
30 "Wāłiᵉlälawēsen, nEgŭmp, hëmaasē ᵉnawalakwa ᵉnēk· qEn hë gwē-
x·ᵉīdē. Wä, hëᵉmisē bExᵉŭnaᵉyasa ts!Ex·q!a ts!Edāqxg·în laᵉmēg·în
dōqŭlaqēxs g·āxᵉmaē p!aLiᵉläla lāx ăwīLeläsa g·ōkwē. Wä, hëᵉmē-
sEn lāg·iła hë gwēx·ᵉīd tsōtsōxᵘsEndxa dEg·ats!ē," ᵉnēk·ēda ᵉwālasē
păxăla.
35 Wä, laᵉmēsEn wŭLāq lāxa bExᵉŭnaᵉyē wīx·sē ᵉwālasᵉmaē ḷōᵉ
Emaᵉya bExᵉŭnaᵉyē. Wä, lä ᵉnēk·a: "ᵉya, nEgŭmp, ēsas dōqŭlaxa
bExᵉŭnaᵉyax gānoLēxa g·āxē k!wādzōxᵘts!ānEnd g·āxEn, yîxs
yūᵉmaē ᵉwālasEns qōmax·ts!ānaᵉyēx, yîxs laē k·!Ełwŭtsenda qaᵉs
ämäx·ᵉidē läg·în lāg·aaLelōts lāx bEkwänokwas lāx ōxLäᵉyaxsEns
40 x·ōmsēx laē q!waxᵉīda qaᵉs lä yūEm la ᵉwālasEns ōk!wīnaᵉyēx qaxs
yūᵉmaē g·ōxᵘsa bExᵉŭnaᵉyEns ōk!winaᵉyēx, qaxs k·!eâsaē g·ōxᵘsa
bExᵉŭnaᵉyē yîxs âᵉmaē p!eLemēᵉstālaxōx ᵉnālax ḷEᵉwa gānoLē.
Wä, lä hëEm x·ōyatsës bExᵉŭnayēdē qaxg·îns nōgwamēk· g·ōxᵘs
yîxEns ōk!wīnaᵉyēx Wä, lä lēlk!waēda ᵉnēk·Eq g·ōgwadēda bExᵉŭ-
45 naᵉyē lāxa ăwīnak!ŭsē, yixs k·!eâsaē g·ōkwa. La âEm hëmEnāłaEm
p!eLemēᵉstāla lāxEns ᵉnālax. Wä, g·îlᵉmēsē Elāq ᵉnāx·ᵉīdxa gaäläxs

they come home to the owners of the souls. And then they tell | 47
where they have been, and what they have seen where they have been
all around our | world, and that is what we call dreams, the news that
are told by the souls || when they come back to us." Sometimes the 50
souls come back the wrong way, | when they return to the owner of
the soul, and then the soul is hurt,—| when it comes quickly and goes
in crosswise, or upside down, into the | body of the owner of the soul.
Then the soul is not strong enough | to come out where it is held, and
the man at once looks sick. || He is not strong. He does not die 55
quickly, | but he asks a shaman to cure him, and to feel for his |
sickness. Then the sides of the head | and the back of the head are
first felt of by the shaman, and last he feels of the top of the | head.
Then he knows that something is wrong about the soul. || And the 60
shaman tells him that his soul is in the wrong way. Then the
man | asks the shaman to put the soul right when | night comes.
Thus he says. And the shaman only says that he will | do so. Then
the shaman goes out of the house | into the woods and breaks off the
tops of hemlock-branches, || and he makes a ring out of them, 65
through which he makes the man go. | When the ring is done, he
hangs it up under the shelter of a thick | tree. Then he leaves
it. As soon as night comes, a man goes to | call a number of

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g·āxaē ᵉwīᵉla näᵉnakᵘ lāxes bEẋᵉŭnāyēdē. Wä, hëᵉmis la ts!Ek·!ałE- 47
lasēs lälälasē ḷEᵉwēs dōdEgŭłē lāxēs lälälasē lāxōx ăwīᵉstäxsEns
ᵉnālax. Wä, hëᵉmēsEns gwEᵉyō mēxaᵉyē ts!Ek·!ālEmasEns bEẋᵉŭna-
ᵉyaxs g·āxaē lālaqa g·āxEns. Wā, lä q!ŭnāla ōdzEg·aaLElēda bEẋᵉŭ- 50
naᵉyaxs g·āxaē lālaqaxēs bEẋᵉŭnāyēdē. Wä, hëEm yîlgwatsa
bEẋᵉŭnaᵉyaxs yîx·ak·Enaē, yîxs gayałaē ḷōxs ēk·!axsdāłaē lāx
ōk!winaᵉyasēs bEẋᵉŭnāyēdē. Wä, la k·!eâs łâẋwēsa bEẋᵉŭnaᵉyē qaᵉs
g·āxᵉwEqâwē lāxēs la xEk·!ayaasa. Wä, hëx·ᵉidaᵉmēsē ts!Ex·q!Ema-
lax·ᵉidēda bEgwānEmē. K·!ēs la łāloqwāla. Wä, la k·!ēs gEyōł 55
łEᵉla. Wä, hëᵉmis la hayalik·!aatsēxa păxăla qa läs p!ēẋᵉwīdEx
ts!Ex·q!ōlEmas. Wä, lä hëEm g·îl p!ēẋᵉwītsōᵉsa păxălē ēwanōLE-
maᵉyas ḷEᵉwis ăwāp!aᵉyē. Wä, lä Elxḷāla p!ēẋᵉwīdEx ōxLäᵉyas
x·ōmsas. Wä, laᵉmē q!âłᵉaLElaqēxs ōdzasaē bExᵉŭnaᵉyas. Wä,
lēda păxăla nēłaqēxs ōdzasaē bEẋᵉŭnaᵉyas. Wä, laᵉmēsēda bEgwā- 60
nEmē hawāxElaxa păxăla qa wäg·ēs hēłᵉīdLEx bEẋᵉŭnaᵉyas qō
ḡanołᵉīdLō, ᵉnēk·ē. Wä, âᵉmēsēda păxăla ᵉnēk·Exs lEᵉmaē wäg·îł hë
ḡwēx·ᵉidELē. Wä, laᵉmēsē lāwElsēda păxăla lāxa g·ōkwē qaᵉs lä
ālēᵉsta lāxa āL!ē qaᵉs L!ExᵉwīdēXa ᵉnEnwalagwatâᵉyasa q!waxē.
Wä, laᵉmē qEnāyōgwīlaq qaᵉs qEx·Elēxa bEgwānEmē. Wä, g·îl- 65
ᵉmēsē gwāła qEnāyowē laē tēẋᵉŭlsaq lāxa t!Enyag·aᵉyasa ḷEkwē
ḷâsa. Wä, g·āxᵉmē bâs. Wä, g·îlᵉmēsē gānołᵉīdExs laē qāsᵉidēda la
LēᵉlālaXa eâlak·!Enē bēbEgwānEm qa läs LēXēmīłXa păxăläxs hëłē-

elderly men to beat time for the shaman who will cure | the soul. They say this, calling the name of each man. Then || the shaman's messenger goes once, for all the men wish to please | the shaman, on account of their children, in case they should be sick; | therefore they all go immediately | into the house of the sick person, and immediately each one | is given a baton, and eagle-down is put on them || quickly, for they hear the shaman singing his sacred song | in the woods. Then the time-beaters of the shaman beat quick time. | As soon as they stop, a new mat is taken and is | spread out towards the fire from the time-beaters of the shaman. As soon as | this has been done, the man comes and sits down on it. He is naked, without || a shirt. As soon as they finish, the time-beaters of the shaman beat fast time again; | and after they have beaten time four times, Qāsnomalas comes in | singing his sacred song, holding in both hands the large ring. | As soon as he comes into the door of the house, he | stands in the house and looks at the sick man. Then another || shaman carries in his hand eagle-down and puts it on the ring. | After he has done so, Qāsnomalas says, "Go on!" | Immediately the time-beaters beat fast time on the beating-boards. | Then the shaman walks holding the ring on each side. He goes to the man | and sits down on the mat; and when he comes up to him, || the shaman turns around. Then he puts the ring over the man. The | ring is first

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LAX bEx̣ᵉŭnaᵉyas, ᵉnēk· Ḷēqelax Ḷēg̣emasa bEgwānEmē. Wä, lä ᵉnEmp!ēnēᵉstaᵉma qāsElg·îsē qaēda păxăla qaxs ᵉnāx̣waᵉmaē g̣ag̣ālasEᵉwa păxăläsa ᵉnāx̣wa bēbEgwānEma qaēs sāsEmē qō ts!Ex·q!Ex·ᵉīdlaxō. Wä, hëᵉmēs hëg·iłas g̣wēg·ilē. ÂEm hëx·ᵉidaEm la ᵉwiᵉla hōg̣wēLa lāxa g·ōkwasa ts!Ex·q!a bEgwānEma. Wä, lä hëx·ᵉidaEm ts!Ewanaēdzemēda t!Emyayowē lāq. Wä, lāxaē qEmx̣wasōsa qEmx̣wäsa kwēkwē hālabala, qaxs lEᵉmaē wŭLElaxa păxăla yälaq!wāla lāxa āL!ē. Wä, laᵉmēs LēxEdzōdēda Lālēxēmīłaxa păxăla. Wä, g·îlᵉmēsē q!wēłᵉīda, laē ăxᵉētsEᵉwēda ts!Ex·asē łēᵉwaᵉya qaᵉs g·āxē LEp!ālīlEm lāx L!āsalīłasa Lalēxēmīłaxa păxăla. Wä, g·îlᵉmēsē g̣wāła g·āxaasa bEgwānEmē k!wādzolīłaq. Wā,laᵉmē xanāla, k·!eâs q!EsEnēs. Wä, g·îlᵉmēsē g̣wāłᵉalīła laē ēt!ēd Lēxdzōdēda Lālēxēmīłaxa păxăla. Wä, g·îlᵉmēsē mōp!Ena la Lēxdzōdexs g·āxaē Qāsnomalas yälag̣watâᵉya dādanEwēx ᵉwāx·sanâyasēs lēxts!â qEnāyowē. Wä, g·îlᵉmēsē g·āxēL lāx ăwīLEläsa t!Ex·îläsa g·ōkwē; laē Ḷāx̣ᵉŭlīła qaᵉs dōqwałēxa bEgwānEmē. Wä, hëᵉmis laatsa ōgŭᵉlamē păxăla q!wēts!Emēxa qEmx̣wäsa kwēkwē qaᵉs lä qEmx̣ᵉwīdxa qEnayowē. Wä, g·îlᵉmēsē g̣wāła laē hëᵉmē Qāsnomalas ᵉnēk·a: "Wä." Hëx·ᵉidaᵉmēsa Lālēxēmīłas Lēxdzōdxēs t!Emēdzowē saōkwa. Wä, lä qāsElīłēda păxăla dādanEwēxēs qEnayowē qaᵉs lä lāxa bEgwānEmaxs k!wadzâlīłaaxa lēᵉwayēᵉ. Wä, g·îlᵉmēsē lag·aa lāqēxs laē x·îlp!īdēda păxăla. Wä, laᵉmē qEx·ᵉdxa bEgwānEmē g·ayabalēda qEnayowē lāx x·ōmsasa bEgwānEmē. Wä, g·îlᵉmēsē lāg·aēda

put on the head of the man. When | the ring goes down to the knees 92
of the man, he arises; and when the ring reaches the floor, | he steps
out with his right foot. | Then the man turns to the right. He sits
down again || on the mat. And he does this four times. Then he | 95
stops. Then the time-beaters also stop beating time. Now | the
shaman puts down his ring, and he feels of the top of the head of
the | man. He does not do so for a long time when he speaks. Then
the | shaman says, "Now you have been set right." Thus he says.
Then he takes each side of the || ring, and says, "Go on!" At once 200
the time-beaters | beat fast time, and he goes around the fire in the
middle of the house; | and when he comes back to the place where
he started, he throws his ring | into the fire in the middle of the
house. Now it is done after this. And the man becomes well | after
this. I just wanted to talk about this. ||

I asked Qāsnomalas, when we were sitting down, to how many | 5
places the soul of man goes; and he said, "There are many, | and
these are the places to which the soul of man goes,—the sea-hunters'
place at sea,[1] the hunters' place in the woods,[2] | the salmon coun-
try,[3] and the owl mask.[4] |

These which I have named are the places to which the souls go. ||
But the ghost is not a soul, for it is only seen when | it gives notice 10

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qEnayō lāx ōkwäx·aᶜyasa bEgwānEmaxs laē ḷāxᶜŭlīłaxs laē qEx·ā- 92
līłēda qEnayowē. Wä, hëᶜmis la gaxᶜwEłts!âwats hëłk·!ōłtsīdza-
ᶜyasa bEgwānEmē qaᶜs x·îlp!īdē hëłk·!Ewēᶜsta, qaᶜs lē x̣wēlaqa
k!wādzolīłaxa łēᶜwaᶜyē. Wä, lä mōp!Ena hë gwēx·ᶜīdExs laē
g̣wāła. Wä, laEmxaāwisē g̣wāła LēxdzâᶜyaLālēxēmīłas. Wä, lä 95
g·īg·alīłēda păxäläxēs qanayowē. Wä, lä p!ēx̣ᶜwīdEx ōxLäᶜyasa
bEgwānEmē. Wä, k·!ēst!ē gēg·îlīła laē yāq!Eg·aᶜła. Wä, lä ᶜnē-
k·ēda păxăla: "Wä, laEms nāqēᶜsta," ᶜnēk·Exs laē dādaLodxēs
qEnayowē. Wä, lä ᶜnēk·a: "Wäē." Wä, hëx·ᶜidaᶜmēsa LālēxēmīłasLēxdzōda. Wä, laᶜmē läᶜstalīᶜłElaxa laqawālīłasa g·ōkwē. Wä, 200
g·îlᶜmēsē g·āxᶜaLEla lāxēs g·äg·îlīᶜlasaxs laē lāx·LEntsēs qEnayowē
laxa laqawalīlē. Wä, laᶜmē g̣wāł lāxēq. Wä, âlaᶜmēsē la ëxᶜīdēda
bEgwānEmē lāxēq. Wä, âᶜmEn ᶜnēk· qEn g̣wāg̣wēx·sᶜālē lāq.

Wä, lEn wŭLāx Qāsnomalas lāxEnuᶜx̣ᵘ k!ŭdzāsē ḷEᶜwē; g·însᶜīdałē 5
laasas bEx̣ᶜŭnaᶜyasa bEgwānEmē. Wä, lä ᶜnēk·a: "ᶜya, q!ēnEmaas,
wä hëEm laatsa bEx̣ᶜŭnaᶜyasa bEgwānEmaxa ēsElex̣wālaLaᶜyē, xa
ēsElēx̣walalse, xa mēmEyoxwana, hëᶜmisaxa dEx·dEx·ālēłEmł.

"Wä, hëEm lāᶜnakŭᶜlatsa bEx̣ᶜŭnaᶜyEn la ḷēḷEqalaseᶜwa," ᶜnēk·ē.
Wä, lä k·!ēs bEx̣ᶜŭnaᶜya lâlēnoxwē, yîxs lēx·aᶜmaē dōxᶜwaḷEłasqēxs 10

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[1] The home of the killer whales, to which the souls of sea-hunters go.
[2] The home of the wolves, to which the souls of the land-hunters go.
[3] The country to which the souls of twins go.
[4] Common people become owls.

to those who are going to die, those who see him; for he has the whole body | of a man, and his bones are those of people who have long been dead. It is not the same | as a soul, for they have no bones in their bodies, and they have no | blood, for the souls are just like smoke or shadows. || And they have no house besides our body, the body | of the soul-owner. That is the end. |

I have seen Qāsnomalas twice, and this is the first time I write about it. |

Shamanism.—I will talk about the head shaman. | The "head shaman" is not nearly the same as the shaman of the Kwāg·uł, for | the Kwāg·uł call the head man of the Sparrow Society "head shaman." That is the same as *q!ɛntq!adas* (place-of-eating-songs) the one who has a head-ring of red cedar-bark and who never disappears (to be initiated); || that is the "head shaman" of the Kwāg·uł, and they also call him headman of the Sparrow Society. | He is not a shaman. However, the Nāk!wax·da^{c}x^{u} | use the name "head shaman" for the headman of the shamans—the head chief of the | shamans. They do not call the head of the Sparrow Society "head shaman;" | they call him Wādanɛm. He is the head of the Sparrow Society of the Nāk!wax·da^{c}x^{u}, || Gwa^{c}sɛla, Rivers Inlet tribe, the L!āL!asiqwăla, Ǫosg·imux^{u}, G·âp!ēnox^{u}, Gwats!ēnox^{u}, and L!asq!ēnox^{u}, all of these |

âᶜmaē q!ēq!ayak·ilaxēs gwɛᶜyō qa dōxᶜwaLɛlaq, yîqēxs sɛnālaᶜmaē bɛgwānɛm ḷɛᶜwis xāqēxa la gāła łɛᶜla bɛgwānɛma. K·!ēs hë gwēx·sa bɛẋᶜŭnaᶜyaxs k·!eâsaē xāxɛq!ɛgaᶜya yîxs k·!eâsᶜmaaxat! ɛlkwa, yîxs âᶜmaē yū gwēx·sa bɛẋᶜŭnaᶜya kwax·îlax ḷɛᶜwa g·āg·ō-mas. Wä, la k·!eâs g·ōẋ^{u}s ōgŭᶜlä lāxɛns ōk!winaᶜyēx lāx ōk!winaᶜyas bɛẋᶜŭnayēdē. Laɛm lāba."

Lɛn mālp!ɛna dōqŭlax Qāsnomalas ḷɛᶜwɛn g·ālē k·!ataᶜya.[1]

Shamanism.—Hëᶜmawēsḷaɛlɛn g·îl gwāgwēx·sᶜalasla pɛxɛmē yîxs k·!ēsaē ḷāwaǫâlēda pɛxɛmē lāxa pặxăla lāxa Kwāg·ułē, yîxs hëē gwɛᶜyâsa Kwāg·ułē pɛxɛmaᶜya ǫwēsɛmaᶜyē, yîx gwēx·sdɛmas q!ɛmtq!adas, yîxa qɛx·ɛmakwasa L!āǫɛkwēxa hëwäxa x·îsᶜēda. Wä, hëɛm gwɛᶜyō pɛxɛmēsa Kwāg·uł. Wä, lāxaē ḷēqɛlasōᶜs ǫwēsɛmaᶜyē. Wä, laɛm k·!ēs pặxăla. Wä, hët!ēda Nāk!wax·daᶜxwē ḷēqɛlas pɛxɛmē lāxa pɛxɛᶜmaᶜyasēs pēpặxăla yîx ōǫumaᶜyas pēpặxăläs. Wä, lä k·!ēs ḷēqɛlas pɛxɛmē lāxa gwēsɛmaᶜyē, yîx gwɛᶜyâs wādanɛm qaxs hëᶜmaē gwēsɛmēsa Nāk!wax·daᶜx^{u} ḷɛᶜwa Gwaᶜsɛla ḷɛᶜwa Ăwīk·!ēnox^{u} ḷɛᶜwa L!āL!asiqwăla ḷɛᶜwa Ǫōsg·imuẋ^{u} ḷɛᶜwa G·âp!ēnox^{u} ḷɛᶜwa Gwats!ēnox^{u} ḷɛᶜwa L!asq!ēnox^{u}. Häᶜstaɛm

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[1] The terms for "soul" among the various tribes are as follows:—
bɛẋᶜŭnaᶜyē (man on body) Kwag·uł
bɛkwaᶜyē (manhood) Ǫōsg·imuẋ^{u}
q!ŭᶜlayu (means of life) Dzāwadɛēnox^{u}
ts!ēk!wa (bird) L!aL!asiqwăla
bɛgwānɛmgɛmł (man's mask) Nāk!wax·daᶜx^{u}
hēłāᶜlayu (means of healing) Ăwīk·!ēnox^{u}

own the WādanEm, and also the NaqEmg·îlisEla. The | Kwāg·ul and 12
Q!ōmoyâᶜyē, ᶜwalas Kwāg·ul, Q!ōmk· !ūt!Es, | Mamalēleqăla, Qwēqᵘ-
sōt!ēnoxᵘ, ᶜnEmgēs, ‖ Ławēts!ēs, Mādilbēᶜ, DEnax·daᶜxᵘ, | AwaīLEla, 15
DzāwadEēnoxᵘ, Hăxwāmis, Gwawaēnoxᵘ, | and Lēgwilda^ᶜxᵘ—all four
tribes(?)—own the | "head shaman," who is not a shaman, on whose
head red cedar-bark is placed, and who | never dances in the winter
ceremonial. The other name of the ‖ head man of the Sparrow Society 20
is "head shaman;" for the "head shaman" is the same as a "doctor"
in a | museum, who is just called "doctor" but who is not a doctor. |
It is the same with the "head shaman" in the winter dance. As soon
as the | winter ceremonial is finished, that man is no longer | "head
shaman," for he is only like a head shaman in the winter ceremonial,
when all act in different ways. ‖ It is the same with the "head 25
shaman" of the winter ceremonial. | If the one who is speaking
wishes to call him "head man of the Sparrow Society," | then he calls
him "head man of the Sparrow Society." When another man | sends
him to call the cannibal to a feast, he says, "Go, now, | head shaman,
and call our friend;" ‖ for the speakers do not always use the same 30
words. | . . . Therefore they want to have only one speaker of the
winter dance house.

I shall first say what I know about the shamans when they heal
the | sick;[1] for really you are much mistaken in what you say about

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ăxnōgwatsa wādanEmē ĻEᶜwa NaqEmg·îlisEla. Wä, lä hēdēda 12
Kwāg·ul ĻEᶜwa Q!ōmoyâᶜyē ĻEᶜwa ᶜwālas Kwāg·ul ĻEᶜwa Q!ōmk·!ū-
t!Es ĻEᶜwa Mamalēleqăla ĻEᶜwa Qwēqᵘsōt!ēnoxᵘ ĻEᶜwa ᶜnEmgēs
ĻEᶜwa Ławēts!ēs ĻEᶜwa Mādilbaᶜyē ĻEᶜwa DEnax·daᶜxᵘ ĻEᶜwa 15
AwaīLEla ĻEᶜwa DzāwadEēnoxᵘ ĻEᶜwa Hăxwāmis ĻEᶜwa Gwawaē-
noxᵘ ĻEᶜwa Lēgwīldaᶜxᵘ ᶜwīᶜlaxs mōsgEmakwaē, wä, häᶜstaEm ăxnō-
gwatsa pEXEmēxa k·!ēs păxăla, yîxa qEX·Emakwasa L!āgEkwēxa
hëwäxa yEXwa lāxa ts!ēts!ēqa. Wä, hëᶜmēs ᶜnEm ĻēgEmsē gwēsE-
maᶜyē ĻōᶜpEXEmē, yîxs häē gwēx·sa pEXEmaᶜya *doctor* laxa 20
museum, yîxs wŭłᶜmaē ĻēqElasōᶜs *doctor*, yîxs k·!ēsaē *doctor*. Wä,
hët!a gwēx·sa pEXEmē lāxa ts!ēts!ēqā. Wä, g·îlᶜmēsē gwāla ts!ē-
ts!ēqa laē gwāł pEXEmēxa bEgwānEmē qaxs âᶜmaē hë gwēx·sa
pEXEmaᶜyasa ts!ēts!ēqa, yîxs âᶜmae ᶜnāxwa ts!āgEkwe gwayiᶜlälasas.
Wä, hëᶜmis âEm ōgwaqa gwēx·sa pEXEmēsa ts!ētsē!qa. Wä, 25
g·îlᶜmēsa yāq!Ent!āla ᶜnēx· qaᶜs hë Ļēxᶜēdayuwē gwēsEmaᶜyē lāq
laē ĻēxᶜēdEs lāxa gwēsEmaᶜyē. Wä, g·îlᶜmēsa ōgŭᶜla bEgwānEm
ᶜyālaqas qa läs LēᶜlālaXa hāmats!a qa läs k!wēła, laē ᶜnēk·a, "Hāg·a-
XEns pEXEmaᶜyēx LēᶜlālaXEns ᶜnEmōkwa, qaxs k·!ēsaē q!ŭnāla
naqâłē wāłdEmasa yāᶜyaq!Enlēmīła. . . . Hëᶜmis lāg·ilas ᶜnēx·sō qa 30
ᶜnEmōXᵘmēsa yayāq!Entemīłasa yäᶜwēx·îlats!ē g·ōkwa.

HëEmLEn g·îl wāłdEmLa q!āq!alak·!aᶜyasa păxăla yîxs hëᶜlik·a-
axa ts!Ex·q!a qaxs âlaaqos k!wäg·ila LēXLeqwālīł lāxēs wāłdEmī-
ᶜlälayōs, yîxs ᶜnēk·aᶜyaqōsaqēxs q!āq!alālElg·Esnokwaēda pēpăxala

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[1] The following is a reply to a request for information regarding shamanism received in the years 1897 and 1900.

it, | when you say that the shamans have spies who look out for ‖
35 the sick among all the men. There are no | spies such as you refer to, who tell them about sick people, and about the place | where to feel for sickness of the body. |

And this is also a mistake, what you say, when you say | that the
40 shaman names the price to be paid by the sick person ‖ whom he cures. |

And this is also a mistake, when you say that the | shaman bites his tongue and swallows the blood, and vomits it, when | some one passes behind him when he is eating. |

And this is also a mistake, when you say that the shaman sucks‖
45 at the place of the sickness and bites it to make a blue mark appear. |

And this is also a mistake, what you say | about the soul being represented by dried berries; for there was a mischievous man, K·!ēsoᶜyak·îlis, | whose soul was restored by a female shaman of the Nimkish, whose | name was HēłagōlsEla. K·!ēsoᶜyak·îlis said that
50 it was made of dried berries, ‖ what the shaman placed on her hand, and what she called his soul; but nobody | believed what K·!ēsoᶜyak·îlis said to all the people, | that it was dried berries, for K·!ēsoᶜyak·îlis was an expert in making fun of | all the strange things that one sees done by the shamans. I have never | spoken with the
55 shaman of the Nimkish, HēłagōlsEla, and I do not ‖ know whether it is true that these were dried berries or not, as was said by K·ēso-

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35 lax ts!ēts!Ex·q!äsa ᶜnāẋwa bēbEgwānEma. Wä, laEm k·!eâs q!āq!ālalElg·îts yîxēs gwEᶜyōs la nēłas ts!Ex·q!äsa bEgwānEm ḷōᶜ ăxāsas ts!Ex·q!ōlEmas lāx ōk!winaᶜyas.

Wä, laEmxaē lēqwa, wä, hëᶜmis wāłdEmōs, yîxs nēk·aaqōsaq hëᶜmēda pēpăxala ḷēxᶜēd qa ᶜwāxaats ayäsa ts!Ex·q!äqēxs laē
40 hëlik·aaq.

Wä, laEmxaē lēqwa, wä, hëᶜmesēxs ᶜnēk·aaqōsaq q!Ex·ᶜīdēda păxäläxēs k·!îlEmē qaᶜs nEqwēxa Elkwa qaᶜs hōqwalaxs laē qayap!Entsōxs hăᶜmāpaē.

Wä, laEmxaē lēqwa, wä, hëᶜmēsēxs ᶜnēk·aaqōsaqēxs k·!Eẋᶜwēdaēda păxäläxa ăxāsasa ts!Ex·q!ōlEm qaᶜs q!Ex·ᶜīdēq qa t!ēẋᶜwīdēs.

Wä, laEmxaas lēqwa yîxēs wāłdEmōs, wä, hëᶜmisa wāłdEmōs qaēda beẋᶜŭnaᶜyēxa t!Eqa, yîxs âłetaē begwānEmē K·!ēsoᶜyak·îlisxa la ăxᶜāLElōdayōs bEẋᶜŭnē, yîsa ts!Edāqē pặxălasa ᶜnEmgēsxa ḷēgadäs HēłagōlsEla. Wä, la ᶜnēk·ē K·!ēsoᶜyak·îlisaqēxs t!Eqaē ăxts!ā-
50 naᶜyaᶜx aᶜyasâsa păxăla, yîx gwEᶜyâs bEẋᶜŭnaᶜya. Wä, la k·!eâs ōq!ŭsEx K·!ēsoᶜyak·îlisaxs laē ts!Ek·!āłElaxa ᶜnāẋwa bēbEgwānEm ᶜnëx·qēxs t!Eqaē, yîxs ëg·îlwataē K·!ēsoᶜyak·îlisē lāx aEmłaläsa ᶜnāẋwa EmLa dōgŭłts gwēg·ilatsa pēpăxăla. Wä, lEn hēwäxa yaēq!Eg·aᶜł ḷEᶜwa păxäläsa ᶜnEmgēsē HēłagōlsEla. Wä, lEn k·!ēs
55 q!âLElaq ḷōᶜ âlaEm t!Eqa ḷōᶜ k·!ēs yîx wāłdEmas K·!ēsoᶜyak·îlis

ᵉyak·îlis, | for he was a liar. What I mean is, that | all the people 56
believe that Hēłagōlsɛla, | that Nimkish woman is a shaman; for
all the men | and women of the Kwāg·uł are angry on account of
what K·!ēsoᵉyak·îlis said ‖ when he made fun of her, because Hēła- 60
gōlsɛla only goes into the house of sick people | to cure them. |

When a sick man or woman gets well, | the one who made him
well never asks for pay, and generally they | are not paid. When
the man is poor, then ‖ he does not pay the shaman; but when the 65
one who is cured is a chief, | then he would be ashamed not to pay
the shaman, because he is a chief, for he would be made fun of by
his | tribe if he did not pay the shaman. All the shamans act that
way, | and not one of them names the price to be paid by the one
who is cured, | for if it is a common man who is cured by the shaman, ‖
he generally pays two pairs of blankets to the shaman, but | often 70
he is not paid at all; and when (the patient) is a chief, | then the
chief gives as much as is proper for the greatness of his position. | It
depends upon his own wish how much he pays the shaman. | The
shaman never names the price; for the shaman does not ‖ talk about 75
the chief if he does not pay him well, for | the tribe of the chief talk
about their chief when he | pays little to the shaman. That is all
about this. |

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qaxs lāwisḷaē lēx̣ᵘsɛmē bɛgwānɛᵉmēnaᵉyas. Hēdɛn ᵉnēᵉnak·ītē yîxs 56
âlaē ᵉnāx̣wa ōq!ŭsēda bēbɛgwānɛmaq âlak·!āla păxălē Hēłagōlsɛla,
yîxa ts!ɛdāqē păxălasa ᵉnɛmgēs, qaxs ᵉnāx̣waᵉmaēda bēbɛgwānɛmē
ḷɛᵉwa ts!ēdaqasa Kwāg·uł ts!ɛnx̣ᵘs wāłdɛmas K·!ēsoᵉyak·îlis yîxs
laē aɛmłāłas qaxs âᵉmaē Hēłagōlsɛla la laēL lāx g·ōkwasa ts!ɛx·q!a 60
qaᵉs hēlēx·ᵉīdēq.

Wä, g·îlᵉmēsē ëx·ᵉidēda ts!ɛx·qa bɛgwānɛm ḷōxs ts!ɛdāqaē lä
hëwäxa ăāᵉyalaxēs la ëx·ᵉidamatsɛᵉwa. Wä, lä hë q!ŭnālatsēxs
hëwäxaē ayāsɛᵉwa. Wä g·îlᵉmēsē wiwosēlagēda bɛgwānɛmē laē
k·!ēs ayaq. Wä, g·îlᵉmēsē g·īg̣ămaᵉyē hëlik·asɛᵉwas laēda g·īg̣ămaᵉyē 65
max·ts!ā k·!ēs ayaq qaēxs g·īg̣ămaᵉyaē qaxs lälaxē aɛmłaḷyolaxsēs
g·ōkŭlōtē qō k·!ēslax ayā laxa păxăla, lax ᵉnāx̣wa g̣wēg·ilatsa
pēpăxăla k·!eâsaē ᵉnɛmōkᵘ ḷēxᵉēdɛs qa ᵉwāxaats ayäsēs hëlik·a-
sɛᵉwē, yîxs g·îlᵉmaē bɛgwānɛmq!łaᵉmē hëlik·asɛᵉwasa păxăla, wä,
lä q!ŭnāla ayasa maᵉłɛxsa p!ɛlxɛlasg̣ɛm lāxa păxăla. Wä, hët!a 70
q!ŭnālatsēxs k·!ēsaē āya. Wä, g·îlᵉmēsē g·ayōł lāxa g·īg·ɛg̣ămaᵉya
laē hëᵉma g·īg̣ămaᵉyē âɛm gwaᵉnaxōdɛx ᵉwālaᵉyasasēs g·ēq!ēnaᵉyē.
Wä, hăsᵉmēsēq nâqaᵉyēs g̣wɛᵉyō qa ᵉwāxaatsēs ayäxa păxăla. K·!ēs
hëdēda păxăla ᵉnɛmp!ɛna ḷēxᵉēda, yîxs k·!ēsaē hëdēda păxăla
g̣wāg̣wēx·sᵉāla lāxa g·īg̣ămaᵉyaxs k·!ēsaē aēk·!a ayaxa păxăla qaxs 75
häē g·ōkŭlōtasa g·īg̣ămaᵉyē g̣wāg̣wēx·sᵉāla lāxēs g·īg̣ămaᵉyaxs halē-
g·ilaē ayaxa păxăla. Wä, laɛm lāba.

78 And this is about the shaman who, as you say, bites the skin of the one who is being cured | to make the skin blue. Now you shall
80 really know || what is done by the shaman. When the shaman is asked to cure a person, | he goes at once and sits down at the right-hand side where the sick person lies in bed. | Then he asks the sick person for the place where he feels | sick. Then the sick person tells him, putting the first finger | on the place where he feels the sickness.
85 Then the shaman || washes his hands in a dish containing water, which has been put down for him for sucking out the disease. | After the shaman has washed his hands, he feels of the place referred to by | the sick man. Then the shaman presses his | first finger on the place where the sickness is, and he presses it down for a long
90 time. | As soon as he lifts his finger, he watches the || place that he has pressed in. If it gets red at once, he knows | that the sick one will get well. Then the shaman is glad. | When the place which he has pressed in remains white and never gets red, | then the shaman recognizes that the sick one can not live long | after that. When it
95 does not get red for a long time and || gets red gradually, the shaman says that he will be sick for a long time. | Then he sucks at the place that he has pressed in; and when he lifts his head, he watches | the place where he has been sucking. And when it turns blue, he knows that | the sick one will not live long. When it | turns red, the

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78 Wä, hëᶜmisa păxăla yîxs ᶜnēk·aaqōsaq q!Ek·ax L!ēsasēs hëlik·aseᶜwē qa t!ēxᶜwidēs L!ēsas. Wä, laᶜmēts âlak·!ālał q!âłᶜaLElał lāx
80 gwaᶜyiᶜlälasasa păxăla. Wä, hëᶜmaēxs laē haᶜyalik·!asEᶜwēda păxăla lä hëx·ᶜidaEm la qaᶜs k·!wāg·alīłē lax hëłk·!ōtagaᶜwaᶜlīłasas qElgwēlasasa ts!Ex·q!a. Wä, lä wŭLaxa ts!Ex·q!a lāx q!äk·Elasasēxa ts!Ex·îla. Wä, lä nēłēda ts!Ex·q!āxs laē ts!Emx·ᶜītsēs ts!Emālax·ts!ānaᶜyē lāxēs q!äg·îlē ts!Ex·q!ōlEma. Wä, lēda păxăla ts!En-
85 ts!Enxᶜwīda lāxa g·āx haᶜnēła k·!âts!ē q!ōts!Ewaxᵘsa ᶜwāpē. Wä, g·îlᶜmēsē gwālēda păxăla ts!Ents!Enkwaxs laē p!ēxᶜwīdxa gwEᶜyâsa ts!Ex·q!a bEgwānEm ts!Ex·îla. Wä, lēda păxăla ts!EmbEtEntsēs ts!Emālax·ts!ānayē lāx nEqEläsa ts!Ex·îla. Wä, lä gagała ts!Emāłaq. Wä, g·îlᶜmēsē wēx·ᶜīdxēs ts!Emālax·ts!ānaᶜyē laē dōqŭlaxës
90 ts!Emāłasōxᵘdē. Wä, g·îlᶜmēsē hëx·ᶜidaEm L!āxᶜwida, laē q!âLElaqēxs ëx·ᶜidaᶜmēLa ts!Ex·q!a. Wä, laᶜmē ëk·ē nâqaᶜyasa păxăla. Wä, g·îlᶜmēsē âEm ᶜmElstoLElē ts!Emāłaasdäs, hëwäxa L!āxᶜwida. Wä, hëEm māmałt!ēk·!ēsa păxäläxs k·!ēsēLē gałał q!ŭlaLa ts!Ex·q!a bEgwānEm lāxēq. Wä, g·îlᶜmēsē gāgała k!ēs L!āxᶜwida, wä, lä
95 L!agŭᶜnakŭla, wä lä ᶜnēk·ēda păxäläqēxs gałēLē ts!Ex·q!ał. Wä, lä k·!Exᶜwīdxēs ts!Emāłasōxᵘdē. Wä, g·îlᶜmēsē x·īt!ēdExs laē dōqwałaxēs k·!axᵘmōte. Wä, g·îlᶜmēsē k·!ēs t!ēxᶜwida laē q!âLElaqēxs k·!ēsēLē gałał q!ŭlaLa ts!Ex·qa bEgwānEma. Wā, g·îlᶜmēsē âEm

shaman knows that he will lie in bed for a long time. ‖ And when the 100
place which he has been sucking really turns blue (?), | the shaman
knows that he will get well quickly. | That is all I know about the
matter that I am talking about. |

K·!AŁMŌDĒŁANAGA

The Nāk!wax·daᵉxᵘ were living at Tēgŭxstēi. | Their chief was 1
Q!ädē. He was giving a winter dance that winter. |

Then the sister of Q!ädē, Q!wālanēnega, disappeared. She had
not | disappeared long, when Q!wālanēnega became sick at the place ‖
where the Nāk!wax·daᵉxᵘ stay when they disappear, a mountain on 5
the ground back of | Tēgŭxstēᵉ. She had not been there long, when
she became really sick. | Then her brother Q!ädē became uneasy,
because he saw that | his sister could not recover; and Q!ädē called
the | chiefs of his tribe, the Nāk!wax·daᵉxᵘ, and the head shamans,
into his house ‖ after midnight. And when they were all inside, | 10
Q!ädē told them that his sister Q!wālanēnega was dying. | Then the
great shaman Łēbid spoke, and | said, "Look into your hearts,
chiefs! for evidently the | supernatural powers of the woods are not
near the place where our sister is staying ‖ in her house, and the 15
young woman who has disappeared was menstruating. | This
frightened away the spirits of the woods which were coming to help
our sister. | Now, I wish that she come out of the woods, and that

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LlaxᵉWida, wä, lä q!alēda păxăläqēxs gaᵉyiᵉlälāł qELgwēłLa ts!EX·q!a
bEgwānEma. Wä, g·îlᵉmēsē âlak·!āla t!ēxᵉwidē k·!axᵘmōtas, wä, 100
laᵉmē q!âLElēda păxăläqēxs haliᵉlälēLē ëx·ᵉīdLa ts!ēxᵉq!a bEgwā-
nEma. Wä, hëEm wāxEn q!ałē lāxEn la gwagwax·sᵉalasa.

K·!AŁMŌDĒŁANAGA

G·ōkŭlaēda Nāk!wax·daᵉxwē lāx Tēgŭxstaᵉyē. Wä, lāᵉlaē g·īgă- 1
maᵉyasē Q!ädē yäwix·Elaxa la ts!ăwŭnxa.

Wä, laEmᵉlaē x·îsᵉēdē wŭq!wäs Q!ädēs Q!wālanēnega. Wä, k·!ēs-
ᵉlat!a gäła x·îsāłas lāaEl ts!EX·q!EX·ᵉīda yîx Q!wālanēnega lāx lāasas
x·īx·Esaläsa Nāk!wax·daᵉxwa āLaap!aᵉyasa nEk·!Esē lāx āL!äs 5
Tēgŭxstaᵉyē. Wā, lāᵉlaē gagäłaxs lāaEl âlax·ᵉīd ts!EX·q!a. Wä,
laEmᵉlaē nōłē wŭq!wäsē Q!ädē qaxs lEmaaEl dōqŭlaqēxs k·!ēâsaē
gwēx·ᵉidaas la ëx·ᵉīdēs wŭq!wa. Wä, lāᵉlaē Q!ädē LēłtsIōdxa
g·īg·Egămaᵉyasēs g·ōkŭlōta Nāk!wax·daᵉxwē LEᵉwa pēpEXEmaᵉyasxa
la gwāł nEgēg·ēxa gānuLē. Wä, g·îlᵉEmᵉlawise ᵉwīᵉlaēLExs laē nēłē 10
Q!ädāsēs wŭq!wē Q!wālanēnegäxs lEᵉmaē wāwēk·!Eq!a. Wä,
hëx·ᵉidaᵉEmᵉlāwis ᵉyāq!Eg·aᵉłēda ᵉwālasē păxälē Łēbidē. Wä, laEmᵉlaē
ᵉnēk·a: "Wëg·a dōqwałaxs nenâqaᵉyaqōs g·īg·Egămēᵉ qaxs k·!eâsaa-
xEnt nExwāłasa ᵉnāx·ᵉnăwalak!ŭsa lāx ăxāsasEns wŭq!wa lāxēs g·î-
g·ōk!wāła. Wä, lāxEntē ēxentanōkwa ēałq!asa x·îsāłotsē. Wä, 15
hēᵉmis k·îlEmsa haăyałilagasasa āL!ē g·āx hēłElsaxEns wŭq!wä.
Wä, laᵉmēsEn ᵉnēnk·!ēqEla qa g·āxlāg·isē lōłt!a qa g·āxēsē qElgwīł

18 she go to bed | in this winter-dance house, so that she may be cured by the supernatural powers of the | winter-dance house." Thus he
20 said, and immediately all the chiefs || agreed to what the great shaman had said. And as soon as he | finished his speech, they went out. |

When all the Nāk!wax·daᵉxᵘ had gone to sleep, | four strong men were asked to go to the place where those who disappear assemble. | They carried with them a large mat on which Q!wālanēnega was to
25 lie || when they brought her out of the woods. It was nearly daylight | when they came back, and they put down Q!wālanēnega | behind a board put on its edge at the right-hand side of the | dance house.[1] As soon as she lay there, she was just | like dead, and they
30 thought that she had died. She never || moved from morning, when daylight came, until the evening. Then | they called the great shaman of the Nāk!wax·daᵉxᵘ, whose name was Fool, | to feel of her, for Q!ädē thought that his sister had died. | As soon as Fool finished feeling of her, | the great head shaman of the shamans, Fool, laughed,
35 and said, || "O dear Q!ädē! clean the bedroom of our child here, | and clear out everything in this room. When you have | done so, take a new mat without black stripes, and | spread it under your sister, and also her bedding, for | everything must be made new;

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18 lāxwa lōbEkwēx qa wäg·ilaxsē ᵉnawälakwalīłasōsa ᵉnax·ᵉnawalagwī-łaxsa lōbEkwēx," ᵉnēx·ᵉlaē. Wä, hëx·ᵉidaEmᵉlāwisa g·īg·Egämaᵉyē
20 ᵉnāxwa ēx·ak·Ex wāłdEmasa ᵉwālasē päxäla. Wä, g·îlᵉEmᵉlāwise gwāłē wâłdEmasēxs lāaEl hōqŭwElsa.

Wä, g·îlᵉEmᵉlāwisē ᵉnāxwa mēxᵉēdēda Nāk!wax·daᵉxwaxs laē äxk·!älasEᵉwēda mōkwē łēᵉlâkᵘ bēbEgwānEma qa läs lāxa q!ap!Eya-sasa x·īx·Esāła dāg·îlqElaxa ᵉwālasē łēᵉwaᵉya qa qElgŭdzEwēsōᵉs
25 Q!wālanēnega qō g·āxL lâłt!anoLō. Wä, laēmᵉlāwisē Elāq ᵉnāx·ᵉī-dExs g·āxaē aēdaaqa. Wä, laᵉmē qElxᵉwalēlEmē Q!wālanēnega lāx āLadzēᵉlīlasa k·!ōgwīlē ᵉwadzō ts!Exᵘ sEm saōkᵘ lāx hëłk·!otēwalīłasa lōbEkwē. Wä, g·îlEmᵉlāwisē qElxwalīlEmxs laē âlaEl la ᵉnEmāx·îs ŀEᵉwa lā łEᵉla. LaEmᵉlaē k·ōtasōᵉ laEm wīk·!Exᵉīda. Wä, hëwäxa-
30 ᵉlat!a q!wēnałᵉīdxa la ᵉnāx·ᵉīdxa gäāla. Wä, lāᵉlaē dzāqwaxs laē LēᵉlālasEᵉwēda ᵉwālasē päxäläsa Nāk!wax·daᵉxwēxa ŀēgadäs NEnōlō qa läs p!ēxᵉwid qaxs lEᵉmaē ᵉnēk·ē Q!ädäq laEm wīk·!Exᵉīdēs wŭ-q!wax·dē. Wä, g·îlᵉEmᵉlāwisē NEnōlowē gwāł p!ēxwaqēxs lāaEl dāłᵉīdēda ᵉwālasē pEXEmēsa pēpäxäla NEnōlowē. Wä, lāᵉlaē ᵉnēk·a:
35 "ᵉya, adä, yūL Q!ädē. Wëg·a xēkŭlēlaxōx qElgwēlasaxsEns xŭnō-kwēx qaᵉs âlaōs ēkwaxwa ᵉnāxwax g·ēx·g·aēła. Wä, g·îlᵉEmłwīts gwāł, wä lāLEs äxᵉēdLEx ts!Ex·asa k·!ēs dzādzēqElakᵘ łēᵉwaᵉya qaᵉs LEbabōlīłaōsas lāxōx wŭq!wäqens. Wä, yūᵉmesōx māmaxs qa ᵉnāxwaᵉmēsōx ts!Ex·asa. Wä, g·îlᵉEmłwēts gwāłalīła laaqōs äxᵉēdxa

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[1] That is, in the rear right-hand corner, looking toward the rear of the house.

and when you have done this, take ‖ red cedar-bark and split it into 40
narrow strips; and when | much cedar-bark has been split, take
four | slender newly chopped cedar-trees of the same length as | our
sister here, and also four | stout poles half a fathom in length, which
are to be the posts of the room in which our sister is to lie down; ‖
and when they have been put down there, drive one of the | posts 45
into the floor at the right-hand side of the head of our sister, and |
drive down another at the right-hand side of her foot, and still |
another one at the left side of her shoulder, and the last | one at the
left side of her feet; and when you have finished this, ‖ take the four 50
slender cedar-trees, and lay their ends on the | four posts; and when
you have done so, take the | split strips of red cedar-bark, and hang
them from the | four poles of cedar-wood, just above our sister.
When they have been | hung up, take much eagle-down, and ‖
strew the eagle-down on the red cedar-bark, and on our sister where 55
she is | lying down in the middle of this frame which you made to
hang up the | cedar-bark covered with eagle-down, and when you
have done so, sweep out the place | where you have been working, so
that nothing is left on the floor; | and do not be weak on account of
our sister, and go to see her. ‖ Don't go to see her this side of four 60
days, | otherwise you will frighten away what will come to take pity

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L!āgEkwē qa^{c}s dzEdzEXsālaōsaq qa ts!ēłts!Eq!astowēs. Wä, gîl- 40
^{c}mēsē q!ēnEmēs dzEXayōs L!āgEkwa laaqōs ăx^{c}ēdxa mōts!aqē wīs-
wŭłē alōmas dzESEqwa, yîxs yū^{c}mēLa ăwâsgEmōx ^{c}wāsgEmxsdaasax-
sEns wŭq!wax. Wä, hë^{c}mis mōts!aqa hăxk·!ōt!Ebōt lāxEns bāLax
dzōxŭma ĻESĻEk^{u}k·înālē, qa ĻēĻāmsōx qElgwīlasaxsEns wŭq!wax.
Wä, g·îl^{c}Emłwisē g·āx ăx^{c}ālił lāq^{u} qasō lāł dēx^{c}walīłaxa ^{c}nEmts!aqē 45
Ļām laxōx hëłk·!ōdEnōLema^{c}yaxsEns wŭq!wax. Wä, las ēt!alīłasa
^{c}nEmts!aqē Ļām laxōx hëłk·!ōtsīdza^{c}yaxs. Wä, lās ēt!alīłasa ^{c}nEm-
ts!aqē lāx gEmxōłtsEyāp!a^{c}yas. Wä, lās ElxĻālax dēx^{c}walīłasa
^{c}nEmts!aqē lāx gEmxołtsīdza^{c}yaxs. Wä, g·îl^{c}mēsē gwāłes ăxayōs
laāqōs ăx^{c}ēdxa mōts!aqē wīswŭł dzESEqwa qa^{c}s k·ādEtadoōsas lāxa 50
mōts!aqē ĻēĻāma. Wä, g·îl^{c}mēsē gwāłExs lāaqōs ăx^{c}ēdxa q!ēnEmōs
dzEXē ts!ēłts!Eq!astō L!āgEkwa qa^{c}s gēxŭndalaōsas lāxa dzēdzESE-
qwē mōts!aqa lāx ek·!a^{c}yasEns wŭq!wa. Wä, g·îl^{c}mēsē ^{c}wī^{c}la la
gēx^{c}ŭlāLElaxs laaqōs ăx^{c}ēdxa q!ēnEmē qEmxwasa kwēkwē qa^{c}s
qEmx^{c}wīdaōsas lāxa L!āgEkwē Ļō^{c}mEns wŭq!wa laxōs laēna^{c}yēx 55
qelx^{u}ts!â lāx nExts!âwasa k!umōdzEkwē tētEx^{c}ŭnālaxa qEmōkwē
L!āgEkwa. Wä, g·îl^{c}mēts gwāłalaaqōs ^{c}wī^{c}la xēx^{c}wīdxōx yālag·îli-
lasaqōs qa k·!eâsēs g·aēł lāx yäg·îł^{c}mâ^{c}yaxsōs ăxalē^{c}lEmaqōs. Wä,
hë^{c}misa wāx·Ema łElwēqElasEns wŭq!wax qa^{c}s g·āxaōs dōx^{c}wīdEq^{u}.
Ġŭnō g·āxlax dōx^{c}wīdEq^{u} lāx gwas^{c}agawa^{c}yas mōp!Enxwa^{c}sē ^{c}nāla, 60
āLas hăwīnałaxwa g·āxLēx wāx·^{c}īdL hēłElīłałxEns wŭq!wax qa q!ŭlē·

62 and restore our sister so that she will live. | You will only bring bad luck to our sister if you | attempt to go to see her before four days have passed. That is all, | Chief Q!ädē." Thus said Fool, the great
65 shaman. || As soon as he stopped speaking, he went out. |

Immediately Q!ädē did the work that he was told to do by the | great shaman in the way he was to make the bedroom for Q!wālanēnega. When | it was finished, Q!ädē left. Now, the | heart of Q!ädē was really sick on account of his sister, for he saw that his
70 sister || was really dead; for he distrusted the words of | the great shaman, for Qä!dē always opposed the shamans. | Therefore he was really crying as he was walking along. Q!ädē thought | he would obey the advice given by the great shaman, | and Q!ädē never went near the place where his sister was lying down. ||

75 Now, two nights had passed since the dead | Q!wālanēnega had been covered with red cedar-bark. When night came, she was heard | talking with the one who is called Hēłemīł. And | Q!wālanēnega said that she had no sacred song; and Q!wālanēnega said again, | "Go on, now, Hēłemīł, supernatural one! bring me back to
80 life, so that I || may be named Q!ŭlents!ēsemaga." For a while | Q!ŭlents!ēsemaga was silent, as she was speaking with Hēłemīł, | and then Q!ŭlents!ēsemaga sang this sacred song: |

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62 sōx. Wä, âemḷałts ᵉnēx·l qaᵉs aᵉmēłāmasēlōs lāxens wŭq!wax qasō g·āxl dōxᵉwīdełqōx gwāsᵉaᵉyasa mōp!enxwaᵉsē ᵉnāla. Wä, yūᵉmōq, g·īgămēᵉ, ādä Q!ädä;" ᵉnēx·ᵉlaē Nenōlowēxa ᵉwālasē păxăla.
65 Wä, g·îlᵉemᵉlāwisē q!wēłᵉīdexs yāq!ent!ālaaxs laē lāwelsa.

Wä, hēx·ᵉidaemᵉlāwisa g·īgămaᵉyē Q!ädē ēaxᵉēda lāx gweᵉyâsa ᵉwālasē păxăla qa gwāłaatsa qelgwīlasas Q!wālanēnega. Wä, g·îlᵉemᵉlawisē gwāłaxs g·āxaē Q!ädē bâs. Wä, laemᵉlaē âla ts!ex·îlē nâqaᵉyas Q!ädē qaēs wŭq!wa, qaxs leᵉmaē dōqŭlaxēs wŭq!wäxs
70 leᵉmaē âlak·!āla łeᵉla qaxs wiōq!ustsōkwāłaē Q!ädäx âlē wāłdemiᵉlālasa ᵉwālasē păxăla qaēs lēlak!wālaēnaᵉyē Q!ädäxa pēpăxăla. Wä, hēᵉmis lāg·iłas âla q!wāq!ŭts!ēqela. Wä, lālaḷa ᵉnēnk·!ēqelaᵉme Q!ädē qaᵉs nānagēg·ēmēx ḷēxsᵉalayâsa ᵉwālasē păxălaq. Wä, laᵉmē hēwäxa Q!ädē lā ᵉnexwabālax qelgwīᵉlasasēs wŭq!wa.
75 Wä, hēᵉlat!a lā māᵉłexsē gānolas la l!al!egekŭlākwa lā łeᵉlē Q!wālanēnegäxs laael ēt!ēd gānolexs laael wŭḷāxᵉaḷełexs laē yaēq!ent!āla ḷeᵉwēs gweᵉyâ Hēłemīł. Wä, laemᵉlaē ᵉnēk·ē Q!wālanēnegäxs k·!eâsaē yālaᵉxᵘlena. Wä, lāᵉlaē ēt!ēd ᵉnēk·ē Q!wālanēnega: "Wäg·îłla Hēłemīłts ᵉnawalak q!ŭlāx·ᵉidāmasōł g·āxen qen
80 wäg·ilen ḷēgadełts Q!ŭlents!ēsemaga." Wä, gagāłaemᵉlāwisē l!ek·!āła Q!ŭlents!ēsemaga lāxēs laēnaᵉyē yaēq!ănt!āla ḷōᵉ Hēłemīł. Wä, lāᵉlaē yālaqwē Q!ŭlents!ēsemaga yîsg·a:

1. "O friend, Hēłemīł! I pray you to revive me, our friend, with 83
your | life-bringer, Hēłemīł; with your magic power, friend! Wäē
wäē wä! ||

2. "O friend, Hēłemīł! I pray you to make me well, our friend! 85
with your | means of healing, Hēłemīł, your magic power, friend!
Wäē wäē wä! |

3. "O friend, Hēłemīł! I pray you to make me right, our friend,
with your | means of setting right, Hēłemīl, your magic power, friend!
Wäē wäē wä! |

4. "O friend, Hēłemīł! have mercy on me with your life-bringer, ||
Hēłemīł, your magic power, friend! Wäē wäē wä! | 90

5. "Go on, friend, Hēłemīł! have mercy on me with your healing
power, | that I may come to be a healer by the means of your |
healing power, Hēłemīł, by your magic power, friend! äē." |

As soon as she had stopped singing, she talked again with the one
with whom she had been talking before, || and Q!wālanēnega 95
replied to what Hēłemīł said. | "O friend, Hēłemīł! how is my
sacred song? Do I | succeed nearly in the way I do it, friend?"
And for a long time | they were silent. Then Q!wālanēnega spoke
again, and | said, "Thank you, friend, Hēłemīł, that you have had
mercy on me, and brought me to life, || Long-Life-Giver, super- 100
natural one! I will do as you tell | me, this coming night." That is
what Q!wālanēnega | said, and it was quiet after that. |

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1. Wäg·a qastä Hēłemīł wāx q!ŭlāx·ᵉidamaōxEns ᵉnEmōx̣ᵘᵉōx yîsōs 83
q!wēq!ŭlag·îlayâqōs Hēłemīlts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

2. Wäg·a qastä Hēłemīł wāx hełiᵉläläᵉōxEns ᵉnemōx̣ᵘᵉōx yîsōs 85
hēliᵉlälayâqōs Hēłemīłts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

3. Wäg·a qastä Hēłemīł wāx ᵉnaqēᵉstEndaᵉōxEns ᵉnEmōx̣ᵘᵉōx yîsōs
nāqēᵉstEndayâqōs Hēłemīłts ᵉnawalax̣ᵘs, qastä wäē wäē wä.

4. Wäg·a qastä Hēłemīł waxēdaᵉōsōs q!wēq!ŭlag·ilayâqōs Hēłe-
mīłts ᵉnawalax̣ᵘs ᵉnawalax̣ᵘs qastä, wäē wäē wä. 90

5. Wäg·îłla qastä Hēłemīł waxēdaᵉō g·āxEnLasōs hēlig·aᵉyâqōs
qEn waxᵉowē nōgwa g·āx hēlig·ayōnox̣ᵘsōs hēlig·ayâqōs Hēłemīłts
ᵉnawalax̣ᵘs qastä, wäē.

Wä, g·îlᵉmēse q!wēłᵉīdExs laē ēt!ēd yaēq!Eg·aᵉl ḷEᵉwis yaēq!Ent!a-
lōte. Wä, laEmᵉlaē nāᵉnaxmaᵉyē Q!wālanēnegäx wāłdEmas Hēłe- 95
mīłaq: "YūL, qāst, Hēłemīł, wīx·sEn yälaqŭlaēnaᵉyē. LeᵉmaEn
nExts!âxēs g̣weᵉyâōs gEn g̣wēk·!ālasa, qāst." Wä, lāᵉlaē g̣ag̣ała
L!Ek·ālaxs laaᵉlas ēdzaqwa yāq!Eg·aᵉłē Q!wālanēnega. Wä, lāᵉlaē
ᵉnēk·a: "YūL, g̣ēlak·asᵉla qāst Hēłemīł laEms wāxᵉēd q!ŭlāmas
g·āxEn, g·îlg·îldōkwēlas ᵉnawalakᵘ. LaᵉmēsEn lāł lāxēs wāłdEmōs 100
g·āxEnLaxwa nēg·îkwēx." Wä, hëEm waxē wāłdEmas Q!wālanē-
nēg̣äxs laē sElt!ēda.

3 And before long, in the night, Q!wālanēnega was heard | singing her sacred song back of Tēgŭxstē$^{\epsilon}$. Now, she had really disap-
5 peared; || and she never went to the house of those who had disappeared, | (the house) behind the mountain back of Tēgŭxstē$^{\epsilon}$. |

Then Q!ädē was troubled about his sister, for nobody | knew where Q!wālanēnega had disappeared to; | and they never heard her
10 sacred song. || Sixteen days after she had left the dance-house, her sacred song was heard | back in the woods behind Tēgŭxstē$^{\epsilon}$, and for a little while she came towards the beach. | Then she really came near the rear of the houses, | and she went far away again, singing her sacred song. Then | Q!ädē became glad, for he knew that his
15 sister was still alive. || Then Q!ädē wished that they should capture quickly | three of those who stayed in the woods, and also Q!wālanēnega. | In the morning, as soon as daylight came, the men and women of the Nāk!wax·da$^{\epsilon}$x^{u} | went to catch the three who were in the woods. And when | those came back who had gone to capture
20 those who stayed in the woods, and when they went into the || dance-house, they sang the songs of the war-dancer, the tamer-dancer, | and the fire-dancer; and when the three dances were over, | they went into their sacred room. Now, the Nāk!wax·da$^{\epsilon}$x^{u} thought that | Q!wālanēnega would be a great shaman. As soon as night
25 came, | the Nāk!wax·da$^{\epsilon}$x^{u} were called to come into the || dance-

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3 Wä, laEm$^{\epsilon}$läwisē gäła nEg·îkŭxs laaEl wŭLEłē Q!wālanēnegäxs laē yälaq!wāla lāx ālL!äs Tēgŭxsta$^{\epsilon}$yē. Wä, la$^{\epsilon}$mē âlak·!āla x·îs$^{\epsilon}$ēda. Wä,
5 la$^{\epsilon}$mē hëwäxaEm la gwäbala lāxēs x·îsałotē lāxēs g·îg·ōk!walē lāx āLaap!a$^{\epsilon}$yasa nEg·ä lāx ālL!äs Tēgŭxsta$^{\epsilon}$yē.

Wä, la$^{\epsilon}$mē ēt!ēd la q!ēq!aēk·Elē Q!ädē qaēs wŭq!wäxs laē k·!eâs q!ālasa $^{\epsilon}$nāxwa bēbEgwānEmx lax x·îyats Q!wālanēnega. Wä, hë$^{\epsilon}$misēxs hëwäxaē wŭLEł yälaq!wāla. Wä, hë$^{\epsilon}$lat!a lā q!EL!Exsa-
10 g·îyowē $^{\epsilon}$nāläs la bâsa lōbEkwaxs laē wŭLaxa$^{\epsilon}$LEł yälaqŭla lāxa ālala lāx ālL!äs Tēgŭxsta$^{\epsilon}$yē. Wä, la$^{\epsilon}$mē g·āx yāwas$^{\epsilon}$īd L!āsōłEla. Wä, k·!ēs$^{\epsilon}$lat!a âlaEm g·āx $^{\epsilon}$nExwabāla laxa ālanâ$^{\epsilon}$yasa g·ōkŭläxs laē xwēlaqa qwēsaxsda$^{\epsilon}$nakŭlaxs yälaq!wālaē. Wä, la$^{\epsilon}$mē ēx·$^{\epsilon}$īdē nâqa$^{\epsilon}$yas Q!ädē qaxs lE$^{\epsilon}$maē q!âł$^{\epsilon}$alElaqēxs q!ŭla$^{\epsilon}$maēs wŭq!wa.
15 Wä, laEm$^{\epsilon}$laē $^{\epsilon}$nēk·ē Q!ädē qa$^{\epsilon}$s hali$^{\epsilon}$lälalag·i k·îm$^{\epsilon}$yaxa g·īg·iyak·Ela yūduk^{u} ōgŭ$^{\epsilon}$la lāx Q!wālanēnega. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$nāx·$^{\epsilon}$īdxa gaäläxs laē $^{\epsilon}$wī$^{\epsilon}$la$^{\epsilon}$ma bēbEgwānEmē LE$^{\epsilon}$wa ts!ēdaqasa Nāk!wax·da-$^{\epsilon}$xwē la k·îm$^{\epsilon}$yaxa yūdukwē g·īg·iyak·Ela. Wä, g·îl$^{\epsilon}$mēsē g·āx aēdaaqaxa k·îm$^{\epsilon}$yaxa g·īg·iyak·îla. Wä, g·îl$^{\epsilon}$mēsē $^{\epsilon}$wī$^{\epsilon}$la hōgwīL lāxa
20 lōbEkwaxs laē q!Emt!ēts q!Emq!EmdEmasa ōlala LE$^{\epsilon}$wa hayalīk·îlałē LE$^{\epsilon}$wa nōnłtsē$^{\epsilon}$stālałē. Wä, g·îl$^{\epsilon}$Em$^{\epsilon}$läwisē gwāła yūdukwē yîxwa laaEl lats!âlīł lāxa łE$^{\epsilon}$mēlats!ē. Wä, laEm$^{\epsilon}$laē nEgēqāła$^{\epsilon}$mē Nāk!wax·-da$^{\epsilon}$xwaq $^{\epsilon}$wālasL păxălē Q!wālanēnega. Wä, g·îl$^{\epsilon}$Em$^{\epsilon}$läwisē gānuł$^{\epsilon}$ī-dExs laē qāsasE$^{\epsilon}$wēda Nāk!wax·da$^{\epsilon}$xwē qa$^{\epsilon}$s g·āxē $^{\epsilon}$wī$^{\epsilon}$laēLEla lāxa

house to sing for the three who had stayed in the woods. | As soon as 26
they were all in, the great shaman, | Fool, arose and spoke, and said,
"O friends! | take your batons and beat quick time on your boards
for a long time. | And as soon as you stop beating, then make no
sound for a long time. ‖ Then you will again beat fast time on your 30
boards. You will do so | four times, for I am thinking of our great
friend | Q!wālanēnega. Therefore I wish that you should beat four
times on your | boards, for we shall try to be successful, for she may
come into this | winter dance-house this night; and also these shall
hear her sing her sacred song." ‖ Thus said Fool. They never 35
heard | her singing her sacred song, and they only sang the songs of
the | three—the war-dancer, the tamer-dancer, and the fire-dancer. |
And after they had finished, they went out. For two | nights they
went in vain to the dance-house, and ‖ four times they beat the 40
boards in vain. Then the Nāk!wax·daᵉxᵘ went out | to sleep. And
they had not been asleep long, when the sound of the | sacred song
came from the rear of the dance-house; and as soon as the sacred
song was ended, | they heard the cannibal cry. There were no
whistles. | This is what the Nāk!wax·daᵉxᵘ call hămdzEdzEwēᵉ, ‖ and 45
it is called by the Kwakiutl onēqwa. | It is partly a great shaman,

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lōbEkwē qaᵉs g·āxē q!Emta qa yîẋwēsa yūdukwē g·īg·iyak·Elax·dē. 25
Wä, g·îlᵉEmᵉlāwisē g·āx ᵉwīᵉlaēLa laaᵉlas ḷāẋᵉŭlīlēda ᵉwālasē păxăla
NEnōlowē qaᵉs yāq!Eg·aᵉlē. Wä, lāᵉlaē ᵉnēk·a: "ᵉya, ᵉnēᵉnEmōkwai'.
Wäg·a dāxLEndExs t!Emyayâqōs qaᵉs ᵉwīᵉlaōs g·îldēs LēxEdzōdExs
t!Emēdzâqōs. Wä, g·îlᵉEmłwīts q!wēłᵉīdEł lāLEs gạgälał tsEmōtała-
LōL. Wä, lāLEs ēt!ēdEł LēxEdzōdExs t!Emēdzâqōs. Wä, mōp!E- 30
naLEs hēł gwēx·ᵉīdELē qaxg·în g·īg·aēqElē g·āxEns ᵉnEmōẋᵘdzaē
Q!wālanēnega. HēdEn lāg·iła ᵉnēx· qaᵉs mōp!Enaōs LēxEdzōdExs
t!Emēdzâqōs qaEns wāwŭldzEwaēnaᵉyē qa g·āxēsē g·āxēL lāxa
lōbEkwaxwa gānoLēx. Wä, hëᵉmis qEns wŭḷāxᵉaLElēqē yälaq!wā-
lasēs yälaqŭlayâ," ᵉnēx·ᵉlaē NEnōlowē. Wä, laᵉmē hëwäxa wŭḷā- 35
xᵉaLElaqē yälaqŭla. Wä, âEmᵉlāwisē dEnxᵉīts q!Emq!EmdEmasa
yūdukwēxa ōlala ḷEᵉwa hayalīk·îlałē ḷEᵉwa nōnłtsēᵉstālałē. Wä,
g·îlᵉEmᵉlāwise gwāłExs laē hōqŭwelsa. Wä, maᵉłp!Enẋwaᵉs laē
gānoLas wŭłᵉEm lānaẋwa ᵉwīᵉlaēLEla lāxa lōbEkwē qaᵉs wŭłᵉmē
mōp!Ena LexLēxa. Wä, lāEmᵉlāwisē ᵉwīᵉla hōqŭwElsēda Nāk!wax·da- 40
ᵉxwē qaᵉs lä mēxᵉēda. Wä, k·!ēsᵉEmᵉlāwisē gäła mēxax g·āxaasa
yälaq!wāla lāxa āLanâᵉyasa lōbEkwē. Wä, g·îlᵉEmlāwisē q!ŭlbē
yälaqŭlaēnaᵉyasēxs laē hămts!Eg·aᵉła. Wä, laEm k·!eâs mEdzēsEs
gwēx·sdEmas. HëEm gwEᵉyōsa Nāk!wax·daᵉxwē hămdzEdzEwē-
sEᵉwē gwēx·sdEmas. Wä, hëᵉmis gwEᵉyōsa Kwāg·ułē onēqwaxa 45

partly hămshămts!ES. That is what | Q!wālanēnega, who had become a shaman, was, when she disappeared. And it was Hēłemīł's | wish who made her hămdzEDzEwē$^{\varepsilon}$, although | Q!ädē did not own the hămdzEDzEwē$^{\varepsilon}$. ||

50 (They talk much about what is done by those who disappear to become shamans; | for they use different dances when they show themselves, although | none belong to their ancestors, for they are according to the order of spirits.) |

As soon as Q!wālanēnega had uttered the cannibal-cry she sang her sacred song, | and immediately the great shaman, Fool, awak-
55 ened || all the men and asked them to go into the dance-house; | and when they were all inside they took their | batons, and also the women, and the strong children, and | they all together beat fast time on the boards. They had not been | beating time long, when Q!wālanēnega uttered the cannibal-cry at the door of the dance-
60 house. || And as soon as she came into the house, she turned into a shaman. | Now, the song leaders of the Nāk!wax·da$^{\varepsilon}$x^{u} did not sing, for | none knew that Q!wālanēnega was a hămdzEDzEwē$^{\varepsilon}$. She | just sang her sacred song; and as soon as she had finished singing her sacred song, she | uttered the cannibal-cry. Then she bit four men. ||
65 Then the song-leaders of the Nāk!wax·da$^{\varepsilon}$x^{u} said that they would sing a new | song for her, and this is her song: |

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46 naxsaap!ē ḷō$^{\varepsilon}$ $^{\varepsilon}$wālas păxăla ḷE$^{\varepsilon}$wa hămshămts!Esē lāx gwēx·sdaasas Q!wālanēnegäxs păxălax·$^{\varepsilon}$īdaaxs x·îsāłaē. Wä, la hăsEx Hēłemīłē nâqa$^{\varepsilon}$yē laēna$^{\varepsilon}$yas hămdzEDzEwēsE$^{\varepsilon}$wa, wāx·$^{\varepsilon}$maē k·!ēs ăxnōgwadē Q!ädäsa hămdzEDzEwē.

50 (Wä, lä q!ēnEma q!ayōłē hë gwēx·$^{\varepsilon}$idäsa x·īx·Esāła laē păxălax·$^{\varepsilon}$ida yîxs x·îsāłaē. Wä, lä ōgŭ$^{\varepsilon}$laEm läs lēdäxs g·āxaē nēł$^{\varepsilon}$ēdaxa wāx·$^{\varepsilon}$mē k·!êâs lāx g·alEmg·alisas yîxs qEsaax wāłdEma Haăyałilagasē.)

Wä, g·îl$^{\varepsilon}$mēsē gwāł hămts!ālaxs laē Q!wālanēnega ēt!ēd yälaqwa. Wä, hëx·$^{\varepsilon}$idaEm$^{\varepsilon}$lāwisa $^{\varepsilon}$wālasē păxăla, yîx NEnōlowē la gwēts!axsta-
55 laxa $^{\varepsilon}$nāxwa bēbEgwānEm qa g·āxēs $^{\varepsilon}$wī$^{\varepsilon}$la hōgwīL lāxa lōbEkwē. Wä, g·îl$^{\varepsilon}$Em$^{\varepsilon}$lāwisē g·āx $^{\varepsilon}$wī$^{\varepsilon}$laēLExs laē hëx·$^{\varepsilon}$idaEm $^{\varepsilon}$wī$^{\varepsilon}$la ăx$^{\varepsilon}$ēdxa t!Emyayowē ḷE$^{\varepsilon}$wa ts!Edāqē ḷo$^{\varepsilon}$ma hël$^{\varepsilon}$ak·!âläsa g·îng·înānEmē qa$^{\varepsilon}$s $^{\varepsilon}$nEmāx·$^{\varepsilon}$īdē t!Emēdzōdxa t!Emēdzō. Wä, k·!ēs$^{\varepsilon}$Em$^{\varepsilon}$lāwisē gēg·îlił t!Emsaxs g·āxaē hămdzElaqwē Q!wālanēnega lāx t!Ex·îläsa lōbEkwē.
60 Wä, g·îl$^{\varepsilon}$Em$^{\varepsilon}$lāwisē g·āxēL lāxa g·ōkwaxs laē gwä$^{\varepsilon}$sta lāxēs pExēna$^{\varepsilon}$yē. Wä, laEm k·!êâs q!Emtēlēs nenâgadäsa Nāk!wax·da$^{\varepsilon}$xwē qaēxs k·!ēsaē q!âLElaqēxs hămdzEDzEwēsEwaē Q!wālanēnega. Wä, la$^{\varepsilon}$mē âEm yälaqŭlasēs yälax^{u}LEnē. Wä, g·îl$^{\varepsilon}$mese gwāł yälaqŭlaxs laē hămadzElaqwa. Wä, la$^{\varepsilon}$mē q!Ex·$^{\varepsilon}$īdxa mōkwē bēbEgwānEma. Wä,
65 la$^{\varepsilon}$mē $^{\varepsilon}$nēk·ē nenâgadäsa Nāk!wax·da$^{\varepsilon}$xwē qa$^{\varepsilon}$s dEnx$^{\varepsilon}$īdēs ałtsEma q!EmdEm qaē. Wä, g·a$^{\varepsilon}$mēs q!EmdEmsēg·a:

1. "Who is getting food for you, Giver-of-Supernatural-Power, 67
hamaē hamaē hama! | I went to get food for you, Hēłemīł of Cannibal-at-North-End-of-World. ‖

2. "I nearly perished there, Cannibal-at-North-End-of-World, | 70
hamaē hamaē hama! Then I was taken into the | sacred room of Hełemīł of Cannibal-at-North-End-of-World. |

3. "I was nearly kept by Cannibal-at-North-End-of-World, |
hamaē hamaē hama! Then my stomach was opened, ‖ and the 75
supernatural power was put into me by Hēłemīł of Cannibal-at-North-End-of-World. |

4. "Who is going to get corpses for you? Giver-of-Supernatural-Power, hamaē hamaē hama! | I went to get corpses for Hēłemīł of Cannibal-at-North-End-of-World." |

As soon as she had stopped dancing, Q!wālanēnega spoke, ‖ and 80
said, "Thank you, friends! I have been brought back to life | by our friend Hēłemīł, and he said my name shall be Q!ŭlEnts!ēsEmaga. |
And now you shall call me thus, and | none of you shall dare to make love to me for ten years; | and Hēłemīł said to me that if any one should make love to me ‖ inside of ten years, he would immediately 85
kill him. Thus said our | great friend to me. And for ten years I shall cure | the sick ones among you. And you shall not pay me

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1. Wīhēs qa hamasaᶜyālag·iłaōs ḷōgwalag·iła ḥamaē hamaē hama 67
hēx·dōs lanōgwa hamasaᶜyālag·īłts Hēłemīłas Baẋᵘbakwālanuẋᵘ-sīwak·asdēa.

2. Elahax·k·asdEwēsEn ăyāmēłāᶜmatsōs Baẋᵘbakwālanuẋᵘsīwa- 70
k·asdēa hamaē hamaē hama, hëhëhëx·dōs lanōgwa laēḷEmaē lax łEmx·laēlasdēs Hēłemīłas Baẋᵘbakwālanuẋᵘsīwak·asdēa.

3. Elahax·k·asdEwēsEn hak!waānEmx·dēs Baẋᵘbakwālanuẋᵘsīwa-k·asdēa hamaē hamaē hama hëhëhëx·dōs lanōgwa mEgēsaᶜyasōs ᶜnEnwalak!wēnaᶜyēx·dēs Hēłemīłas Baẋᵘbakwālanuẋᵘsīwak·asdēa. 75

4. Wīhēs qaē lālōłaᶜyālag·iłaōs ḷōgwalag·iła hamaē hamaē hama; hëx·dōs lanōgwa lalōłaᶜyālag·īłts Hēłemīłas Baẋᵘbakwālanuẋᵘsī-wak·asdēa.

Wä, g·îlᶜmēsē gwāł yîẋwaxs laē yāq!Eg·aᶜłē Q!wālanēnega. Wä, lāᶜlaē ᶜnēk·a: "Ġēlak·asᶜla ᶜnēᶜnEmōkᵘ. Laᶜmen q!ŭlāx·ᶜīdāmatsō- 80
sens ᶜnEmōkwaē Hēłemīła. Wä, hëEmᶜlāwisEn ḷēġEmlē Q!ŭlEnts!ē-sEmaga. Wä, laEms ᶜnāẋwał ḷēqElaLes g·āxEn. Wä, hëᶜmisa laEms k·!eâsL łał nālał ġaġak·Eyalał g·āxEn lāg·aał lāxa nEqaxEn-xēla. Wä, hëᶜmaa wāłdEms Hēłemīłē g·āxEn qasō ġaġak·Eyalasō-lōx gwāsaᶜyasa nEqaxEnxē lāLen hëx·ᶜidaEł łEᶜlāmasLEqē, ᶜnēk·îns 85
ᶜnEmōẋᵘdzä g·āxEn. Wä, hëᶜmēsa nEqaxEnxēlaLen hëlik·aLExs

88 for it. He said if I should ask you for pay, | that then Hēłemīł would kill me." Thus said Q!ŭlents!ēsEmaga | to her tribe, and after that she was a great shaman. ||

The Initiation of One of the Ts!ōts!ena of the Awa^{e}īlela

The ancestors of the numaym Ts!ōts!ena lived on the upper part |
1 of the river of Hănwad, and their village site has the name TsElēxwas. | Q!ēgēd was a grizzly-bear hunter. He was not a chief, but a | common man, for this is not a myth. It is a tale belonging to the time || when the white men came and built a house at Fort Rupert.
5 Therefore | Q!ēgēd hunted with a gun. Q!ēgēd's wife was a | proud woman. Her name was Ts!ełwaēł. Therefore her name was Ts!ełwaēł, | because she always talked proudly, and scolded | her husband, Q!ēgēd, as is the way of common women, because || nothing
10 is good for them except their pride. Now Q!ēgēd | paid no attention to his wife when she was angry with him. One | day Ts!ełwaēł used really bad words against her husband, | and therefore Q!ēgēd struck his wife; and | after he had struck her, he took his gun and ||
15 went out of the house to walk by the river of Hănwad. | Then Q!ēgēd evidently saw a grizzly bear, for | this is only guessed by the tribe

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87 ts!ēts!ex·q!äq!ōs, wä, lāLes k·!ēs ayāł g·āxEn, qa^{e}laEnLō aa^{e}yālalax laEm^{e}lāwisEn nōgwał łE^{e}lāmatsōs Hēłemīła," ^{e}nēx·^{e}laē Q!ŭlents!ēsEmaġäxēs g·ōkŭlōtē. Wä, laEm ^{e}wālas păxăla laxēq.

The Initiation on One of the Ts!ōts!ena of the Awa^{e}īlela

1 G·ōkula^{e}laē g·āläsa ^{e}nE^{e}mēmotasa Ts!ōts!ena lāx ^{e}nElk·!ōdoyâ^{e}yas wäs Hănwadēxa ḷēgadēda g·ōx^{u}dEmsas TsElēxwas. Wä, lā^{e}laē g·āg·Elaaēnoxwē Q!ēgēdēxa k·!ēsē g·īġăma^{e}ya, yîxs â^{e}maē bEgwānEmq!ala^{e}ma, yîxs k·!ēsaēx nō^{e}yEma, yîxs q!ayōłaēx g·äg·îLela
5 laqēxs g·alaōł g·āx g·ōx^{e}walisa mamał^{e}a lāx Tsāxis, yîx lāg·iłas laEm hănḷEmē hānaḷEläs Q!ēgēdē. Wä, lā^{e}laē gEg·adē Q!ēgēdäsa LEmqa ts!Edāqxa ḷēgadEs Ts!ēłwaēł, yîx lāg·iłas ḷēgadEs Ts!ēłwaēł qaxs hëmEnała^{e}maē LEmlEmq!āla ḷōxs hēmEnała^{e}maē aē^{e}not!axēs łā^{e}wŭnEmē Q!ēgēdē lāx ġwēg·ilasasa ts!ādagEx·sala, yîxs
10 k·!ēâsaē ēg·asa ōgŭ^{e}la lāxēs LEmqaēna^{e}yē. Wä, laEm^{e}lāwisē Q!ēgēdē k·!ēs^{e}ł q!āsElaxēs gEnEmaxs łāwisaaq. Wä, lā^{e}laē ^{e}nEmxsa ^{e}nālaxs laē âla ^{e}yāx·sEmē wāłdEmas Ts!ēłwaēłaxēs łā^{e}wŭnEmē. Wä, hëEm^{e}lāwis lāg·iłas Q!ēgēdē k·!ēlax·^{e}idxēs gEnEmē. Wä, g·îl^{e}Em^{e}lāwise gwāł k·!ēlak·aqēxs laē dāx·^{e}idē Q!ēgēdäxēs hănḷEmē qa^{e}s
15 lä lāwEls laxēs g·ōkwē qa^{e}s läEl qas^{e}īd ^{e}nā^{e}nalaaqa lax wäs Hănwadē. Wä, laEm^{e}lāwisē Q!ēgēdē dōx^{e}waLElanaxa g·îla qaxs â^{e}maē k·ōdEłtsēs g·ōkŭlotē qaxs wŭḷEł^{e}maaxs małp!Enaē hănL!E-

because they heard two shots. | It was late in the evening when the shots sounded. | It was dark, but Q!ēgēd did not come back. || Then his tribe thought that he had been hurt. In the | morning when day came, he was expected in vain to come back, | and later in the day Q!ēgēd was given up. | Then the young men of the numaym Ts!ōts!Ena made themselves ready | to go and look for Q!ēgēd, who had been expected (to return). They started || and they had not gone far when they saw his tracks. | They followed them, and after going a long way, they found the stock of his gun. | They searched, and they found one of his legs. | In vain they kept on searching for other parts | of his body, but they found nothing else besides the one || leg and the stock of the gun and the barrel. | Then those who had looked for Q!ēgēd went home. They | carried with them the one leg and the part of the gun. | When they arrived at Q!ēgēd's house and | told his wife the news, she told them to bury the || one leg of her husband. The reason why they talked about Ts!ełwaēł was that she | almost died crying for her husband, | because it was on account of her that he had gone out. Now | one leg of her husband had been buried in the fall of the year. | It was towards winter when Q!ēgēd had been killed || by the grizzly bear. Now it was

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g·aᶜła. Wä, laEmᶜlaē k!wäg·ila dzāqwaxs laē hănL!āla. Wä, lā 18
ᶜlaē p!EdEx·ᶜīda. Hēwäxaᶜlat!a g·āx näᶜnakwē Q!ēgēdē. Wä,
g·wāłElaEmᶜlāwisē g·ōkŭlōtas k·ōtaq laEm yElkwa. Wä, lāᶜlaē 20
ᶜnāx·ᶜīdxa gaāla wŭlᶜEmᶜlāwisē nak·!āłasEᶜwa qaᶜs g·āxē näᶜnakwa.
Wä, hëᶜlat!a la gäła ᶜnālaxs laē nānox̣ᵘq!alayEwē Q!ēgēdē. Wä,
laEmᶜlāwisē xwānałᶜidēda hăᶜyāłᶜäsa ᶜnEᶜmēmotasa Ts!ōts!Ena
qaᶜs lālag·ē nEnānux̣ŭlax Q!ēgēdē. Wä, lāx·daᶜxᵘlaē qāsᶜida. Wä,
ᶜwīlaxdzēᶜlaē qwēsg·ila qāsaxs laē dōxᶜwaLElax qāqEsmōtas. Wä, 25
lāᶜlaē qāstōdEq. Wä, lāᶜlaē qwēsg·ilaEm qāsaxs laē q!āxa hănLEmas
yîx ōxḶäx·däs. Wä, lāᶜlaē alēx·ᶜida. Wä, laEmᶜlaē q!āxa ăpsō-
tsīdzaᶜyas g·ōgŭyâs. Wä, wāx·ᶜEmᶜlāwise hānał ālāx ōgŭᶜlä g·āyōł
lāx ōk!winaᶜyas, wä, lāᶜlaē k·!eâs ōgŭᶜla q!asōs laxa ăpsōtsīdzaᶜyē
g·ōgŭyō ḶEᶜwa ōxḶaᶜyasa hănḶEm, wä, hëᶜmēsa dzEx·sᶜanāłas. 30
Wä, g·āxᶜlaē näᶜnakwa nEnānux̣ŭläx Q!ēgēdEx·dē. Wä, g·āxᶜEm-
ᶜlaē dāg·îlqālaxa ăpsōtsīdzaᶜyē g·ōgŭyō ḶEᶜwa g·āyołē lāxa hăn-
ḶEmē. Wä, g·îlᶜEmᶜlāwisē lāg·aa lāxa g̣ōx̣ᵘdäs Q!ēgēdē laē ts!E-
k·!āłᶜīdEx gEnEmx·däs. Wä, laEmᶜlāwisē ᶜnēk· qa wŭnEmtasEᶜwēsa
ăpsōtsīdzaᶜyē g·ōgŭyōsēs łāᶜwŭnEmx·dē, yîx lāg·iłas gwāgwēx·sᶜa- 35
lasa yîxs hălsElaᶜmaē k·!ēs q!wayālisEmē Ts!ēłwaēłē qaēs łāᶜwŭ-
nEmx·dē, yîxs hăsᶜmaaq nâqaᶜyē laēnaᶜyas qāsᶜida. Wä, laEm-
ᶜlaē gwāła wŭnEmtäxa ᶜnEmē g·ōgŭyōs łāᶜwŭnEmx·dēxa łâyEnxē.
Wā, laEmᶜlaē gwēbē lāxa ts!ăwŭnxē, yîx lāx·dEmas k·!ēlax·-
ᶜītsEᶜwē Q!ēgēdEx·däsa g·îla. Wä, laEmᶜlāwisē ēt!ēd łâyEnxa la 40

41 autumn again of the | following year when the two ends of the year meet. Then Q!ēgēd had been forgotten | by his tribe. All the | men and the women went out of their houses, and were sitting on their | summer seats in front of their houses, for it was a fine day.
45 They had not || been sitting in their summer seats a long time when wolves began to howl | at the upper end of the village. Then the wolves howled again | behind the village, and then wolves howled again | on the other side right opposite the village, | and then the
50 wolves howled again where they had first || howled. Many wolves howled together. | The howling of many wolves kept up for a whole day and | night. The men were curious | why they made this noise, for it seemed that the | wolves wanted something from the village
55 that night. Then || the ancestors of the Ts!ōts!ena were afraid, because the howling of the many | wolves was coming near behind the village that night. | In the morning when day came one of the men went out of the | house, and he saw many wolves on the bank
60 at the | upper end of the village walking along the bank, and || a great wolf walked out of the woods, and back of his head a man was sitting. At once | the man called his tribe to look at him. | And when the men and women came out, | they saw a great wolf and the man

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41 ăpseyenx, laem dzēdzak·owa ᶜnemxenxē. Wä, laemᶜlaē łenēᶜstaseᶜwē Q!ēgēdex·däsēs g·ōkŭlōtē. Wä, laemᶜlawisa ᶜnāxwa bēbegwānem ḷeᶜwis ts!ēdaqē hōqŭwels lāxēs g·ig·ōkwē qaᶜs lä aᶜwaxᶜŭlsa lax l!āl!ăsanâᶜyasēs g·ig·ōkwē qaxs ëk·aēda ᶜnāla. Wä, k·!ēs-
45 ᶜemᶜlawisē âlaem ḡēx·gas aᶜwāqwałas laasa ḡemōt!eg·aᶜleda ālanem lāx ᶜnalēnagwisasa g·ōkŭla. Wä, lāᶜlaē ēdzaqwa ḡemōt!eg·aᶜłēda ḡālanemē lāxa ālanâᶜyasa g·ōkŭla. Wä, laᶜlaē ēdzaqwa emōt!eg·aᶜłēda ālanem laxa ăpsōtasa ᶜwa lax nexk·!ōtasa g·ōkŭla. Wä, lāᶜlaē ēdzaqwa g·emōt!eg·aᶜłēda ālanem lāx g·îldzagwas-
50 däsa g·ālē ḡemōt!āla. Wä, lāᶜlaē q!ēnema la ᶜnemādzaqwa ḡemōt!alēda alanema. Wä, laemᶜlaē senbendxa ᶜnāla ḷeᶜwa ḡānolē ḡemōtēda q!ēnemē ēalanema. Wä, laemᶜlaē q!ayaxēda bēbegwanemas hëg·iłas gwēk·!ālē qaxs häē gwēx·s dādag·îlts!ēda ēalanemaxa g·ōkŭläxa ḡānolē. Wä, laemᶜlaē ᶜnāx·wa ts!endek·ēda g·ālä
55 ᶜneᶜmēmotsa Ts!ōts!enäsa g·āxē xenlela ᶜnexwābalēda q!ēnemē ḡemōt!āla ēalanem lāx ālanâᶜyasa g·ōkŭläxa ḡānolē. Wä, lāᶜlaē ᶜnāx·ᶜidxa gaāla, lāaᶜlase lāwelsēda ᶜnemōkwē begwānem lāxēs g·ōkwē. Wä, lāᶜlaē dōxᶜwalelaxa q!ēnem ēalanem lax ᶜnālēnagwēsasa g·ōkŭla g·îlemg·îlīsela lāq. Wä, g·āxᶜlaē g·îlōłt!ālisēda
60 ᶜwālasē ālanem k!waxḷaatâlaxa begwānemē. Wä, hëx·ᶜidaemlāwisa begwānemē la gwayēᶜl!esxēs g·ōkŭlōtē qā dōxᶜwidēsēq. Wä, g·îlᶜemᶜlāwisē g·āx ᶜwīᶜla hōqŭwelsēda bēbegwānemē ḷeᶜwis ts!ēdaqē, wä, laemᶜlaē dōxᶜwalelaxa ᶜwālasē ālanemaxs k!wax-

sitting | behind his head, and many wolves walking around him. ‖ G·îlālałit was the name of the great wolf | behind whose head the man was sitting. Then they recognized | that the man was Q!ēgēd, who was singing a sacred song. Then the old people | told all the men and women to purify themselves at once. | Then all the men and ‖ women broke off hemlock branches back of the | houses, and went into the water in front of the houses, and | all washed themselves with hemlock branches. The great wolf | G·îlālałit was standing still as though he was watching the | many wolves, what they were doing. After the people had finished purifing themselves ‖ and had gone out of the river, they sat down in front of | the house of Q!ēgēd. They were watching what was going to happen. | They cleared the house of Q!ēgēd. | When Q!ēgēd saw the men sitting on the ground, he got off from the neck | of G·îlālałit, and stood on the beach. Then ‖ G·îlālałit and the many wolves went back into the woods. Q!ēgēd stood on the beach | singing his sacred song, and all the men made ready | to catch him. When the men | went towards Q!ēgēd, who was standing on the beach, he pointed with the | thing that he held, which was like a baton, towards the mountain on the other side of the river. ‖ And immediately the mountain caught fire.

ḷaatâlaxa bEgwānEmē. Wë, hëEmᵉlāwisa q!ēnEmē ēaLanEm g·îleᵉstālaq. Wä, hëEm ḷēgadEs G·îlālałitēxa ᵉwālasē āLanEmxa k!waxḷaatâläxa bEgwānEmē. Wä, laEmᵉlaē ᵉmāłt!eg·aaḷEłēda bEgwānEmē, hëᵉmē Q!ēgēdēda yälaqŭla. Wä, laEmᵉlaēda q!ŭlsq!ŭlyakwē ᵉnēx· qa âᵉmēs hëx·ᵉidaEm ᵉwīᵉla q!ēqElaxᵉidēda ᵉnāẋwa bēbEgwānEm ḷEᵉwis ts!ēdaqē. Wä, hëx·ᵉidaEmᵉlawisa ᵉnāẋwa bēbEgwānEm ḷEᵉwis ts!ēdaqē la L!Exᵉwid lāxa q!wāxē lax āLanâᵉyasēs g·ig·ōkwē, qaᵉs lä hōxsta lāxa ᵉwā nEqEmalisasēs g·ig·ōkwē. Wä, laEmᵉlaē ᵉnāẋwa q!waxᵉeta. Wä, âEmᵉlāwisa ᵉwālasē āLanEmxa G·îlālałitē g·îlēs hë gwēx·s x·îts!ax·îlax gwēgwälag·îlidzasas ḷEᵉwa q!ēnEmē ēaLanEma. Wä, g·îlᵉEmᵉlāwisē gwāła q!ēqElax·ᵉidē lāaᵉlasē hōxᵉwŭsta lāxa ᵉwā. Wä, lāx·daᵉxᵘᵉlaē k!ŭsᵉElsa lax L!āsanâᵉyas g·ōkwas Q!ēgēdē. Wä, laEmᵉlaē doqwałaxēs gwaᵉyiᵉlälasLa. Wä, hëx·ᵉidaEmḷa ēẋᵉwētsEᵉwē g·ōkwas Q!ēgēdē, wä, laEmᵉlaē dōqŭlaᵉma k!ŭts!Esē bēbEgwānEm lāx Q!ēgēdäxs laē lāxa lāx ōxḷaatâᵉyasa G·îlālałitē. Wä, âEmᵉlāwisē la ḷaᵉwēs lāālaḷasē g·îlᵉyag·ida G·îlālałitē ḷEᵉwa q!ēnEmē ēaLanEma. Wä, laEmᵉlaē Q!ēgēdē ḷāᵉwis yälaqŭla. Wä, laEmᵉlaēda ᵉnāxwa bēbEgwānEm xwānałEla qaᵉs lālag·ē dāq. Wä, g·îlᵉEmᵉlāwisē ᵉwīᵉla qāsᵉidēda bēbEgwānEm gwEᵉyōłEla lāx ḷaᵉwīdzasas Q!ēgēdē laaᵉlasē Q!ēgēdē nōẋᵉwītsēs daakwē hë gwēx·s t!Emyayō lāxa nEg·ä lāx ăpsōtasa ᵉwa. Wä, hëx·ᵉidaEmᵉlāwisē ᵉnāẋwa x·īxᵉēdē ōgŭmaᵉyasa nEg·ä. Wä, lāᵉlaē

86 Then | he pointed his fire-bringer to the mountain up the river, | while he was standing on the beach, and continued singing his sacred song. Then | the mountain caught fire. Then | the ancestors of the numaym Ts!ōts!ena were afraid on account of what was 90 done by Q!ēgēd. || The old men encouraged all | the men, and told them not to be afraid. Then all | the men stood in a row, and walked together. |

When they came near him, the | line of men bent around Q!ēgēd; 95 and as soon as the || ends of the line of men passed Q!ēgēd, who was standing on the beach, | they encircled him. Then Q!ēgēd was in the middle of the circle. When | the ring of men was getting small Q!ēgēd disappeared and | stood on the beach farther up the river from those who tried to catch him. In vain | the men surrounded 100 him again. He did the same || as he had done before. Then an old man spoke, | and said, "O Tribe! let us go home for a while." | Then all the men agreed | to what he said, and they all started and | 5 went into the house of Q!ēgēd. As soon as they were all in || the old man spoke, and said, | "Let them call the women to come quickly, and the virgins." | At once four young men | went out of the house

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86 ēt!ēd nōx̣ᵉwītsēs x̣ŭmtx̣ŭmtag·ila lāxa nEg·ä, lāx ᵉnālaᵉyas ḷāwidzasas lāxēs hēmEndzaqŭlaēnēᵉmē yälaqŭla. Wä, laEmxaē x·īxᵉēdē ōgŭmaᵉyasa nEg·ä. Wā, laEmᵉlaē k·ēk·ālēx·ᵉidēda g·alä ᵉnEᵉmēmotasa Ts!ōts!Enäs gwälag·îlidzasas Q!ēgēdē. Wä, lāᵉlaēda 90 q!ŭlsq!ŭlyakwē aEm łElâk!ŭlax nēnâqaᵉyasa ᵉnāx̣wa bēbEgwānEm qa k·!ēsēs k·îłEla. Wä, laEmᵉlāwisē yîpEmg·alisēda ᵉnāx̣wa bēbEgwānEma. Wä, lāᵉlaē ᵉnEmāx·ᵉīd qāsᵉida.

Wä, g·îlᵉEmᵉlāwisē ēx·āᵉnakŭla lāqēxs laē wāg·Eᵉnakŭlēda ᵉwāsgEmg·itElasasa bēbEgwānEmēx Q!ēgēdē. Wä, g·îlᵉEmᵉlāwisē 95 hăᵉyāqē ᵉwāx·sbaᵉyasa bēbEgwānEmax ḷāᵉwidzasas Q!ēgēdäxs laē k·EmēsgEmlisaq. Wä, laEmᵉlaē nExts!âlisē Q!ēgēdē. Wä, g·îlᵉEmᵉlāwisē t!ōxts·!âᵉnakŭlēda bēbEgwānEm, laē x·îsᵉēdē Q!ēgēdē qaᵉs lä ḷāx̣ᵉwalis lāx ᵉnālalisasa k·Emᵉyäq; wä, laē wāx· ēt!ēdēda bēbEgwānEmē k·EmēsgEmlisaq. Wä, âEmᵉlaxaāwise hë gwēx·ᵉidēs 100 g·îlx·dē gwēx·ᵉidaasa. Wä, lāᵉlaē yāq!Eg·aᵉłēda q!ŭlyakwē bEgwānEma. Wä, lāᵉlaē ᵉnēk·a: "ᵉya, g·ōkŭlōt, lālag·aEmasḷEns näᵉnakwa," ᵉnēx·laē. Wä, lāᵉlaē hëx·iᵉdaᵉma ᵉnāx̣wa bēbEgwānEm ëx·ᵉak·Ex wāłdEmas. Wä, lāx·daᵉxᵘᵉlaē ᵉwīᵉla qāsᵉida qaᵉs lä ᵉwīᵉla hōgwēL lāx g·ōkwas Q!ēgēdē. Wä, g·îlᵉEmᵉlāwisē ᵉwīᵉlaēLExs laē 5 yāq!Eg·aᵉłēda q!ŭlyakwē bEgwānEma. Wä, lāᵉlaē ᵉnēk·a: "Hāg·ax·i LēᵉlālasEᵉwa ts!Edāqax qa g·āxēsō ᵉwīᵉla ḷEᵉwa k·!ēk·!Eᵉyäläx hāᵉnak!wāla," la ᵉnēx·ᵉlaē. Wä, hëx·ᵉidaEmᵉlāwisa mōkwē hăᵉyāłᵉa la hōqŭwEls lāxa g·ōkwē qaᵉs lä LēᵉlāLa ᵉwīᵉlaxa ts!ēdaqē ḷEᵉwa k·!ē-

and called all the women and the | virgins, and when they had come, the ‖ old man spoke, and said, "Listen why I | call you, women. I suppose 10 that | you all keep your napkins. I wish that you, who are menstruating, | and you, virgins, burn your napkins | around the great Q!ēg̣ēd, who has a supernatural treasure." Thus he said. ‖ And immediately 15 the menstruating women took off their cedar-bark napkins, and | put it down on the floor of the house. And others who were not menstruating went out of the house | to get their napkins which they kept. | When they had brought all, the | men and the women and the virgins went out. ‖ They were going to try to catch Q!ēg̣ēd; and | when 20 they came to the place where he was standing on the beach, they surrounded him. Then they put fire | to the cedar-bark napkins of all the women; and when the fire began to smoke, | all the men and the women sat down. | Then the smoke of the fire went towards Q!ēg̣ēd, and his ‖ fire-bringer and death-bringer disappeared. 25 Then Q!ēg̣ēd spoke, and | said, "Arise, and let us go home, for | you have made me secular." Thus he said. Now, Q!ēg̣ēd had been brought back | by this. As soon as he went into his house, he | told them that the wolves had gathered all the pieces of his body, ‖ as they had been thrown away by four grizzly bears. 30

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k·!Eᶜyāla. Wä, g·āx·daᶜxᵘᶜlaē ᶜwīᶜlaēLa. Wä, lāᶜlaē yāq!Eg·aᶜlēda q!ŭlyakwē bEgwānEma. Wä, lāᶜlaē ᶜnēk·a: "Wëg·a hōLēlaxEn 10 lāg·iła ᶜnēx· qaᶜs laōs LēᶜlālasEᶜwa yūL ts!ēdaq qaxg·în k·ōtaᶜmēg·înLōł ᶜnāx̣wa ăxēlaxēs eēdEmaōs. Wä, laᶜmēsEn wāłaqēlōL ēxEnta yūL k·!ēk·!Eyal, yîxg·En ᶜnēᶜnak·ēłEk· qEns lālag·i nEᶜwēxsēᶜstEnts eēdEmaqōs lāxa ᶜwālasē ḷōgwalē Q!ēg̣ēdē," ᶜnēx·ᶜlaē. Wä, hëx·ᶜidaEmᶜlāwisa ēēxEnta ts!ēdāq ăxâlaxēs k·ādzEkwē ēēdEm qaᶜs 15 ăxālīłElēs. Wä, lāᶜlaēda k·!ēsē ēēxEnta la hōqŭwEls lāxa g·ōkwē qaᶜs lä ăxᶜēdxēs ēēdEmōte laxēs g·ig·ōkwē, qaxs ēaxēlaᶜmaaq. Wä, g·āxdaᶜxᵘᶜlaē dālaq. Wä, g·îlᶜEmᶜlawisē g·āxExs laē ᶜwīᶜla ēt!ēdē hōqŭwElsēda bēbEgwānEm ḷEᶜwa ts!ēdaqē ḷEᶜwa k·!ēk·!Eᶜyala. Wä, laEmᶜlaē ᶜwīᶜla lāł k·EmᶜyaLex Q!ēg̣ēdē. Wä, g·îlᶜEmᶜlā- 20 wisē lāg·aa lāx ḷāᶜwidzasas laē x·EmēᶜstEndEq. Wā, lāᶜlaē mEnqaSEᶜwa ēedEmasa ᶜnāx̣wa ts!ēdaqa. Wä, g·îlᶜEmᶜlāwisē g̣ŭᶜnēxᶜwidaxs laē ᶜnāx̣wa k!ŭsᶜālisēda ᶜnāx̣wa bēbEgwānEm ḷEᶜwa ts!ēdaqē. Wä, g·îlᶜEmᶜlāwisē lāg·aēda g̣ŭᶜnēqula lāx Q!ēg̣ēdē, laē x·îsᶜīdē dāakwasxa x̣ŭmtx̣ŭmtag·ila hălāyâ. Wä, lāᶜlaē Q!ēg̣ēdē yāq!Eg·aᶜla. Wä, 25 lāᶜlaē ᶜnēk·a: "Wëg·a q!wāg·Elis qEns lālag·i näᶜnakwa qaxs lEᶜmaaqōs bāx̣usᶜidamas g·āxEn," ᶜnēx·ᶜlaē. Wā, laᶜmē lâḷanEmē Q!ēg̣ēdē lāxēq. Wä, g·îlᶜEmᶜlāwisē laēL lāxēs g·ōkwaxs laē ts!Ek·!āłElasa āLanEmaxs hëᶜmaē la māmEnsgEmax ᶜnāx̣wa wīwElx·lālās, yîxs laē ts!EqEmēᶜstālaᶜyōsa g·îla mōwa. Wä, lāᶜlaēda āLa- 30

31 The wolves | had taken him into their house, and put together the pieces of his body. | Then four wolves had been sent to take the one | leg that had been buried by the tribe; and when | they had come
35 back bringing the one leg, they stuck it on ‖ where it had been before; and after they had done so, they sprinkled water of life over him. | Then Q!ēgēd had come back to life after that. As soon as | night came, they had called all kinds of animals | to come and see Nūng·äxtâᵉyē, the ᵉwalasᵉaxaakᵘ, that night. | It was not long
40 before the four men ‖ who were wolves had come back. They had been | all around the world, and it was not long before | all kinds of animals had come into the large house. And when | all were in, the song-leaders had beaten time on the | time-beating boards. Then
45 one hundered men ‖ with wolf-head fore-head-masks had come out of the rear of the house. The masks were made like the heads of | wolves. Then they had gone around the fire in the middle of the house; and | when all had come out, the song-leaders had sung four | songs. And after the last | song had been ended by the song-leaders, they had gone back into the sacred room on which was
50 painted ‖ G·îlālałit. After they had finished, the speaker of the house had spoken, | and said, "Are you watching, | friend Q!ēgēd?

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31 nEmē laēLas lāxēs g·ōkwē qaᵉs lä ăxōdālax wīwElx·Lalas. Wä, g·āxᵉlaē ᵉyālagEma mōwē ēāLanEm qa g·āxēs ăxᵉētsEᵉwa ăpsōtsidzaᵉyē g·ōgŭyōsxa wŭnEmtasEᵉwasēs g·ōkŭlōtē. Wä, g·îlᵉEmᵉlāwisē la aēdaaqa dāg·îlqElaxa ăpsōtsīdzaᵉyē g·ōgŭyōs laē k!ŭt!āLElōdayo
35 lāxēs ăxałaasē. Wä, g·îlᵉEmᵉlāwise gwāłExs laē xōsᵉētsōsa q!ŭlaᵉsta ᵉwāpa. Wä, laEmᵉlaē q!ŭlāx·ᵉīdē Q!ēgēdē lāxēq. Wä, g·îlᵉEmᵉlāwisē gānołᵉida laē qāsasEᵉwēda ᵉnāxwa ōgŭq!ēmas g·îlg·aōmas qa g·āxēs x·īts!ax·îlax Nūng·äxtâᵉyē, yîxs ᵉwālasᵉaxaakwēLaxa gānoLē. Wä, k·!ēsᵉlat!a gäłaxs g·āxaē aēdaaqaxa mōkwē laᵉnaxwa bēbE-
40 gwānEmxs āLanEmᵉmaaḷał. Wä, laEmᵉlaē ᵉnēk·Exs laᵉmēx·dē läᵉstālisxEns ᵉnālax. Wä, k·!ēsᵉlat!a gäłaxs g·āxaē hōgwēLElēda ᵉnāxwa ōgŭq!ēmas g·îlg·aēmas, lāxa ᵉwālasē g·ōkwa. Wä, g·îlᵉEmᵉlāwisē ᵉwīᵉlaēLa, wä, hēx·ᵉidaEmᵉlāwisē LExEdzōdēda nēᵉnâgadäxēs LēxEdzowē saōkwa. Wä, g·āxᵉlaē hōxᵉwŭłt!alīłēda lāk·!endē bēbE-
45 gwānEm x·īx·ēsēwālaxa x·īsēwaᵉyēxa nānaxts!Eᵉwaᵉmax x·ōmsasa āLanEm. Wä, laEmᵉlaē läᵉstalīłElaxa lāqawalīłasa g·ōkwē. Wä, g·îlᵉEmᵉlāwisē ᵉwīᵉlōłt!alīła laē dEnxᵉēdēda nēᵉnâgadē. Wä, mōsgEmᵉlaēda q!Emq!EmdEmas. Wä, k·!ēsᵉEmᵉlāwisē q!ŭlbēda Elxḷaᵉyē dEnxᵉēdayâsa nēᵉnâgadäxs laē lats!âlīł lāxa mawīłē k·!ādEdzâlaxa
50 G·îlalałit. Wä, laEmᵉlaē gwāła lāxēq. Wä, lāᵉlaē yāq!Eg·aᵉlē yāyaq!EntEmēłasa g·ōkwē. Wä, lāᵉlaē ᵉnēk·a: "LEᵉmas dōqwałaa, qāst, Q!ēgēdē. LaEms lāł ḷōgwalaLExa ᵉwālasᵉaxaakᵘ; wä, hēᵉmisa

Now you will obtain the ᵉwalasᵉaxaakᵘ and | the name Nūng·äxtâᵉyē. 53
This will be your name, and you will have the | fire-bringer and
death-bringer. You shall not ‖ stay here long, only until the end 55
of the year. Then we shall | take you home, friend." Thus he had
said. Thus said Q!ēg̣ēd while he was telling his | tribe what had
happened. Now this is imitated when they | give a winter dance,
and that is why the AwaᵉīLEla own the ᵉwalasᵉaxaakᵘ. | That is the
end of this.[1] ‖

ḷēg̣Emasē Nūng·äxtâᵉyē. Wä, laEms ḷēg̣adEłts. Wä, g·aᵉmēsēg·a 53
x̣ŭmtx̣ŭmtag·ilak· hălāyâ. LaEmxaak· lāł lâL, qāst. Wä, k·!ēsLES
g̣ałał lāqᵘ. ÂEmLES dzēdzEkŭgwīlał yūł lōx, qāst, qEnuᵉx̣ō lāł 55
taōdLos, qāst," ᵉnēx·ᵉlaē, ᵉnēk·ē Q!ēg̣ēdäxs laē ts!Ek·!āłElaxēs
g·ōkŭlōtē. Wä, âᵉmēsē la nānaxts!Eᵉwax g̣wēg·iᵉlälasas laē yäwi-
x·Ela. Wä, hëEm lāg·iłasa AwaᵉīLEla ăxnōg̣watsa ᵉwālasᵉaxaakwē.
LaEm lāba lāxēq.[1]

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[1] For additional beliefs and customs see Addenda, p. 1331.

VI. SOCIAL CUSTOMS

Customs Relating to Eating

This is the size into which the salmon is broken when a chieftainess gives to eat to the chief. | Into larger pieces breaks it the wife of a | common man. |

Distribution of Porpoise

The dorsal fin and the side-fins of the porpoise are given to chiefs at || great feasts. To the head chief is given | the chest of the porpoise. The body is given | to the common people. That is all about this. |

Distribution of Seal [1]

The hair-seal also teaches the common people their place; | for chiefs receive the chest, and || the chiefs next in rank receive the limbs. They only give pieces of the body of the | seal to common people of the tribes, and they give the | tail of the seal to people

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Customs Relating to Eating

Wä, hëEm k·!ōpēsa mōdzīłasa g·īg̣ămaᶜyaxs hămg·īlaaxa bEgwānEmē. Wä, lāḷa ăwāwastowē k·!ōpaᶜyasa g̣EnEmasa bEgwānEmax·sala.

Distribution of Porpoise

Wä, hëEm yāq!wēmasa g·īg·Eg̣ămaᶜya ḷäg·aᶜyē ḷEᶜwa bāsbElē laxa ᶜwālasē sakwēlaxa k·!ōlōt!ē. Wä, hëᶜmis yāq!wēmasa xamag̣Emaᶜyē g·īg̣ămaᶜya hăq!wayâsa k·!ōlōt!ē. Wä, lä yāxᶜwidayuwa ōgwīdaᶜyē lāxa bēbEgwāṇEmq!ālamē. Wä, laEm g̣wāł laxēq.

Distribution of Seal [1]

Wä, hëEmxaēda mēgwatē q!ōłᶜaLElatsa bEgŭłīdaᶜyaxēs ăwâloxᶜŭnasē qaēda g·ig·Eg̣ămaᶜyaxs yāg̣wadaasa hăq!wāyowē ḷEᶜwa ḷasḷāla lāxa g·äg̣Elē. Wä, âᶜmesē la yEyāqwax·sᶜalayo ōgwidaᶜyasa mēgwatē lāxa bEgŭłīdaᶜyasa lēlqwalaLaᶜyē. Wä, lä yāxᶜwīdayowē

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[1] See also p. 544, lines 206–209, the translation of which is as follows: Only this teaches the common people their low position; for when cinquefoil-roots are given at a feast, the chiefs receive the long cinquefoil-roots, and the short roots are given to (the common people); for chiefs eat the long cinquefoil-roots, and all the common people eat the short roots.

lowest in rank. Therefore | trouble often follows a seal-feast and a feast of short and long | cinquefoil-roots; for when a man who gives || a seal-feast with many seals hates another man, he gives him a piece of blubber from the body, | although he may be of noble descent; and they do the same with the short cinquefoil-roots. | That is all about this. |

Feast of Currants

As soon as everything has been brought out and put down, (the woman) sends two young men | to go and invite her husband's tribe. They go; || and after they have gone into all the houses of the village, they come back. They are also | sent to draw water; and immediately each takes a | large water-bucket in each hand, and they go down to draw water. When they come back, they pour | a little into each dish that stands on the floor. When the buckets are empty, | they go to draw more water in the same four large || buckets. When they come back, carrying the bucket with water one in each hand, | the two water-carriers are told to put down the buckets | and to call those who are to eat the currant cakes. | They go into all the houses, and then they come back again; and when | they come back, the two young men who act as messengers are told to || spread the long mats around the house in which the currants are to be eaten. |

L!ōdzayoxsdaᶜyasa mēgwatē lāx bEkwaxa. Wä, hëᶜmis lāg·iłas q!ŭnāla xōmałElasa sakwēlaxa mēgwatē ḶEᶜwa t!Eqwēläxa t!Exᵘsōsē ḶEᶜwa Laxapēläxa Laxabâlisē qaxs g·îlᶜmaē L!eL!asâlēdā sakwēlaxa q!ēnEmē mēgwata qaᶜs läsa ōgwidēdzEsē xŭdzē laxa wāx·ᶜEm g·ēqamēna, wä, lāxaē hëEm g̣wēg·ilayowa t!Exᵘsōsē. Wä, laEm g̣wāł łāxēq.

Feast of Currants

Wä, g·îlᶜmēsē g·āx ᶜwīᶜla gwāx·gŭlīłExs laē ᶜyalaqasa hăᶜyāłᶜa maᶜlōkwa qa läs Lēᶜlālax g·ōkŭlōtasēs łāᶜwŭnEmē. Wä, lāx·daᶜxwē. Wä, g·îlᶜmēsē ᶜwīlxtōlsaxa g·ōkŭläxs g·āxaē aēdaaqa. Wä, lāxaē ᶜyālag̣Em qaᶜs lä tsäx ᶜwāpa. Wä, hëx·ᶜidaᶜmēsē ᶜwāx·sEnx̣ᶜwīdxa ăwāwē naEng̣ats!ä qaᶜs lä tsēx·ᶜīdxa ᶜwāpē, qaᶜs g·āxē gŭxts!âlasa hōlałē lāxa łōElq!wäxs laē mExēła. Wä, g·îlᶜmēsē ᶜwīlg·îłts!âwēda naEng̣ats!äxs laē ēt!ēdEx·daᶜxᵘ tsēx·ᶜida yîxaasa mōsg̣Emē ăwâ naEng̣ats!ä. Wä, g·îlᶜmēsē g·ax ᶜwāx·sEnkŭlaxa ᶜwābEts!âla naEng̣ats!ēxs laē ăxsEᶜwēda maᶜlōkwē tsētsEyîlg·îs, qaᶜs hanEmg·alīłēs, qaᶜs lä ētsēᶜstaxa t!Ext!āqLaxa q!ēdzEdzowē t!Eqa. Wä, g·îlᶜEmxaāwisē ᶜwīlxtōlsaxa g·ōkŭläxs g·āxaē aēdaaqa. Wä, g·îlᶜmēsē g·āx aēdaaqēda maᶜlōkᵘ etsēᶜstElg·îs hăᶜyāłᶜaxs laē ăxk·!ālasōᶜ, qaᶜs LEp!ālīłElēsa g·îlsg·îldEdzowē łēᶜwaᶜya lāx ăwīᶜstalīłasa t!Ext!ag̣ats!ē-

32 Immediately they obey the order of the | host who is about to give a feast of currant cakes. When this is done they really | go to call again. Now they stay longer in each house while they are calling, | and some of the guests begin to come when they are called this time.
35 After they have gone through || the whole village, they go back again; and now the two messengers | take the fire-wood and put it on the fire. After they have done so, | they are sent by the host who is about to give the currant-feast to [look for faces] call a fourth time. | They go out, enter all the houses, | and say the following as they go in: "[We are] looking for a face, [we are] looking for a face." When
40 they find a || man or a woman, both say at the same time, | "Wo, wo, wo, wo! Get up and go to the feast!" This is the way | they speak when it is winter-dance season; but they do not say this during the secular | summer season, for in summer they just say, when they go the fourth time calling, | "We come back to call you, the only one (who has not come yet);" and they just stand waiting
45 for the one for whom || they went to get ready; and when he finishes, the | messengers go back with him. When they come in, (it is seen that) | it is generally the son (or daughter) of a chief who is ashamed because of it. | As soon as he sits down, he asks the song-leader to sing | his feast-song; (he continues) "for it is obtained by me because my child
50 did not come earlier." || Thus speaks the one who has been called last;

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31 Laxa q!ēdzEdzowē g·ōkwa. Wä, hëx·ᵉidaᵉmēsē nānaǥeg·ēx wāłdEmasa q!ēsēlaLaxa q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē ǥwāłExs laē âlakᵘ ētsēᵉsta. Wä, laᵉmē gaǥeg·îlīłEla lāx g·ig·ōkwasēs ētsēᵉstasEᵉwē. Wä, laᵉmē g·āxamEnqŭlē ētsēᵉstasEᵉwas. Wä, g·îlᵉmēsē lābElsaxa
35 g·ōx̣ᵘdEmsaxs g·āxaē aēdaaqa. Wä, lāx·daᵉxᵘᵉmēda maᵉlōkwē ētsēᵉstElg·îs ăxᵉēdxa lEqwa qaᵉs lEqwēlax·ᵉīdē. Wä, g·îlᵉmēsē ǥwāłExs laē ᵉyālaǥEmsa q!ēsēlaLaxa q!ēdzEdzowē t!Eqa, qaᵉs lä dadōqŭma. Wä, hëx·ᵉidaᵉmēsē lāx·daᵉxwa, qaᵉs lä laL!EsEla lāxa g·ōkŭla. Wä, hëᵉmē la wāłdEmxtEᵉwēsē "dadōqŭmai'." Wä, g·îlᵉmēsē q!āxa
40 ᵉnEmōkwē bEgwānEma ḷoᵉma ts!Edāqē, laē ᵉnEmāx·ᵉīd ᵉnēk·a: "Wo, wo, wo, wo! ḷāx̣ᵉwīd qaᵉs laōs k!wēła." Wä, hëEm ǥwēk·!ālatsēxs ts!ēts!ēqaē. Wä, lä k·!ēs hë gwēk·!ālaxs bāx̣ŭsaaxa hëEnxē, yîxs âᵉmaē ᵉnēx·xa hëEnxaxs laē mōp!ēnēᵉsta ētsēᵉsta: "G·āxmEnuᵉx̣ᵘ ᵉnEnqEma ētsēᵉstōL." Wä, lä âEm ḷax̣wēmīłxēs
45 ētsēᵉstānEmaxs laē xwānałᵉīda. Wä, g·îlᵉmēsē gwāłExs g·āxaēda ētsēᵉstElg·îsē qäqElaxēs ētsēᵉstānEmē. Wä, g·îlᵉmēsē ᵉwīᵉlaēLExs laē q!ŭnāla māx·ts!ēda alēLē ētsēᵉstānEmxs nâxsâlaē bEk!wēnaᵉyas. Wä, g·îlᵉmēsē k!wāg·alīłExs laē ăxk·!ālaxa nâǥadē, qa dEnxᵉēdēsēsa k!wēlayalayowa q!EmdEms, "qa gwānEmsEn ǥēnēt!ēnaᵉyē,"
50 ᵉnēk·a āłElxsdaᵉyē ētsēᵉstānEma. Wä, hëx·ᵉidaᵉmēsē dEnxᵉēdayowē

and immediately they sing his | feast-song. When the guests stop 51
singing, | he calls a speaker from his own numaym, | who can speak
well; and as soon as the speaker arrives, the one who came late tells
the one whom he called | to promise a feast, and to say that he will ||
sell a canoe for it; for generally they say that they will sell a canoe, 55
and this is the way they do in summer. | It is somewhat different
during the winter-dancing season, when the messengers go back to
look for those who have | not come in yet before the cannibal dancers
and the Seal Society come in; and if | they do not find the one whom
they want, and particularly a (chief's) beloved daughter, | if she
stays away too long and does not come home, then they give up
waiting, || and they just go and call the cannibal dancer and the Seal 60
Society. | As soon as they come in and sit down in the rear of the
house where the cakes of currants | are to be eaten, after making a
speech in praise of them, (the messengers) | go out of the house.
Then he sees the one for whom they went, | and who has arrived on
the beach after having paddled. Then they go back into the house,
and || tell the host that the one whom they could not find has arrived. | 65
Then at once she is called in by the two | messengers; and when they
come to the one whom they are calling, the two | messengers say,
"Only you have been awaited! Come! We have been | sent for
you by the host to bring you in." Thus they say || to her. Then 70
she puts on a good blanket, and, | after doing so, she walks among

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k!wēlayalayâs q!EmdEma. Wä, g·îlᵉmēsē q!wēłᵉīdēda k!wēlaläxs 51
laē Lēᵉlālaxaēgˈîlwatē lāx yāq!Ent!ālaxa Elkwē g·ayōł lāx ᵉnEᵉmē-
motas. Wä, g·îlᵉmēsē g·āxa laēda gēnētē lāxēs LēᵉlālasEᵉwē, qaᵉs
ăxk·!ālaq, qa qāsowēs hămäxasa x̣wāk!ŭna, qaxs hëᵉmaē q!ŭnāla
Ḷēxᵉētsōᵉsa qāsowē. Wä, hëEm g̣wēg·ilasxa hëEnxē. Wä, g·îlᵉmēsē 55
ts!ēts!ēqaxs laē aōgŭᵉqēla, yîxs laē dādoqŭmēda ētsēᵉsta, yîxs
k·!ēsᵉmaē g·āx hōg̣wīLa hăămats!a LEᵉwa mēEmgwatē. Wä, g·îl-
ᵉmēse k·!ēs q!āxa łElwēg̣Emē łaᵉwēnē ts!Edāqa, yîxs laasnokwaē.
Wä, g·îlᵉmēsē xenLEla gäła k·!ēs g·āx näᵉnakŭxs laē pEx·īdayâ.
Wä, âᵉmisē la ētsēᵉstasEᵉwēda haămats!a ḶEᵉwamēEmgwatē. Wä, 60
g·îlᵉmēsē g·āx hōg̣wīLaxs laē k!ŭsᵉālīła lāxa nEqēwalīłasa q!ēsq!a-
dzats!ēLaxa q!ēdzEdzowē t!Eqa. Wä, g·îlᵉmēsē g̣wāła ts!Elwaqäqēs
laas lāwElsē lāxa g·ōkwē. Wä, lä dōxᵉwaLElaxa yālē ētsēᵉstasōᵉxs
g·āxaē g·āxᵉalīsax sēx̣ᵉwīdEx·dē. Wä, lä ēdēLa lāxa g·ōkwē qaᵉs
lä nēnłElaxa k!wēlasaxs g·āxᵉmaē näᵉnakwa la ᵉyāg·îls ētsēᵉsta- 65
sEᵉwa. Wä, hëx·ᵉidaᵉmēsē la ētsēᵉstasōᵉsa ēetsēᵉstElg·îsē maᵉlōkwa.
Wä, g·îlᵉmēsē lāg·aa lāxēs ētsēᵉstasEᵉwaxs laē ᵉnēx·daᵉxwēda maᵉlō-
kwē ēetsēᵉstElg·îsa: "ÂEms la ēts!ēłtsEᵉwa. G̣ēlag·a, g·axᵉmEnuᵉx̣ᵘ
ᵉnEnqEma ᵉyālag̣Emsa k!wēlasē, qEnuᵉx̣ᵘ g·āxē ētsēᵉstōL," ᵉnēx·daᵉ-
xwēq. Wä, hëx·ᵉidaᵉmēsē la ăxᵉēdxēs ëk·ē nEx̣ᵉŭnāᵉya qaᵉs nEx̣ᵉŭn- 70
dēs. Wä, g·îlᵉmēsē g̣wāłExs laē qäg̣ēxa ētsēᵉstānEmaq. Wä,

those who are calling her. | The two messengers go in first; and as soon as they enter | the door of the feast-house, they say, | "Look at her! She has arrived now." And as soon as the woman walks in, ‖ the guests all shout, and say, "You have been called, you have been called in!" The | woman goes in and stands in the rear of the house, just | outside of the feasters, between them and the fire in the middle of the house; | and at once her father gets up and tells the song-leader to | sing his daughter's song. Then the guests begin to sing, ‖ and the woman begins to dance; and as soon as the | singing stops, the woman sits down among the women to whom she belongs, | and her father promises a feast to his tribe. |

Huckleberry Feast

When this has been done,[1] the husband and the wife get the | huckleberry-dishes and spoons, | and put them down at the left-hand side of the door of the house in which huckleberries are to be eaten and also oil. | The woman puts them down, while ‖ the husband clears out the house, and he | spreads the mats for the huckleberry-eaters to sit down on. | As soon as he has done so, he calls his tribe to come in to | eat huckleberries; and as soon as he has been to all the houses, | he goes back again; and now two young men

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hëᶜmis g·ālag·iwaᶜyēda maᶜlōkwē ēetsēᶜstElg·îsa. Wä, g·îlᶜmēsē laēL-daᶜxᵘ lāxa t!êx·îläsa k!wēladzats!ē g·ōkwa, laē ᶜnEmāx·ᶜīd ᶜnēk·a: "Wäg·a, dōqwałälä g·āxᶜEmg·a." Wä, g·îlᶜmēsē laēLēda ts!Edāqaxs, laē ᶜnāx̣waᶜma k!wēłē ᶜnēk·a: "Ḡēnēt, ḡēnēt, ḡēnēt." Wä, âᶜmēsēda ts!Edāqē qāsa, qaᶜs lä ḷāxᶜŭlił lāxa ōgwiwalił̄asa g·ōkwē, lāx L!āsalił̄asa k!wēłē lāx ăwāgawalił̄as ḷEᶜwa laqwāwalīlē. Wä, hëx·ᶜidaᶜmēsē ōmpas ḷaxᶜŭlił̄a, qaᶜs wäxēxa nēnâgadē, qa-dEnxᶜēdēsēs q!EmdEmasēs xŭnōkwē. Wä, hëx·ᶜidaᶜmēsē dEnxᶜē-dēda k!wēłē. Wä, lä yEx̣ᶜwīdēda ts!Edāqē. Wä, g·îlᶜmēsē q!wē łᶜīdēda dEnxEläxs laē k!waqēda ts!Edāqaxēs ts!Edāqwŭtē. Wä, laᶜmē qāsowē ōmpas qaēs g·ōkŭlōtē.

Huckleberry Feast

Wä, g·îlᶜmēsē ḡwāłExs[1] laē hōgwīLēda haᶜyasEk·âla qaᶜs lä k·!E-nEmg·alił̄axēs ḡwatgŭdats!ēLē łōElq!wa; wä, hëᶜmisa k·āk·Ets!Enaqē qaᶜs g·āxē mExᶜālił̄Elas lāx gEmxōtstolił̄asēs ḡwatēlats!ēLē g·ōkwa. Wä, hëᶜmisa L!ēᶜna. Wä, hëᶜmēda ts!Edāqē g·ax ăxᶜālił̄Elas, yîxs lā'aḷēs łāᶜwŭnEmē ēkwaxēs ḡwatēlats!ēLē g·ōkwa. Wä, lāxaē LEp!ālił̄Elasa łēElwaᶜyē qa k!wadzōłtsēs ḡwatēlag·iLaxa ḡwādEmē. Wä, g·îlᶜmēsē ḡwālᶜalił̄Exs laē Lēᶜlālaxēs g·ōkŭlōtē, qa g·āxēs ḡŭ-ḡwādEmg·Exa ḡwādEmē. Wä, g·îlᶜmēsē ᶜwīlxtōlsaxa g·ōkŭläxs ḡ·āxaē aēdaaqa. Wä, laEm g·āx läg·aya g·ayōłē lāx ᶜnEᶜmē-

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[1] When the berries have been cleaned. Continued from p. 581, line 34.

who belong to his numaym come with him. || When he invites to the 10
huckleberry feast, he says, | when he first invites the tribe, "I invite you to | come and eat the huckleberries of Breakfast-Food-Giver." Then he sends the two | young men to call again; and they say, "We come to call you again | to eat the huckleberries of Breakfast-Food-Giver;" for this name belongs to the huckleberry feast || when 15
they are given at a feast to many tribes. They have to call | four times for a huckleberry feast. When | the people come in, the host who gives the huckleberries at once gets ready, | and at the same time the guests begin to sing the songs. | Then they put the huckleberries into the dishes, so that they are half full. || They take oil and 20
pour it over them, so that it is one | half huckleberries and one half oil. After doing so, | they distribute the spoons; and when every one has his spoon, they put the | huckleberry-dishes one each in front of six men; | and after they have been put down, they || all eat 25
with their spoons, and they eat the huckleberries covered | with oil; and they do not stop until they have eaten all the huckleberries | and oil. After they have been eaten, they all go | out of the house. |

Viburnum-Berry Feast

Now I shall talk about viburnum-berries, which are given at a 1
feast, | for this feast is next in greatness to the oil feast, | which is

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motasxa ma^{c}lōkwē hă^{c}yāł^{c}a. Wä, hë^{c}mis wāłdEmsa gwatēla- 10
LaxA gwādEmaxs g·ālaē la Lē^{c}lālaxēs g·ōkŭlōtē: "Lē^{c}lālEnLōL, qa^{c}s layōs gwātgŭt lāx Gamōlsɛlas." Wä, lä ^{c}yālaqasa ma^{c}lōkwē hă^{c}yāł^{c}a qa läs ētsē^{c}sta. Wä, lä ^{c}nēk·a: "La^{c}mEnu^{c}x̣^{u} ētsē^{c}staai qaEns, gwātgŭdasLē Gamōlsɛlas," qaxs hë^{c}maē g·ēga^{c}ya gwādEmaxa Ḷēgad-g·ĭłē k!wēladzEma lāxa q!ēnEmē lēlqwălaLa^{c}ya. Wä, lāxaē mōp!E- 15
nē^{c}sta ētse^{c}stasE^{c}wēda gwatgŭtLaxa gwādEmē. Wä, g·îl^{c}mēsē g·āx ^{c}wīlaēLExs laē hëx·^{c}ida xwānał^{c}īdēda gwātēlaLaxa gwādEmē, yîxs laāLał dEnxElasa k!wēlayalayowa gwātgŭtLaxa gwādEmē. Wä, la^{c}mē k·!ats!âlasa gwādEmē lāxa łōElq!wē, qa naEngoyoxsdalēs. Wä, lä ăx^{c}ēdxa L!ē^{c}na, qa^{c}s k!ŭng·îLEyîndēs lāq. Wä, la^{c}mē nāx- 20
saap!ēda gwādEmē ḶE^{c}wa L!ē^{c}na. Wä, g·îl^{c}mēsē gwāłExs laē ts!E-wanaēdzEma k·ākEts!Enaqē. Wä, g·îl^{c}mēsē wīlxtōxs laē k·aēdzE-ma gwēgwatgŭdats!ē łōElq!wa lāxa q!ēq!EḶokwē bēbEgwānEm lāxa ^{c}nāł^{c}nEmēxLa łōq!wa. Wä, g·îl^{c}mēsē ^{c}wīlg·alīłExs laē hëx·^{c}idaEm ^{c}naxwa ^{c}yōs^{c}ītsēs k·āk·Ets!Enaqē, qa^{c}s gwatgŭt!ēdēxa t!Ep!EgElī- 25
saxa L!ē^{c}na gwādEma. Wä, āł^{c}mēsē gwāłExs lāē ^{c}wī^{c}laxa gwādEmē ḶE^{c}wa L!ē^{c}na. Wä, g·îl^{c}mēsē ^{c}wī^{c}laqēxs laē hëx·^{c}idaEm la ^{c}wī^{c}la hō-qŭwElsa.

Viburnum-Berry Feast

Wä, la^{c}mēsEn gwāgwēx·sEx·^{c}īdEł lāxa t!Elsaxs laē t!Elsēlēda 1
t!Elyadäsa t!Elsē, yîxs hë^{c}maē māk·îlaxa L!ē^{c}nag·iläxa L!ē^{c}näxs ^{c}wā-

the greatest feast given to many tribes. Next to the | viburnum-
5 berry feast is the seal feast, which is given to many tribes. || These are put into house-dishes, the killer-whale | dish, hair-seal dish, whale dish, sea-lion dish, | beaver dish, grizzly-bear dish, wolf dish, and | Dzō'noq!wa dish, and also into the double-headed | serpent dish. These which I name are the dishes out of which they eat at great
10 feasts, || and belong to the various numayms of the different tribes. When they have a winter dance in winter, they come together to have a great dance, | all the tribes. They are invited by the one who is going | to give a viburnum-berry feast. When they go the first time to invite, | they put down all the berry-boxes on the left-hand
15 side of the door of the || feasting-house inside, and also oil-boxes. Generally | there are two boxes full of oil to be poured into ten boxes | of viburnum-berries, when these are given at a feast. There are also the various kinds of house-dishes. | There are always four
20 kinds. These are | left outside the feasting-house. The || small long dishes for feasting are placed behind the boxes containing the berries and the | oil-boxes, and the spoon-baskets are also | put where the small dishes are. Mats are then spread all round the house | for the guests who are to eat the viburnum-berries to sit down on when they come. When | those who are to eat the viburnum-berries have come in, after having been called four times, ||

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3 lasaē k!wēladzEma lāxa q!ēnEmē lēlqwălaLa^{c}ya. Wä, hë^{c}mē gwäsa t!Elsa mēgwatēläxa mēgwataxs sakwēlag·iłaēda q!ēnEmē lēlqwăla-
5 La^{c}ya. Wä, hä^{c}staEm łEx^{u}ts!ōyo lāxa łēłōqŭliłēxa māx^{c}ēnoxwē łōqŭlīła ḶE^{c}wa mēgwatē, ḶE^{c}wa ḡwE^{c}yîmē, ḶE^{c}wa L!ēxEnē łōqŭlīł ḶEwa ts!āwē łōqŭlīła, ḶE^{c}wa nānē, ḶE^{c}wa ālanEmē łoqŭliła, ḶE^{c}wa dEndEläḡēsE^{c}wē dzōnoq!wa łōqŭlīła; wä, hë^{c}misḶēda ^{c}wāx·sḡEmlīłē sīsEyōLa. Wä, hä^{c}staEm ha^{c}maats!ēxEn lā ḶēḶEqElasE^{c}wa lāxa
10 ăxnōgwadäs lāxa ^{c}nāł^{c}nE^{c}mēmasasa ōgŭxsEmakwē lēlqwălaLa^{c}ya. Wä, hë^{c}maaxs laē ts!ēts!ēqa la ts!ăwŭnxa, laē ts!Ets!äqEwēda LēłEläxa ^{c}nāẋwa lēlqwălaLa^{c}ya. Wä, lä Lē^{c}lālasE^{c}wa yîsa t!Elsēla-Laxa t!Elsē. Wä, g·îl^{c}mēsē lā g·älēda g·ālē^{c}sta Lē^{c}lālaxs g·āxaē mEx^{c}alīłElayEwa t!ēt!Elyats!ē lāxa ḡEmxōtstâlī^{c}las t!Ex·îläsa t!Els-
15 t!ayats!ēLē g·ōkwa; wä, hë^{c}misa dēdEngwats!ē L!ē^{c}näxs q!ŭnālaē ma^{c}łtsEma dēdEngwats!ē L!ē^{c}näxs k!ŭngEmaxsēsa nEqasgEmē t!ēt!Elyats!ēyē k!wēladzEmasa bEgwānEmē. Wä, hë^{c}misa łōqŭlī-łaxs hëmEnāłaē mowēxLa lāxēs ḡwēḡwēx·sdEmē. Wä, hëEm mEXEsa L!āsanâ^{c}yasa t!Elst!ayats!ēLē g·ōkwa. Wä, hë^{c}misḶa ^{c}wī-
20 ^{c}la mEXōlīła łēłogŭma aLalīłasa t!ēt!Elyats!ē ḶE^{c}wa dēdEngwats!ē L!ē^{c}na; wä, hë^{c}misa k·ēk·ayats!ē g·āx hăx·hănēła lāx mēmEXōli^{c}-lasasa łēłōgŭmē, yîxs lE^{c}maaxat! LEpsē^{c}stalēkwa g·ōkwasa łēElwa^{c}yē qa k!ŭdzEdzEwīłtsōłtsa t!Elst!asLaxa t!Elsē. Wä, g·îl^{c}mēsē ^{c}wī^{c}-laēLēda t!Elst!asLaxs laē mōp!Enē^{c}sta ētsē^{c}stasE^{c}wa, lä hëx·^{c}idaEm

they sing the great feasting-songs, and | all the members of the 25
numaym of the host sit down together. After | singing, the members of the numaym of the host get up. | The young men go out of the house and take hold of the four house-dishes, | which they bring in. They put them down all heading to the rear of the feasting-house. || They take hold of each corner of a berry-box and pour | the 30
viburnum-berries into the house-dishes. Then they go and | pour one box of berries into each of the house-dishes; and as soon as this has been done, | they take the small feasting-dishes and put them on the edge of the other berry-box. | They take a long-handled ladle and dip it into the berries. || When it is full, they empty it into each 35
one of the small dishes; | and when the viburnum-berries are in them, they put the dishes on the floor, just behind the | house-dishes. Generally they do not touch two of the berry-boxes, | and they give large spoons to the chiefs of the guests who have been invited to eat viburnum-berries. | When the berries have been put into the small dishes, they pour much || oil over them. They take a 40
long-handled ladle, dip it | into the oil, and fill it. Then they pour the oil over the berries in the house-dish. | They also take one ladleful of oil, which they | pour into each of the house-dishes. After this has been done, | the speaker of the host stands up and speaks. || He 45
asks the chiefs of all the tribes to take care | and to try to eat all the

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dEnxᵉītsa ᵉwālayalayo mEnᵉlāla q!Emdema. Wä, âᵉmēsē k!ŭsāła 25
ᵉnāẓwēda ᵉnEᵉmēmotasa t!Elseläxa t!Elsē. Wä, g·îlᵉmēsē gwāł
dEnxElaxs laē q!wālēx·elīłē ᵉnEᵉmēmotasa t!Elsēläxa t!Elsē. Wä,
laᵉmē hōqŭwElsēda hăᵉyāłᵉa, qaᵉs lä dādEbEndxa mEwēxLa łeloqŭlīła,
qaᵉs g·āxē mExᵉālīłElas gwēgwēgEmāła lāx ōgwiwalīłasa t!Elst!laya-
ts!ēLē g·ōkwa. Wä, la dādanōdxa t!Elyats!ē, qaᵉs lä gŭqâsasa 30
t!Elsē lāxa łōqŭlīłē. Wä, lāx·daᵉxᵘᵉmē ᵉnāłᵉnEmsgEm t!Elyats!ē
gŭqâdzEmas lāxa ᵉnāłᵉnEmēxLa łeloqŭlīła. Wä, g·îlᵉmēsē gwāłExs
laē ăxᵉēdxa łElōgŭmē qaᵉs lä hăng·agents lāxa waōkwē t!ēt!El-
yats!ä. Wä, lä ăxᵉētsEᵉwēda tsēxLa, qaᵉs lä tsēstanō lāxa t!Elsē.
Wä, lä ᵉnāłᵉnEmēxLa qōqŭt!a lāxa ᵉnāłᵉnEmēxLa łElōgŭma. 35
Wä, g·îlᵉmēsē lā t!Elts!âlaxa t!Elsaxs laē mExᵉālīłElayo lāx āLalīłasa
łoElqŭlīłē. Wä, la hëmEnāłaEm k·!ēs Ạâbalaxa maᵉłtsEmē t!ēt!Elya-
ts!ä, qaᵉs t!ēqŭlałxa g·īg·Egămaᵉyasēs t!Elsēlag·īłaxa t!Elsē. Wä,
g·îlᵉmēsē ᵉwīwElts!Ewakwēda łElōgŭmaxs laē k!ŭnq!Eqasa q!ēnEmē
L!ēᵉna lāq. Wä, lä ăxᵉēdEx·daᵉxᵘxa ᵉwālasē tsēxLa, qaᵉs tsēx·ᵉīdēs 40
lāxa L!ēᵉna, qa qōt!ēsēxs laē gŭq!Eqas lāxa łōqŭlīłts!âla t!Elsa.
Wä, laEmxaē ᵉnāłᵉnEmēxLēda tsēxLa qōqŭt!a lāxa L!ēᵉnäxs laē
gŭq!EgEm lāxa ᵉnāłᵉnEmēxLa łōqŭlīła. Wä, g·îlᵉmēsē gwāłExs laē
Ạāẓᵉŭlīłē Elkwäsa t!Elst!layasaxa t!Elsē, qaᵉs yāq!Eg·aᵉłē. Wä, laEm
ᵉnēx· qa wëg·ēs yāL!Ewīła g·īg·Egămaᵉyasa ᵉwīᵉwElsgEmakwē lēlqwä- 45

47 viburnum-berries in the house-dishes. | He calls the young men of his numaym to carry the | house-dishes and to put them down in front of the tribe first in rank of those who are to eat the berries.
50 Then | the young men arise and take off their || blankets, for they do not want to have them in the way if they should get twisted around their feet | when they lift the house-dishes. As soon as the blankets are off, | one of them, the oldest one, speaks, and tells | the young men to take hold of each end | of the house-dishes; and they all go and take hold of each end, and others take hold of the
55 sides. Then || the eldest one shouts while he is standing in the house, "Wooyē!" | and the young men also cry all at the same time, "Wooyē!" | After they have done so four times, they lift the house-dish and | put it down in front of the tribe highest in rank among the tribes. These are the Mamalēleqăla; | that is, if the Kwāg·ul
60 give the viburnum-berry feast. || Then the oldest one of the young men follows them; and as soon as they put the dish down in front of the guests, he says, | "This dish is for you, Mamalēleqăla, for two of you, also for the Qwēqᵘsōt!ēnoxᵘ." | Then they shout as they did before, "Wooyē!" for the dish which they give to the Nimkish | and Ławēts!ēs. There are again two (tribes), and they receive one house-dish. Then they go to the | other house-dish and they cry "Wooyē!"
65 and they put it down before the Maămtag·ila || and Gwawaēnoxᵘ.

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46 laLaᵉya, qaᵉs gŭnx·ᵉīdēł ᵉwāᵉwilaałxa t!Else g·ēts!âxa łōElqŭlīłē. Wä, lä LēᵉlālaxA hăᵉyāłᵉäsēs ᵉnEᵉmēmotē, qa lālag·īs k·ax·dzamotsa łōElqŭlīłē łāxa mEkwētEmaᵉyasa t!Elst!asLaxa t!Elsē. Wä, hëᵉmis la q!wag·îlīlatsa hăᵉyāłᵉa. Wä, laEm ᵉnāẋwa xānEmg·alīłElaxēs
50 ᵉnaEnẋᵉŭᵉnaᵉyē, qaxs gwāq!Elaē aōdzEk·!âlaq qō x·îlpsēslax laqēxs laē wig·Elīłaxa łōElqŭlīłē. Wä, g·îlᵉmēsē ᵉnāxwa la xāxEnālaxs laē yāq!Eg·aᵉłēda ᵉnEmōkwē lāx q!ŭlyak!ŭgaᵉyas. Wä, laᵉmē wäxaxa hăᵉyāłᵉa qa wëg·īs dādEbEndxa łōqŭlīłē. Wä, lä ᵉnāẋwa dādEbEndēda hăᵉyāłᵉäq. Wä, lāxaē dēdag·äg̣aᵉyēda waōkwaq. Wä, hë-
55 ᵉmis la ᵉnēg·atsa q!ŭlyak!ŭg·ayasēx âᵉmaē ḷawīła: "Wooyē!" Wä, lä ᵉnāẋwa ᵉnēg·abâᵉya hăᵉyāłᵉa ᵉnEmādzaqwa: "Wooyē!". Wä, hët!ala mōp!Endzaqwa wooyēxaxs laē wēg·îlīłaxa łōqŭlīłē qaᵉs lä hănx·dzamōlīłas lāxa mEkŭmāᵉyasa lēlqwălaLaᵉyēxa Mamalēleqăla, yîxs Kwāg·ułaēda t!Elst!aᵉyasaxa t!Elsē. Wä, lä lasgEmē q!ŭlya-
60 k!ŭg̣aᵉyasa hăᵉyāłᵉa, wä, g·îlᵉmēsē hănx·dzamōlilEma laē ᵉnēk·a: "Łōqŭlas Mamalēleqăla māᵉłtaLES ḷōᵉ Qwēqᵘsōt!ēnoxwē". Wä, lä ēt!ēd hëEm gwēk·!ālaxs wooyēxaē, qa łōqŭläs ᵉnEmgēsē ḷōᵉ Ławēts!ēsaxs maᵉłtaē ḷEᵉwē lāxa ᵉnEmēxLa łōqŭlīła. Wä, lä ēt!ētsa ᵉnEmēxLa łōqŭlīła wooyēxaxs laē k·ax·dzamōlīłas lāx Maămtag·ila
65 ḷōᵉ Gwawaēnoxwē. Wä, lä ēt!ētsa Elxḷaᵉyē wooyēxaxs laē k·ax·-

And with the last they shout again, "Wooyē!" and they | put the 66
dish down in front of the DzāwadEēnoxᵘ and Hăẋwāmis. Then |
all the house-dishes have been put down, and the young men take
up the small dishes | and put these one in front of each four of the
men, | and the larger ones each in front of six men. As soon as ||
they put down all of them, the speaker of the host who is giving the 70
viburnum-berry feast stands up and tells them to | start in and
eat the viburnum-berries; and immediately the | chiefs of each two
tribes stand up from their seats. They leave their | blankets on the
ground in their seats, for they leave them there | where they were
sitting, and they go and sit around the house-dishes || which contain 75
the viburnum-berries; and they eat with their spoons, for the food
has already been given to them; | and the common people also eat
with their spoons | out of their small dishes; and as soon as they
have eaten, | the speaker of the host who gives the berry-feast speaks,
and tells | the members of his numaym to gather in the house and
to sing the feasting-song. || Then the child of the host stands out in 80
front of them; and | when the members of the numaym sing the
song, his daughter dances; | and when they have sung one-
half of the song, the guests | shout, "Woosqᵘ!" They shout all at
the same time, "Woosqᵘ!" Then | two men, the nearest relatives of
the host, take || each one large long-handled ladle and carry it on 85
their shoulders, | dancing a little while. After doing so, they go |
and dip the ladle into the box which has not been touched. As soon

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dzamōlīłas lāx DzāwadEēnoxwē ḷEᵉwa Hăẋwāmisē. Wä, laEm 66
ᵉwīlg·alīła łoElqŭlīłaxs laē ᵉnāẋwaᵉma hăᵉyāłᵉa k·īk·ag·îlīłaxa łōEl-
gŭmē, qaᵉs lä k·ax·dzamōlīłElas lāxa maēmokwē bēbEgwānEma
ḷōxs q!ēq!aḷaēda waōkwaxa ăwāwē łōElgŭma. Wä, g·îlᵉmēsē
ᵉwilg·alīłExs laē ḷāẋᵉŭlīłē Elkwäsa t!Elst!ayasaxa t!Elsē, qaᵉs wäxēxa 70
t!Elst!asLaxa t!Elsē, qa wäg·ēs t!Elst!asᵉīda. Wä, hëx·ᵉidaᵉmēsa
g·īg·Eg̣ămaᵉyasa maēmałtsEmakwē q!wāg·îlīła lāxēs k·!ēts!ēnaᵉyē
ᵉnaEnẋᵉŭnālaxēs naEnẋᵉŭnaᵉyē, yîxs âᵉmaē x·īx·îlgēłâlaq lāxēs
k!ŭdzēlasdē, qaᵉs lä k!ŭsäg̣Elīłaxēs łōqŭla t!ēt!Elsts!âla łōElqŭlī-
łaxs laē ᵉyōsᵉītsēs k·ak·!Ets!Enaqē, qaxs laᵉmēx·dē ts!Ewanaē- 75
dzEm lāq. Wä, lāxaēda bēbEgŭlīdaᵉyas ōgwaqa ᵉyosᵉītsēs k·āk·E-
ts!Enaqē lāxēs łēłoqŭlēda łōElg̣ŭmē. Wä, g·îlᵉmēsē ᵉyōsᵉīda, laas
yāq!Eg·aᵉłē Elkwäsa t!Elst!ayasaxa t!Elsē. Wä, laEm wäxaxēs
ᵉnEᵉmēmotē, qa q!ap!ēg·îlīłē, qaᵉs k!wamēlalē dEnxEla. Wä,
hëᵉmis la L!āsg·îlīᵉlats xŭnōkwasa t!Elst!ayasaxa t!Elsē. Wä, g·îl- 80
ᵉmēsē dEnxᵉīdē ᵉnEᵉmēmotasēxs laē yîẋᵉwīdē ts!Edāqē xŭnōẋᵘs.
Wä, g·îlᵉmēsē nExsEmalīła yîẋwäxs laē woosqᵘ, ᵉnēk·ēda t!Elst!a-
saxa t!Elsē. Wä, laᵉmē ᵉnEmādzaqwa woōsqwaxa. Wä, hëᵉmis la
dāx·ᵉīdaatsa maᵉlōkwē māx·mEg·īł ḷēḷEḷâläsa t!Elsēläxa t!Elsaxa
ᵉnāłᵉnEmē ăwâ g·îlsg·îlt!ExḷāIa tsētsēxḷa, qaᵉs wēk·îlēqēxs laē 85
yāwasᵉīd yEẋᵉwīdē. Wä, g·îlᵉmēsē g̣wāłExs laē qāsᵉīdEx·daᵉxᵘ,

as | the ladles are full, they go to stand in front of a | chief, of one who belongs to the Mamalēleqăla, and the other one || in front of one who belongs to the Qwēq^{u}sōt!ēnox^{u}; and they say when they give them | to them, "Now, chief, draw in your breath!" Then the one to whom it is given stands up, | takes the spoon, and drinks the juice of the berries; | and when he has had enough, he pours what is left over into the house-dish, | while the daughter of the host is still dancing. || The two men continue doing this with the two | long-handled ladles; and when the boxes are empty, they stop. Then the guests go out | when this is finished. When those who have eaten the viburnum-berries go out, | then the members of the numaym take the house-dishes that have been given | to the head chiefs of the various tribes, || and they divide (the contents of each between) the chiefs of the tribes that have been eating together; and when | all the small dishes have been taken out, they keep quiet. That is all about this. |

Salmon-Berry Feast

As soon[1] as all the salmon-berry pickers have brought their salmon-berries, | and when (the host) has poured them all into the oil-box—for sometimes | five salmon-berry boxes half fill the oil-box | which

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qa^{e}s lä tsēx·^{e}īd lāxa k·!ēsEm ḷâbał t!ēt!Elyats!ä. Wä, g·îl^{e}mēsē qōqŭt!ēda tsēxḷäxs laē qās^{e}īdEx·da^{e}xwa, qa^{e}s lä ḷaẋŭmlīłaxa g·īg·Egăma^{e}yē ^{e}nEmōk^{u} g·ayōł lāxa Mamalēleqăla; wä, lä ^{e}nEmōkwa g·āyołē lāxa Qwēq^{u}sōt!ēnoxwē. Wä, la ^{e}nēx·da^{e}xwa laē ts!âlas lāq: "LaEm ẋwot!ēdLōLē g·īg̣ăma^{e}yē," ^{e}nēk·îxs laē ḷāẋ^{e}ŭlīłēda tsēqasE^{e}wē, qa^{e}s dāx·^{e}idēxa tsēxḷa, qa^{e}s nāx^{e}īdēx ^{e}wāpaläsa t!Elsē. Wä, g·îl^{e}mēsē hëłak·!EsExs laē qEpts!ōtsēs ănēx·sâyē lāxa łōqŭlīłaxs hë^{e}maē ālēs yāla yîẋwē xŭnōkwasa t!Elst!ayasaxa t!Elsē. Wä, la^{e}mē yāla hë gwēg·īlēda ma^{e}lōkwē bēbEgwānEmsa ma^{e}łē tsētsēxḷa. Wä, g·îl^{e}mēsē ^{e}wī^{e}laxs laē g̣wāla. Wä, â^{e}misē la hōqŭwElsExs laē g̣wāła. Wä, g·îl^{e}mēsē la ^{e}wī^{e}lEwElsēda t!Elst!asdäxa t!Elsaxs laē k·ēk·aodalē ^{e}nE^{e}mēmotasa t!Elsīläxa t!Elsēxa łōElqŭlīłē lāxa xamāg̣Ema^{e}yē g·īg·Eg̣ămēsa ^{e}nāł^{e}nEmsg̣Emakwē lēlqwălaLa^{e}ya. Wä, lä âEm ma^{e}łts!Eq ḷō^{e} g·īg̣ăma^{e}yasēs ma^{e}łtsEmakŭlōtaq. Wä, g·îl^{e}mēsē ^{e}wī^{e}lEwElsēda łElog̣ŭmaxs laē sElt!ēda. Wä, lāEm g̣wāla.

Salmon-Berry Feast

Wä,[1] g·îl^{e}mēsē g·āx ^{e}wīlg·alīsa hămsāx·däxa q!Emdzekwaxs, laē ^{e}wī^{e}laEm la g̣ŭxts!âlas lāxa dēdEngwats!ēmōtē, yîxs ^{e}nāł^{e}nEmp!Enaē sEk·!asg̣Ema q!Emdzegwats!ē naEng·oyâla dēdEngwats!ēmot

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[1] Continued from p. 212, line 33.

is used for the salmon-berry feast by a man—as soon as he has everything || in the box that the engaged women have picked, he calls | his tribe, for salmon-berries are only given to one's own tribe. | They go at once and bring the oil, which is | placed on the floor. Now, I do not want to talk about it again, | for it is all the same as is done with the viburnum-berries || when they are eaten, as I first described when they are put into house-dishes, | and it is done in the same way with salmon-berries in house-dishes. I have seen here | the Kwakiutl when they do this, when they are eating salmon-berries | and oil out of house dishes. They first give to the Maămtag·ila, | and with them are the G·ēxsEm; and the next are the Kŭkwāk!ŭm, together with the SēnL!Em; || and to the LâyalaŁawa, together with the Laălax·s$^{\varepsilon}$Endayo. | Each of these had one carved dish; that is, when a salmon-berry feast is given by the Q!ōmoyâ$^{\varepsilon}$ē, | and it is done in the same way when a salmon-berry feast is given by the Walas Kwakiutl: | for it is the same way for the viburnum-berry feast and for the salmon-berry feast. | There is only very little difference, for the oil is given in large ladles to the chiefs || to drink in the salmon-berry feast. That is all about this; | for there is no way in which they are cooked. | They have too much juice to be dried into cakes. That is the end. |

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q!EmdzEkwēlasōsa $^{\varepsilon}$nEmōkwē bEgwānEma. Wä, g·îl$^{\varepsilon}$mēsē $^{\varepsilon}$wī$^{\varepsilon}$laēLē hămyānEmasa ts!ēdāqē hë$^{\varepsilon}$lānEmaxs laē hëx·$^{\varepsilon}$ıdaEm läda Lē$^{\varepsilon}$lāläx g·ōkŭlōtas, qaxs â$^{\varepsilon}$maē t!Ensēlayowēda q!EmdzEkwē lāxa g·ōkŭlōtē. Wä, laEmxaē hëx·$^{\varepsilon}$ıdaEm la ăxwŭłtalēlEma L!ē$^{\varepsilon}$na, qa$^{\varepsilon}$s g·āxē hă$^{\varepsilon}$nēła. Wä, wEłmēsEn $^{\varepsilon}$nēx· qEn ēdēłts!axstalē gwāgwēx·s$^{\varepsilon}$āla laqēxs â$^{\varepsilon}$maē lā naqEmg·îłtawi$^{\varepsilon}$lälax gwāyi$^{\varepsilon}$lälasasa t!Elsēläxs laē t!Elst!asa lāxEn g·ālē gwāgwēx·s$^{\varepsilon}$ālasa łōqŭlīłts!ōlēda t!Elsē. Wä, lä hëEmxat! gwēg·ilēda łEx^{u}ts!ōdäxa q!EmdzEkwē, yîxEn dōgŭłē laxg·ada Kwāg·ułEk·; yîxs häē gwēg·ilaxs łEx^{u}łaqwaaxa q!EmdzEkwē L!ē$^{\varepsilon}$naqEla. Wä, hëEm g·îl k·āx·$^{\varepsilon}$ītsō$^{\varepsilon}$sēda Maămtag·ila. Wä, lä ma$^{\varepsilon}$łta ḶŌ$^{\varepsilon}$ G·ēxsEmē. Wä, lālasa Kŭkwāk!ŭmē ma$^{\varepsilon}$łta ḶŌ$^{\varepsilon}$ SēnL!Emē. Wä, lālasa LâyalaŁawa ma$^{\varepsilon}$łta ḶE$^{\varepsilon}$wa Laălax·s$^{\varepsilon}$Endayo lāxa $^{\varepsilon}$nāł$^{\varepsilon}$nEmēxLa łēłōqŭlīła, yîxs häē q!EmdzEkwīlanōkwa Q!ōmoyâ$^{\varepsilon}$ē Wä, lāxaē hëEm gwēg·ilaxs häē q!EmdzEkwīlanōkwa $^{\varepsilon}$wālasē Kwāg·uła, yîxs $^{\varepsilon}$nEmmaēs gwayi$^{\varepsilon}$lälasē ḶE$^{\varepsilon}$wa t!Elsaxs łEx^{u}ts!oyâē. Wä, lä hălēbīda$^{\varepsilon}$wē ōgŭx$^{\varepsilon}$īda$^{\varepsilon}$yâs, yîxs L!ē$^{\varepsilon}$naēda la tsēqElaxa g·ig·igă-ma$^{\varepsilon}$yasa q!Eq!EmdzEgwäxa q!EmdzEkwē. Wä, laEm lāba lāxēq, qaxs k·!eâsaē hănx·LEndaēnēq, qa L!ōbatsa q!EmdzEkwē. Wä, laxaē q!Eq!ēk·înē saaqas lāx t!Eqag·ilasE$^{\varepsilon}$wē. Wä, lawēsḶa lāba.

Crabapple Feast

1 The name of the boiled crabapples is changed when they are put into | the empty oil-box, when winter comes. They | are called "crabapples in water," for that means crabapples and water. | Therefore they are called "crabapples in water." ||

5 Now I will talk about a crabapple feast, which the | chief gives to many tribes. Generally they have ten | boxes of crabapples with water; and, if a chief is (very) angry, he may get twenty | boxes of crabapples and water. I mean that the price of each box of crabapples and water is ten pairs of blankets | when it is sold. That is the 10 same as || ten dollars for each box of crabapples and water; | and this is also the price of the box of viburnum-berries. Each box contains five | coal-oil tins of crabapples. | The common people can not afford to buy these. |

Now I will talk about the invitation to a crabapple-and-water 15 feast; || for first of all they get the house-dishes ready, which | are put down outside of the feasting-house. | The host also sends out two young men of his numaym to | go and get fire-wood for the house-fire in the feasting-house. They | take a Chinook canoe, and the 20 young men go to get a dead cedar. || They do not go to get fire-wood

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Crabapple Feast (Tsɛlxwēläxa tsɛlxᵘsta)

1 Wä, laɛm l!āyowē ḷēgɛmasa q!ōlkwē tsɛlẋwaxs laē g·īts!â lāxa tsɛlwats!ē dɛngwats!emōta, yîxs laē ts!ăwŭnxᵉēda. Wä, laɛm ḷēgadɛs tsɛlẋᵘsta, yîxs hëᵉmaē ᵉnēᵉnak·ĭłqēxs tsɛlẋwa ḷɛᵉwa ᵉwāpē; lāg·ĭłas tsɛlẋᵘstaxɛlasɛᵉwa.

5 Wä, laᵉmēsɛn g̣wāg̣wēx·sᵉalał laqēxs laē tsɛlẋᵘstag·ilēda g·īg̣ămaᵉyē qaēda q!ēnɛmē lēlqwălaLaᵉya, yîxs q!ŭnālaē nɛqasgɛma tsɛlẋᵘstaats! ḷōx g·îlᵉmaē łāwisa g·īg̣ămaᵉyaxs laē maᵉłtsɛmg·ōstōwa tsētsɛlẋᵘstaats!ē, yîxɛn ᵉnēᵉnak·ĭłaxs naɛnqaxsaxwaasa p!ɛlxɛlasgɛma ᵉnɛmsgɛmē tsɛlẋᵘstaats!ēxs k·îlẋwasɛᵉwaē ᵉnɛmāx·îs ḷōᵉ 10 nɛqasgɛm dzāk·!ɛma lāqēxs ᵉnɛmsgɛmaēda tsɛlẋᵘstaats!ē. Wä, hëɛmxaāwis laxᵘsa t!ɛlsaxs ᵉnɛmsgɛmaē t!ɛlyats!ä, yîx sēsɛk·!asgɛmts!âēda ᵉnɛmsgɛmē tsɛlẋᵘstaats!ēxa koninats!ē k·!ɛwɛlẋᵘsɛma. Wä, hëᵉmis wāyats!ōłtsa bɛgwĭłēdaᵉyasa g·īg·îg̣ămaᵉyē laᵉxwas.

Wä, laᵉmēsɛn wäg·îł g̣wāg̣wēx·sᵉālał lāqēxs laē lēᵉlalēda tsɛlẋᵘ- 15 stag·ilaLaxa tsɛlẋᵘsta, yîxs hëᵉmaē g·îl ăxᵉētsōsēs łōɛlqŭlĭłē, qa g·āxēs mɛxɛs lāx l!āsanâᵉyasēs tsɛlẋᵘstag·iᵉlats!ē g·ōkwa. Wä, lāxaē ᵉyālaqasa maᵉlōkwē hăᵉyāłᵉa g·ayōł lāxēs ᵉnɛᵉmēmotē, qa läs ănēqax lɛqwä, qaᵉs tsɛlẋᵘstag·ilax·dɛma lɛgwīła. Wä, laᵉmē ăxᵉēdxa x̣wēdɛkwē x̣wāk!ŭna, qaᵉs ănēgats!ēxa l!ēdzɛkwēda 20 hăᵉyāłᵉa. Wä, laɛm k·!ēs hë ănēqaxa lɛqwēda l!ɛmaᵉisē, yîxs häē

from the beach; but they go | to the woods on the islands, for they 21
do not need to go far into the woods to find a dead cedar. | It is not
long before they come back, carrying a load of blocks of dead cedar-
wood. | When they reach the beach of the house, they are met by
the numaym of | the host. They carry on their shoulders the cedar-
wood ‖ which they carry up from the beach, and put down | outside 25
of the feasting-house. When it is all up, | they go and call two or
even four young men of | the numaym (to go inviting). As soon as
they have been to all the houses, they come | back. Then they put
out the boxes containing the crabapples, ‖ and place them inside the 30
door on the left-hand side of the feasting- | house. If there are ten
boxes of crabapples, there will be five | boxes of oil to be poured on.
They bring out everything and put it down, | and also four long-
handled ladles are brought down and are hidden | on one side of the
door. When everything is ready, the ‖ young men carry in the 35
blocks of dead cedar-wood and build a fire | in the middle of the
feasting-house. After this has been finished, | and when the fire in
the middle of the house blazes up, they go calling again. They call
four times, | then all those who are to eat the crabapples come in.
When they have come, | they sit down in their proper seats. They
never move their seats. Then ‖ the drum is taken to them to sing 40
the feasting-songs. | First of all, they sing the feasting-song of the |

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lēda āLläsa maEmk·âla, qaxs k·!ēsaē āLalēs L!ēdzEkwē. Wä, 21
k·!ēst!a gäłaxs g·āxaē aēdaaqamâlaxa tEmg·îkwē L!ēdzEkwa. Wä,
g·îlᵉmēsē g·āxᵉalis lāx L!Emaᵉisasa g·ōkwaxs laē lālalē ᵉnEᵉmēmotasa
tsElx̣ᵘstag·ilaLaxa tsElx̣ᵘsta, qaᵉs lä wāwig·alaxa ănēganEmē L!ē-
dzEkwa, qaᵉs lä wēx·wŭsdēsElaq lāxa L!Emaᵉisē, qaᵉs lä wīx·Elsaq 25
lax L!āsanâᵉyasa tsElx̣ᵘstag·iᵉlats!ē g·ōkwa. Wä, g·îlᵉmēsē ᵉwīᵉlōs-
dēsExs laē Lēᵉlalēda maᵉlōkwē Ḷōxs mōkwaēda hăᵉyāłᵉa g·ayōł
lāx ᵉnEᵉmēmotas. Wä, g·îlᵉmēsē lā ᵉwīlxtōlsaxa g·ōkŭläxs g·āxaē
aēdaaqa. Wä, laᵉmē hănōłt!alīłElaxa tsētsElx̣ᵘstaats!ē, qa g·āxēs
hăx·hănēł łāx gEmxōtstâlīłas ăwēLEläs t!Ex·îläsa tsEłx̣ᵘtsawats!ēLē 30
g·ōkwa. Wä, g·îlᵉEm nEqasgEma tsētsElx̣ᵘstaats!äxs laē sEk·!asgEma
dEndagwats!ē k!ŭngEmaxsēs L!ēᵉn̓a. Wä, hëᵉmis g·ax ᵉwīᵉla hăx·hă-
nēłē. Wä, hëᵉmisa mEwēxLa ăwâ tsēqEla tsētsēxḶa g·āx q!ŭlāḶēł
lāx ăpsōstâlīłasa t!Ex·îla. Wä, g·îlᵉmēsē ᵉwīᵉla la gwālīłExs laē
wēg·iLElēda hăᵉyāłᵉäxa tEmg·îkwē L!ēdzEkᵘ lEqwa, qaᵉs laqolīłēxa 35
ăwāgawalīłasa tsElx̣ᵘtsawats!ēLē g·ōkwa. Wä, g·îlᵉmēsē gwāłExs laē
x·īqostâwēs laqolīłaᵉyaxs laē ētsēᵉsta. Wä, laᵉmē mōp!enēᵉstaxs
g·āxaē ᵉwīᵉlaēLēda tsElx̣ᵘtsax̣ᵘLaxa tsElx̣wē. Wä, g·îlᵉmēsē ᵉwīᵉlaē-
LExs laē k!ŭstâlīł lāxēs k!waᵉyēxa k·!ēsē LēqwiᵉläIa. Wä, hëx·ᵉi-
daᵉmēsē lāyowa mEnats!ē lāq, qa dEnxᵉīdēsēsa k!wēlaᵉyāla q!Em- 40
dEma. Wä, laᵉmē hë g·îl dEnxᵉīdayōsē k!wēlaᵉyala q!EmdEms

42 chief of the head tribe, the Mamalēleqăla, if the Kwakiutl give a | crabapple feast. After this song is ended, the Qwēqᵘsōt!ēnoxᵘ | 45 sing their feasting-song; and when || that is done, the Nimkish | sing their feasting-song; and when they end their song, | the Ławēts!ēs sing their feasting-song; and when | they are through singing, the Maămtag·ila sing their | feasting-song; and when the songs are ended, they || 50 take the drum and put it down near the door of the house. | Immediately they go and take the house-dishes from outside of the | house, and put them down with the head towards the rear of the | house. They take one of the crabapple-boxes and pour | the contents into 55 the house-dish for the Mamalēleqăla and Qwēqᵘsōt!ēnoxᵘ. || When the crabapple-box has been emptied, they put it | out of the house. Then the young men take another | box of crabapples and pour them into the house-dish for the Nimkish. | Then they put the empty box 60 out of the | house. The young men come and take another || box of crabapples and pour them into the house-dish for the Ławēts!ēs, | and they go again and put the empty box out of the house. | Then they take another box of crabapples and pour them into the | house-dish for the Maămtag·ila, and then they put the empty box | out of the house. Then they come in again, and take many small dishes, ||

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42 g·īgămaᶜyasa mEkwētEmaᶜyēxa Mamalēleqăläxs Kwāg·ułaēda tsElx̣ᵘstag·iläxa tsElx̣wē. Wä, g·îlᶜmēsē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda Qwēqᵘsōt!ēnoxwasēs k!wēlaᶜyālayo q!EmdEma. Wä, 45 g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda ᶜnEmgēsasēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜīdēda Łāwēts!ēsasēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜEmxaāwisē q!ŭlbē dEnᶜxēnaᶜyasēxs laē dEnxᶜidēda Maămtag·iläsēs k!wēlaᶜyāla q!EmdEma. Wä, g·îlᶜmēsē q!ŭlbē q!EmdEmasēxs laē 50 ăxᶜētsEᶜwēda mEnats!ē, qaᶜs lä hăng·alīlEm läxa ōstâlīłasa g·ōkwē. Wä, hëx·ᶜidaᶜmēsē la ăxᶜētsEᶜwēda łoElqŭlīłē läxa L!āsanâᶜyasa g·ōkwē, qaᶜs g·āxē mExᶜälīlEm gwēgŭgEmāła läx ōgwiwalīłasa g·ōkwē. Wä, lä ăxᶜētsEᶜwēda ᶜnEmsgEmē tsElx̣ᵘstaats!ē, qaᶜs lä gŭxts!ōyō läx łōqŭlaLasa Mamalēleqăla ḷEᶜwa Qwēqᵘsōt!ēnoxwē. 55 Wä, g·îlᶜmēsē ᶜwīlg·îłts!âwēda tsElx̣ᵘstaats!äxs laē hănwīldzEm läx L!āsanâᶜyasa g·ōkwē. Wä, g·āxaēda hăᶜyāłᶜa ăxᶜēdxa ᶜnEmsgEmē tsElx̣ᵘstaats!ä, qaᶜs lä gŭxts!ōts läx łōqŭlaLasa ᶜnEmgēsē. Wä, läxaē hănwīlsasa lōlapmōtē tsElx̣ᵘstaats!ē läx L!āsanâᶜyasa g·ōkwē. Wä, g·āxaēda hăᶜyāłᶜa, qaᶜs ăxᶜēdēxa ᶜnEmsgEmē 60 tsElx̣ᵘstaats!ä, qaᶜs lä gŭxts!ōts läx łōqŭlaLasa Łāwēts!ēsē. Wä, läxaē hănwElsaxa lōlapmōtē läx L!āsanâᶜyasa g·ōkwē. Wä, läxaē ăxᶜēdxa ᶜnEmsgEmē tsElx̣ᵘstaats!ä, qaᶜs läxat! gŭxts!ōts läx łōqŭlaLasa Maămtag·ila. Wä, läxaē hănwElsaxa lōlapmōtē lax L!asanâᶜyasa g·ōkwē. Wä, g·āxē ēdēLexs laē ăxᶜēdxa łōElgŭmē

and put the crabapples into them so that they are all | half full. 65
They do not empty all the boxes containing crabapples, | but they
keep one of them, which | they do not touch. Then they take the
four boxes of oil and | pour the oil over the crabapples until there is
half as much oil as crabapples || in the carved dishes and small 70
dishes. After this has been done, | they distribute the spoons; and
when every one has his spoon, | the speaker of the host stands up and
gives out | one of the house-dishes containing crabapples and water
to the Mamalēlaqăla and Qwēqᵘsōt!ēnoxᵘ. | Then the young men go
to each side of the carved dish || and shout four times, "Wooyē!" as 75
they lift it up. Then they go and put it down | immediately in
front of the Mamalēleqăla and Qwēqᵘsōt!ēnoxᵘ; | and as soon as they
put it down, one, the oldest of the young men, | says, "This house-
dish is for you, Mamalēleqăla, for two tribes, for you and the
Qwēqᵘsōt!ēnoxᵘ. | Now, eat!" Then the young men go and || stand 80
on each side of another house-dish, and they shout again four times,
"Wooyē!" | and lift it up. Then they go and put it down in front
of the Nimkish; and the | one who gives out the dishes says, "This
house-dish is for you, Nimkish. Now, eat!" | and they shout also in
the same way for the house-dishes of the other chiefs of the Ławēts!ēs |
and Maămtag·ila. As soon as the four house-dishes have been put
down || the host picks out the one who had given before a crabapple feast 85

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q!ēxLa qaᵉs tsēts!âlēsa tsELẋᵘsta lāq. Wä, laᵉmē ᵉnāẋwaEm naEngo- 65
yoxsdālaxa tsELẋᵘsta. Wä, lä k·!ēs ᵉnāẋwa ᵉwīlg·Ełts!âwēda tsētsELẋᵘ-
staats!äxa tsELẋᵘsta. Wä, lä ăxēlaxa ᵉnEmsgEmē tsELẋᵘstaats!ä. Wä,
laEm k·!ēs ḷâbalaq. Wä, lä ăxᵉēdxa mōsgEmē dēdEngwats!ä, qaᵉs
k!ŭngEqēs lāq. Wä, laEm nāxsaap!ēda L!ēᵉna ḷEᵉwa tsELẋᵘsta
laxa łōEłqŭlīłts!âla ḷEᵉwa łElōgŭmts!âla. Wä, g·îlᵉmēsē gwāłExs laē 70
ts!Ewanaēdzema k·āk·Ets!Enaqē. Wä, g·îlᵉmēsē ᵉwīlxtōxs laē ḷaxŭ-
lītē Elkwasa tsELẋᵘstag·iläxa tsELẋᵘsta. Wä, laᵉmē k·āk·!Eg·ałtsa ᵉnE-
mēxLa tsELẋᵘstats!â la łōqŭlīł lāxa Mamalēleqăla ḷEᵉwa Qwēqᵘsō-
t!ēnoxwē. Wä, laᵉmēsa hăᵉyāłᵉa lāx ᵉwāx·sanōdzaᵉyasa łōqŭlīł.
Wä, lä mōp!Ena wooyēxaxs laē wēg·îlīłaq, qaᵉs lä k·āx·dzamōlīłas 75
lāx nExdzamōlīłasa Mamalēleqăla ḷEᵉwa Qwēqᵘsōt!ēnoxwē. Wä,
g·îlᵉmēsē k·āg·alīlEmxs laē ᵉnēk·ēda ᵉnEmōkwē q!ŭlyak!ŭgēsa hăᵉyā-
łᵉa: Łōqŭlas Mamalēleqăla, maᵉłtałts ḷōᵉ Qwēqᵘsōt!ēnoxwē. Wä,
laEms hămx·ᵉīdLōL." Wä, lä aēdaaqēda hăᵉyāłᵉa, qaᵉs läxat!
q!wāgägEndxa ᵉnEmēxLa łōqŭlīła. Wä, lāxē wooyēxa mōp!Enaxs 80
laē wīg·îlīłaq. Wä, lä k·ax·dzamōlīłas lāxa ᵉnEmgēsē. Wä, laē ᵉnēk·ēda
k·āk·!alElg·îsē: "Łōqŭlalēs ᵉnEmgesē. LaEms hămx·ᵉīdLōL." Wä,
lāxaē hëEm gwēk·!ālax łōqŭläsa waōkwē g·īg·Egămēsa Łāwēts!ēsē
ḷEᵉwa Maămtag·ila. Wä, g·îlᵉmēsē ᵉwīlg·alīlēda mEwēxLa łōElqŭlīłExs
laē k·ak·ōqEwasa tsētsELẋᵘstaats!ē lāxēs łēłElwīgEmē lāx g·ig·Egă- 85

86 to him, | which he is now paying back with his own crabapples that he has in the boxes; | for thus it is made clear, who was the one who had given a crabapple feast before. | Then the one who gives out the dishes says, as he | puts down the box with crabapples
90 in front of the chief: "This dish is for you, ŁēłEgEmlīla. || It is difficult for me to take this from you, chief." [I just use | this name, ŁēłEgEmlīla, for his name, in order to show plainly what they say | when they give out the house-dishes and the crabapple-boxes]. As soon as all | have been put down, they take the small dishes and put them | in front of the common people of the chiefs; and when they
95 all have them, || then they eat with their spoons. They eat the crabapples. | The young men build up the fire with the dead cedar-wood to make the guests feel uneasy; | and when the fire in the middle of the feasting-house burns up well, | the speaker stands up and calls
100 his | numaym together to assemble close to the door of the || feast-house. Then he tells them to go ahead and | sing the new feasting-songs, for they have new songs made for a | crabapple feast the same way as they do for an oil feast or a viburnum-berry feast. | They all stand together in a circle. | Only the near relatives of the host and ||
5 the host's daughter do not go there, because she | will dance. Now they sing the new feasting-song, | and immediately the daughter

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86 ma^{e}yasa āłōgŭxsEmakwē lēlqwălaLa^{e}yaxa wāx·^{e}mē k·!ēs q!ēq!Ets!âxa tsElx^{u}sta, yîxs hë^{e}maē ăwElx·îsīlasE^{e}wēda tsētsElx^{u}stag·ilaēnoxwē lā łēłogwatsa tsētsElx^{u}staats!ē. Wä, g·a^{e}mēs wāłdEmsa k·ak·!alElg·îsaxs lēa hăngEmlīlEma tsElx^{u}staats!ē lāxa g·īgăma^{e}yē: "Łōqŭla Lēs ŁēłEgEm-
90 līla. Yū^{e}mEn łaxŭmx·^{e}ītsEwoł lâL g·īgămē^{e}." (La^{e}mEn âEm ĻēK·ânEmax ŁēłEgEmlīlasē qEns ĻēqElasE^{e}wa, qa ăwElg·îłtsīlēx gwēk·!ālasasa k·ak·!alElg·îsē łēloqŭlīłe, ĻE^{e}wa tsētsElx^{u}staats!ē.) Wä, g·îl^{e}mēsē ^{e}wīlg·alīłExs, laē ăx^{e}ētsE^{e}wēda tsētsElx^{u}stats!âla łōElgŭma, qa^{e}s lä k·ax·dzamōlīłElayō lāxa bEgŭlīda^{e}yasa g·īg·Egăma^{e}yē. Wä, g·il^{e}mēsē ^{e}wīlxtōxs
95 laē ^{e}yōs^{e}ītsēs k·āk·Ets!Enaqē. Wä, la^{e}mē tsEtsElx^{u}staagŭx·^{e}īda. Wä, la^{e}mē âlax·^{e}īd lEqwēlax·^{e}īdēda hă^{e}yał^{e}äsa L!ēdzEkwē lEqwa, qa ōdzElqElēsa tsEtsElx^{u}staagwäxa tsElx^{u}sta. Wä, g·îl^{e}mēsē âlax·^{e}īd la x·īx^{e}ēdēda k!wēlasdEma lEgwīłExs laē Ļāx^{e}ŭlīłēda Elkwē, qa^{e}s Lē^{e}lālēxēs ^{e}nE^{e}mēmotē, qa g·āxēs q!ap!ēg·îlił lāxa māx·stâlīłas ăwīLEläsa tse-
100 tsElx^{u}stag·aats!ē g·ōkwa. Wä, la^{e}mē wäxaq qa wëg·is k!wāmīlāla dEnx^{e}ētsa āłtsEmē k!wēla^{e}yāla q!EmdEma, qaxs q!EmdadEg·łłaēda tsElx^{u}stäxs k!wēladzEmaē hë gwēx·sa L!ē^{e}nag·ila ĻE^{e}wa t!Elstag·iläxa t!Elsē. Wä, la^{e}mēsē ^{e}wi^{e}la q!wāg·alīła lāxēs k·îlx·alaēna^{e}yē. Wä, la^{e}mē lēx·aEm k·!ēs lä max·mEg·ilē ĻēĻeĻâlasā tsElx^{u}stag·iläxa tsElx^{u}sta.
5 Wä, hë^{e}misē ts!Edāqē xŭnōx^{u}sa tsElx^{u}stag·iläxa tsElx^{u}sta, qaxs hë^{e}maē yîxwaLē. Wä, la^{e}mē dEnx^{e}ītsa k!wamilālayowē āłtsEm q!EmdEma. Wä, hëx·^{e}ida^{e}mēsē lā łōłt!âlēłēda ts!Edāqē xŭnōx^{u}s, qa^{e}s yîx^{e}wīdē.

comes out and dances. | She is followed by four men who carry on their shoulders | each a long-handled ladle. They separate in twos as they dance, || two on each side of the woman. The four men do not | dance long. Then they leave the woman, who is still dancing. | Two men go to the box containing the crabapples, | dip the long-handled ladle into it, and the other two men dip theirs | into the oil. Then the two go and give it to drink to || the chiefs who have given a crabapple feast before; and the two others give | the oil to the chiefs who have given an oil feast before; and this is | what they say, standing before the one | who is going to be given to drink, "Now, chief, | draw this in!" Then the chief stands up, | takes hold of each end of the ladle, and drinks; and when he has had enough, || he pours what is left over into the house-dish. As soon as the crabapples are nearly | gone, the two men dip up the whole of what is left, | and two other men do the same | with the oil. The woman is still dancing; and then | the four men who are giving to the chiefs to drink (for that is the name of the work that they are doing) || dance. They do not dance very long before they pour the contents of the two | long-handled ladles with crabapples and with oil into the | fire; and after they have done this, the guests | shout, "Woosq^{u}!" That is as though | they would say, "The food that we are eating is

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Wä, â$^{\epsilon}$mēsē ᴇlxḷālaxa mōkwē bēbᴇgwānᴇm wīwēx·sᴇyap!alaxa $^{\epsilon}$nāł$^{\epsilon}$nᴇmēxʟa tsēxḷaxs laē $^{\epsilon}$wax·sē$^{\epsilon}$sta, qa$^{\epsilon}$s lä ōgwaqa yîx̣$^{\epsilon}$wīd lāx $^{\epsilon}$wāx·salīłasa ts!ᴇdāqē yix̣wa. ·· + ·· Wä, k·!ēst!ē g̣ēg·îlīł
men woman men
yîx̣wēda mōkwē bēbᴇgwānᴇmxs laē bâsa ts!ᴇdāqaxs yālax·sä$^{\epsilon}$maē yîx̣wa. Wä, la$^{\epsilon}$mēda ma$^{\epsilon}$lōkwē bēbᴇgwānᴇm lāxa tsᴇlx̣^{u}staats!ē, qa$^{\epsilon}$s lä tsēx·$^{\epsilon}$ītsēs tsēxḷa lāq. Wä, laxaēda ma$^{\epsilon}$lōkwē bēbᴇgwānᴇm tsēx·$^{\epsilon}$īd lāxa ʟ!ē$^{\epsilon}$na. Wä, la$^{\epsilon}$mē lāł nāqamasʟēda ma$^{\epsilon}$lōkwasa tsᴇlx̣^{u}sta lāxa tsētsᴇlx̣^{u}stag·īlaēnoxwē g·īg·ᴇg̣ăma$^{\epsilon}$ya. Wä, läda ma$^{\epsilon}$lōkwē nāqamasł-tsa ʟ!ē$^{\epsilon}$na laxa ʟ!ēʟ!ē$^{\epsilon}$nag·ilaēnoxwē g·īg·ᴇg̣ăma$^{\epsilon}$ya. Wä, g·a$^{\epsilon}$mēs wāłdᴇmsēxs laē ḷāxŭmāliłxēs nāqamatsōʟē: "Wä, g·īg̣ăma$^{\epsilon}$yē, laᴇms xŭt!ēdʟōʟ." Wä, hëx·$^{\epsilon}$ida$^{\epsilon}$mēsē ḷāx̣$^{\epsilon}$ŭlīłēda g·īg̣ăma$^{\epsilon}$yē, qa$^{\epsilon}$s dādᴇbᴇndēxa tsēxḷa qa$^{\epsilon}$s nāx$^{\epsilon}$īdēlaq. Wä, g·îl$^{\epsilon}$mēsē hëłak·!ᴇsᴇxs laē âᴇm gŭqᴇyîntsēs ănēx·sâyē lāxēs łōqŭla. Wä, g·îl$^{\epsilon}$mēsē ᴇlāq $^{\epsilon}$wī$^{\epsilon}$lēda tsᴇlx̣^{u}stäxs laē $^{\epsilon}$wī$^{\epsilon}$la tsēx·$^{\epsilon}$īdēda ma$^{\epsilon}$lōkwē bēbᴇgwānᴇm lāxa tsᴇlx̣^{u}sta. Wä, lāxaē hëᴇm g̣wēx·$^{\epsilon}$īdēda ma$^{\epsilon}$lōkwē bēbᴇgwānᴇm lāxa ʟ!ē$^{\epsilon}$na, yîxs hë$^{\epsilon}$maē āłēs yîx̣wēda ts!ᴇdāq. Wä, lāx·da-$^{\epsilon}$xwa mōkwē bēbᴇgwanᴇmxa t!ēqŭlg·îsē, qaxs hë$^{\epsilon}$maē ḷēg̣ᴇmsē ēaxē-na$^{\epsilon}$yas, yîx̣$^{\epsilon}$wīda. Wä, k·!ēst!ē g̣ēg·îlīłᴇxs laē gŭxʟᴇntsa māłᴇxʟa tsētsᴇlx̣^{u}stats!âla tsēxḷa ḷᴇ$^{\epsilon}$wa māłᴇxʟa ʟ!ēʟ!ē$^{\epsilon}$nats!âla tsēxḷa lāxa lᴇg̣wīłē. Wä, g·îl$^{\epsilon}$mēsē g̣wāł hë g̣wēx·$^{\epsilon}$īdᴇxs laē $^{\epsilon}$nᴇmādzaqwa ha-sᴇla $^{\epsilon}$nēk·ēda tsᴇtsᴇlx̣^{u}stag·äxa tsᴇlx̣^{u}sta woosq^{u}. Wä, la$^{\epsilon}$mē $^{\epsilon}$nᴇmā-x·îs ḷō$^{\epsilon}$ $^{\epsilon}$nēk·ēda tsᴇtsᴇlx̣^{u}stag·äxs ëx·p!asᴇ$^{\epsilon}$waē lāxēs hă$^{\epsilon}$maēna$^{\epsilon}$yē.

sweet." || After the feasters have finished the feasting-song, they stop | eating. Then the speakers of each side | exchange compliments; and when they stop speaking, all go out. Then | the house-dishes are taken by the feasters of the numaym to those who have not eaten all the contents. That is all | about this. ||

Feast of Salal-Berries and Crabapples Mixed

When a chief wishes to give a very great feast, when he gets angry (with another chief), | he buys many boxes of crabapples with water and | many bundles of dried salal-berry cakes and oil. When | he has them all, he takes a small canoe, which is || washed out well. When it is clean, it is carried into his house. | His wife unties the covers of her salal-berry boxes, for | sometimes they use five or even eight salal-berry boxes, | if the chief has much property to buy them with. | Then the woman takes them out and puts them || into the small canoe. Now, there is one salal-berry box | to each canoe. They are put into the canoes to soak. | Then she asks the young men of her husband's numaym | to go and draw much fresh water. | The young men go, carrying a bucket in each hand, and draw water; and || when they come back, they pour it into the canoe for soaking the dried salal-berry cakes. | When the salal-berry cakes are just covered,

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Wä, g·îlᵉmēsē q!wēłᵉīdēda k!wamēlala dEnxEläxs laē g̣wāł tsEtsElx̣ᵘstag·ēda k!wēłē. Wä, laᵉmē yaēq!Ent!alēda ăyîlkwasa ᵉwāᵉwax·sawä. Wä, g·îlᵉmēsē q!wēłᵉīdExs laē hōqŭwElsa. Wä, laᵉmē k·aōdalayowē łēłoqŭläsa k!wēłdē yîs ᵉnEᵉmēmotas. Wä, laEm g̣wāł lāxēq.

Feast of Salal-Berries and Crabapples Mixed

Wä, hëᵉmaxs Lōmax·ᵉīdaē ᵉnēk·ēda g·īg̣ămaᵉyē, qaᵉs ts!EndEg·îmē ᵉwālas k!wēlasa, wä, lä k·îlx̣ᵉwīdxa q!ēnEmē tsētsElx̣ᵘstaats!ä ḶEᵉwa q!ēx·sayōkwē t!Eqa. Wä, hëᵉmisḶēda L!ēᵉna. Wä, g·îlᵉmēsē ᵉwīᵉla lâLEqēxs laē ăxᵉēdxa ămᵉămāyē x̣wāx̣ŭx̣wagŭma, qaᵉs aëk·!ē ts!ōxŭg·îndEq. Wä, g·îlᵉmēsē ëg·îg·axs laē LElēLElaq lāxēs g·ōkwē. Wä, lä g̣EnEmas x·ōx̣ᵉwidxēs t!ēt!Eqaats!ē xāxExatsEma, yîxs ᵉnāłᵉnEmp!Enaē sEk·!āsg̣Ema Ḷōx lâLᵉmaax maᵉłgŭnāłtsEma t!ēt!Eg̣ats!ē xāxExatsEma, yîxs q!ēnEmaē dādEk·asasa g·īg̣ămaᵉya qaᵉs k·îlōmq. Wä, hëᵉmis lā ăxwŭłts!âlasōsa ts!Edāqē, qaᵉs lä pElx·ᵉałExsElas lāxa x̣wāx̣wagŭmē. Wä, laᵉmē ᵉnEmsg̣Ema t!Eg̣ats!ē xaxătsEm laxa ᵉnEmts!aqē x̣wāx̣wagŭma. Wä, g·îlᵉmēsē ᵉwīᵉla lā pāg̣Exdzekwa x̣wāx̣ŭx̣wagŭmasa t!Eqäxs laē haᵉyālaax hăᵉyāłᵉäs ᵉnEᵉmēmōtasēs łāᵉwŭnEmē, qa läs tsäx q!ēnEma ᵉwEᵉwap!Ema. Wä, lāx·daᵉxwē ᵉnāx̣ᵘᵉma hăᵉyāłᵉa ᵉwīᵉwax·sg̣Emxa naEng̣ats!äx laē tsä, qaᵉs g·āxē gŭxᵉāłExsElas lāxa pēpeg̣wats!äxa t!Eqa x̣wāx̣ŭx̣wagŭma. Wä, g·îlᵉmēsē t!EpEya ᵉnax̣wēda t!Eqäxs laē g̣wāła. Wä, laᵉmē hēx·säł

they stop. They leave them there | a whole day and a whole night, 17
soaking the salal-berry cakes, for | the chief is going to give a feast
to many tribes. In the morning, when day comes, | they bring into
his house the house-dishes and || the small dishes and the spoons. 20
They also | bring dead cedar-wood. Now it is already piled up
crosswise in the middle | of the house. When everything is in
readiness, they take a rest; | and in the evening the chief calls his
numaym | to a meeting. When they are all in, the chief tells them
to take care || and to be ready to help him if | some of the guests 25
should try to put the fire out, and he tells his numaym what he is
planning to do. | He calls the names of those who are to speak |
when the house-dishes are being handled, and who are to speak for the
small canoe which is to be a feasting-dish. | Then he asks the song-
leader to sing || a feasting-song. Then the song-leader sings | the 30
song which he kept to himself. Now they learn the song; | and when
his assistants can sing the tune of the song, | then (the men) put the
words into it, whatever they wish to say, | and whatever they heard ||
the rival chief say against the chief who is going to give the great 35
feast. When | they can sing this song, the chief sends the young
men | the night (before the feast) to call the tribes, when it is secular
season. | Immediately the young men go and | call the names of all

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g̣waēłxa ᶜnāla ḷEᶜwa ᶜnEmxsa g̣ānoLa pēxᵘstalīLēda t!Eqa, qaxs lEᶜmaē 17
k!wēlasLa g·īg̣ămaᶜyas lāxa q!ēnEmē lēlqwălaLēxa lāLa ᶜnāx·ᶜīdEłxa
g̣aāła. Wä, âᶜmisē ᶜnāx̣waEm g·ax g̣wāx·g̣ŭlīłēda łēłōqŭlīłē ḷEᶜwa
łElōg̣ŭmē ḷEᶜwa k·āk·Ets!Enaqē lāx g·ōkwas. Wä, hëᶜmisa L!ē- 20
dzEkwē lEqwa. LaEmxaē g̣wāłała g̣ēg·ustâlakwa lāx ăwāg̣awalī-
łasa g·ōkwē. Wä, g·îlᶜmēsē ᶜnāx̣wa g̣wāx·g̣ŭlīłExs laē x·ōsᶜīd ᶜwīᶜla.
Wä, g·îlᶜmēsē dzāqwaxs laē Lēłts!ōdēda g·īg̣ămaᶜyaxēs ᶜnEᶜmēmotē,
qa g·āxēs ᶜwīᶜlaēLEla. Wä, g·îlᶜmēsē ᶜwīᶜlaēLExs laē haᶜyaL!ōlēda
g·īg̣ămaᶜyaq, qa ᶜnāx̣waᶜmēs g̣wāłała, qaᶜs g·ōx̣ᶜwīdēlaxEq, qō k·!îl- 25
xasōlaxsēs LēᶜlānEmLē. Wä, laEm nēx·ᶜalīłElas g̣wäłaasasēs nâ-
qaᶜyē lāxēs ᶜnEᶜmēmotē. Wä, laᶜmē ḷēḷEqElaxa yāq!Ent!āliła
qaēda łēłoqŭlīłē. Wä, hëᶜmis yāq!Ent!ālaLa qaēda łēłōqŭlīłē x̣wā-
x̣ŭx̣wagŭma. Wä, hëᶜmis lā hēlatsēxa nâg̣adē, qa dEnxᶜēdēsēs
mEnᶜlaᶜlayâ k!wēlaᶜyāla q!EmdEma. Wä, hëx·idaᶜmēsē dEnxᶜē- 30
dēda nâg̣adäsēs q!EmdEmg·îłts!âla. Wä, laᶜmē q!Emdēła. Wä,
g·îlᶜmēsē q!ēda ᶜnāx̣wa k!wēk!wanōLEmēx âyasa q!EmdE-
maxs laē ᶜnāx̣waᶜma bēbEgwānEmē qāyasEntsēs ᶜnēnk·!ēg̣aᶜyē
qaᶜs lä wāłdEmk·!îndayōxa q!EmdEmē, ḷEᶜwis wŭḷEłē wâł-
dEms ăpsēk·!Esasa ᶜwālasLē k!wēlasa g·īg̣ămaᶜyē. Wä, g·îlᶜmēsē 35
q!āxa q!EmdEmaxs laē ᶜyālaqēda g·īg̣ămaᶜyasa hăᶜyāłᶜa, qa läs
LēłElk!ŭsaxa lā g̣ānuLa lāxa ᶜnāx̣wa lēlqwălaLaᶜya lāqēxs bāx̣ŭsaē.
Wä, hëx·ᶜidaᶜmēsē läda q!ēmâla hăᶜyāłᶜa, qaᶜs lä ᶜwāᶜwīlxtEwa

the men in each of the || houses. When they have called all the names of those | who live in each of the houses, the young men shout, together "This is for | Making-Satiated!" They come out and go into the next house, | and one of the young men who call says, "We come | to call you," calling the name of the man; and he continues || saying this, calling them, until they reach the end of the houses. Then they all | scatter and go home to their houses. All the tribes | go to bed early; for they do not know what the chief is planning, | and they are afraid of the feast of salal-berry cakes and crabapples | and oil, if there is much of it, because it makes one feel squeamish. Therefore || all the chiefs and common people are afraid of it; | but there is no way of not going to the feast, because they would be laughed at | by the numaym of the host. The host gets up early in the morning, and he | himself wakes up the members of his numaym to come and eat breakfast in his house. | As soon as they have done so, they dress themselves, and || those who carry the long-handled ladles blacken their faces. There are four of these, | and they paint their faces as though they were angry. The chief who is host does the same | if he is going to break a copper for a crosspiece over his fire. Then he also blackens his face, | and he puts on an angry face, and his speakers dress the same as | he has

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ḷēqElax ḷēḷEgEmasa ᶜnāẋwa bēbEgwānEm lāxa ᶜnāłᶜnEmsgEmsē g·ig·ōkwa. Wä, g·îl ᶜnāẋwaᶜmēsē ᶜwīlxtōdEx ḷēḷEgEmasa g·ōkwax·îla lāxa ᶜnEmsgEmsē g·ōkŭxs laē ᶜnēk· ᶜnEmādzaqwēda hăᶜyāłᶜa, qa PōLElasä. Wä, lä hōqŭwElsa, qaᶜs lä lāxa ăpsālasē g·ōkwa. Wä, lāxaē ᶜnēk·ēda ᶜnEmōkwē lāxa hăᶜyāłᶜa LēᶜlālElg·îsa: "LaᶜmEnuᶜẋᵘ LēᶜlalōLai'," ḷēxᶜēdEx ḷēgEmasa bEgwānEmē. Wä, hëx·säᶜmēsē gwēk·!ālaxs LēᶜlālaE. Wä, g·îlᶜmēsē lāxtōlsaxa g·ōkŭläxs laē ᶜnāẋwa gwēłᶜīda qaᶜs lä näᶜnakᵘ lāxēs g·ig·ōkwē. Wä, laᶜmē ᶜnāẋwaEm gax·staēła lēlqwălaLaᶜyē, yîxa k·!ēsē q!âLElax nâqaᶜyasa g·īgămaᶜyē, qaxs k·îlEmaēda malaqEla t!Eqa ḷEᶜwa tsElẋᵘsta. Wä, hëᶜmēsḷēda L!ēᶜnäxs q!ēnEmaē, yîxs ts!Enk!ŭlEmaē. Wä, hëᶜmis lālaēsElayōsa ᶜnāxwa g·īg·Egămaᶜyē ḷōᶜmēs bEgŭłīdaᶜyē. Wä, lāxaē k·!ēâs gwēx·ᶜidaas k·!ēs la k!wēła gwāq!Elaē q!Emg·ilayōs ᶜnEᶜmēmōtasa k!wēlasLē. Wä, laᶜmē gag·ostâwēda k!wēlasLē, qaᶜs lä xamēL!EsEla gwäxēs ᶜnEᶜmēmotē qa g·āxēs tāgwēkwa lāx g·ōkwas. Wä, g·îlᶜmēsē gwāłExs laē q!wālax·ᶜīd ᶜwīᶜla. Wä, laᶜmē ts!ōts!Ets!EłEmakwa tsētsats!ēxsīlaLaxa tsēxḷa, yîxs mōkwaē. Wä, lāᶜmē łElwēsEmakwa. Wä, hëᶜmisa g·īgămaᶜyē, yîxa k!wēlasLē, yîxs g·îlᶜmaē yāgŭnōlisłxa L!āqwa. Wä, lāxaē ts!ōts!EłEmda. Wä, laEmxaē łElwēsEmakwa. Wä, hëᶜmisḷa Elkwäs hëEmxaē gwäłē q!wālax·aᶜyas. Wä, lāḷē ᶜnāẋwaEm q!wālEnkwē ᶜnEᶜmēmōtas.

done. Now all the members of the numaym are dressed; || and after 60
this, they send out four men to go and call again, | for the first
calling of the tribes has been given the night before. | As soon as the
messengers come back, they take a paddle and | stir with it the
soaked salal-berries; and as soon as all the water | has been soaked
into the salal-berries, they are mushy. Then the four men take ||
long-handled ladles and dip them | into the crabapples, and pour 65
these on the soaked salal-berries. | They do not stop until all the
crabapples have been put on the salal-berries. Then | they take the
house-dishes and put them down heading | towards the rear of the
house, and they stir the || salal-berries mixed with crabapples. When 70
they are mixed, they | dip them out with their ladles from their
small canoe into the house-dishes. Then they put them into the |
house-dishes. When these are half full, there is enough in them; |
and after they have done so, they take small dishes and put them
down at | one side of the door. After doing so, they go again calling
(the guests); || and when the people come who have been called, the 75
speaker of the host stands up | and calls out to those who are coming
in, and assigns to them their seats. Then he | says, "Walk
on, chief, to your seat that belongs to your position!" | Every
man knows his seat, | and they go right to it and sit down. As
soon as || all are in, they give the drum to the head tribe, | the 80

Wä, g·îlᵉmēsē ǵwāłᵉalīła laas ᵉyālaǵEmeda mōkwē, qaᵉs lä ētsēᵉsta, 60
qa laēnēᵉmaḷas LēłElk!ŭsasEᵉwēda lēlqwălaLaᵉyaxa gānuLē. Wä,
g·îlᵉmēsē g·āx aēdaaqēda ētsēᵉstäxs laē ăxᵉēdxa sēᵉwayowē, qa
xwētEgaᵉyēs lāxa pēq!ŭǵElīłē t!Eqa, yîxs laē ᵉwīᵉwElaqēda ᵉwāpē
lāxa t!Eqa. Wä, hëᵉmis lāg·iłas la ǵEnk·ē. Wä, lä ăxᵉēdēda
tsētsatsēxsēlElg·îsē mōkᵘ bēbEgwānEmaxēs tsētsēxḷa, qaᵉs tsēx·ᵉī- 65
dēs lāxa tsElx̣ᵘsta, qaᵉs lä gŭq!Eqas lāxa pēǵEkwē t!Eqa. Wä,
āłᵉmēsē ǵwāłExs laē ᵉwīᵉwElaqēda tsElx̣ᵘsta lāxa t!Eqa. Wä, lāxaē
ăxᵉēdxa łēłoqŭlīłē, qaᵉs g·axē mExᵉālīłElas. Wä, laᵉmē ǵwēǵwē-
ǵEmlīł lāxa ōgwīwalīłasa g·ōkwē. Wä, lāx·daᵉxwē xwētEl̇ǵEndxa
mālaqEla t!Eqa ḷEᵉwa tsElx̣ᵘsta. Wä, g·îlᵉmēsē lElǵoxs laē tsē- 70
x·ᵉītsēs tsētsēxḷa x̣wāx̣ŭx̣wagŭmē łōqŭlīla, qaᵉs lä tsEyâsElas lāxa
łēłōqŭlīłē. Wä, g·îlᵉmēsē naEngoyoxsdālaxs laē hăᵉyāłats!â. Wä,
g·îlᵉmēsē ǵwāłExs laē ăxᵉēdxa łElōǵŭmē, qa g·āxēs mExēł lāxa
ăpsōstâlīłasa t!Ex·îla. Wä, g·îlᵉmēsē ǵwāłExs laē ēt!ēd ētsēᵉsta.
Wä, g·îlᵉmēsē g·āxē ētsēᵉstānEmas laē ḷāx̣ᵉŭlīła Elkwäsa k!wēlasē, 75
qaᵉs q!āx·sīdzaᵉyēx hōǵwīLElaēnaᵉyasa bēbEgwānEmē. Wä, hëEm
ᵉnēg·atsē: "Qāsak·as g·īǵămaᵉyä laxs g·īǵilasaōs k!waᵉya g·īǵă-
maᵉya." Wä, lä ᵉnāx̣waᵉma bēbEgwānEmē q!āłaxēs k!waᵉyē.
Wä, laᵉmē hëᵉnākŭlaEm lāq, qaᵉs lä k!wāg·alīł lāq. Wä, g·îlᵉmēsē
ᵉwīᵉlaēLExs laē hëx·ᵉidaEm xEmsasōsa mEnats!ē lāxa mEkŭmāᵉya 80

82 Mamalēleqăla, to sing their song. | You know how the drum is passed to every one of the tribes, | (beginning at the head tribe), for each one
85 has | a song for the feast. When || they have all sung their feast-songs, the drum is put away and placed | at one side of the door. Then they go and distribute the | house-dishes; and when this has been done, they carry the canoe which serves as a house-dish | and put it down in front of the one who has given a feast of salal-berry cakes | and crabapples before, for this is to show who has given such
90 a feast: the giving of the || small canoe. Then they call out the name of the former host, | and then he speaks proudly. As soon as | everything has been distributed, they pass about the small dishes among the common people of the | chiefs. When everything has been given out, they eat with the spoons, for these | have been dis-
95 tributed already. Now the speaker rises || and calls his numaym to assemble and | sing their feasting-song. |

I have forgotten the oil, for they pour some on the | mixed salal-berries and crabapples in the house-dishes. As soon as | the song-leader has sung the first song, the daughter of the host comes out, ||
100 carrying in one hand the copper; and when the numaym | of the young woman's father sings, she dances, holding | the copper the lower end up in the right hand. Then | four men come out, carrying

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81 Mamalēleqăla, qa dEnxᶜēdēsēs k!wēlayalayEwē q!EmdEma. Wä, laEmḷas ᶜnāẋwa q!ālax lāxtōdalaēnaᶜyasa mEnats!ē lāx gwâlīłEla-ēnaᶜyas ᶜwāxasgEmagwasasa lēlqwălaLaᶜyē, yîxs ᶜnāẋwaᶜmaē k!wēl-g·aᶜł dEnxᶜētsēs k!wēk!wēlaᶜyāla q!Emq!EmdEma. Wä, g·îlᶜmēsē
85 ᶜwīᶜlâ k!wēlg·aᶜłExs laē ăxᶜētsEᶜwēda mEnats!ē, qaᶜs lä xEmstolīᶜlEm lāx ăpsōstâlīłasa t!Ex·îla. Wä, laᶜmēsē hëx·ᶜidaEm k·āx·ᶜidayowēda łēłōqŭlīłē. Wä, g·îlᶜmēsē ᶜwīᶜlaxs laē LElEmg·îlīlEma łēłōqŭlīłē ẋwā-ẋŭẋwagŭma, qaᶜs lä k·ax·dzamōlīlEm laxa k!wēlēsEläxa mālaqEla t!Eqa ḷEᶜwa tsElẋᵘsta, qaxs hëᶜmaē ăwElx·îsałayosēda łēłoqŭlīłē
90 ẋwāẋŭẋwagŭma. Wä, hëᶜmē la ḷēqElasEᶜwē ḷēgEmasa k!wēlē-sElä. Wä, hëᶜmis la LEmq!ālag·îlīlats yāq!Ent!ālaē. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē k·āx·ᶜidayowēda łElōgŭmē lāxa bEgŭlīdaᶜyasa g·īg·E-gămaᶜyē. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē ᶜyōsᶜīda, qaxs laᶜmēx·dē ts!Ewanaēdzema k·ak·Ets!Enaqē. Wä, laᶜmē ḷaẋᶜŭlīłēda Elkwē.
95 Wä, laᶜmē LēᶜlālaxēsᶜnEᶜmēmotē qa q!ap!ēg·îlīłēs qa wäg·ēs k!wa-mēlg·aᶜł dEnxᶜēda.

Hëxōḷen L!Elēwēsᶜwa Lēᶜnäxs laᶜmēx·dē k!ŭnxᶜīdayō lāxa mā-laqElats!âläxa t!Eqa ḷEᶜwa tsElẋᵘsta łēłoqŭlīła. Wä, g·îlᶜmēsē doqâlēda nâgadäxs g·āxaē lâłt!alīłē ts!Edāqē xŭnōẋᵘsa k!wēlasē
100 dāk·!ōłts!ānaxa L!āqwa. Wä, g·îlᶜmēsē ᶜnāẋwa dEnxᶜēdē ᶜnEᶜmē-motas ōmpasa ts!Edāqaxs, laē yîẋᶜwīda. Wä, laᶜmē ëk·!axsda-łēda L!āqwäxs dāłaasēs hëłk·!ōts!ānaᶜyē lāq. Wä, hëᶜmis g·āx

on their shoulders the empty | ladles. They dance on each side of the woman while || she is dancing, two on each side of her. | The four men do not dance long before | they go back to where the oil-boxes have been put down. All four of them | dip into the oil with their ladles until they overflow. Then | they go, so that the oil drips out, and they give it to the chiefs, || and the chiefs stand up. They take hold of each end of the | overflowing ladle; and then the men who handled the ladles say to each of them, | "Now, chief, draw this in with your breath," mentioning his | name. Then they really drink all the oil; and | if some of the chiefs can not drink it, they just || put their lips to the ladle and pour it | into the feast-dish. They continue doing this, although they have now | stopped singing their feasting-song. When the | oil-ladle reaches the rival of the host who gives the salal-berry and | crabapple feast, the ladle is filled entirely with oil; and || they treat it roughly when they go to the place where (the rival) is sitting, so that the oil drips out, | and the young man who brings it pretends not to see him in his seat, and thus he lets | the oil drip on the chief who is sitting down. Then he stands up | and speaks, and sends out some men of his | numaym to bring a hundred blankets, or even two hundred. || Then some men of

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hōxᶜŭłt!alīlatsa mōkwē bēbEgwānEm wīwīx·sEyap!ālaxa lōpEmts!â- 3
wē tsētsēxḷa, qaᶜs yîx̣ᶜwīdē lāx ᶜwāx·sagawalīlasa ts!Edāqaxs
yîx̣waē. Wä, laᶜmē maēmaᶜlōkwa bēbEgwānEmē lāx ᶜwāx·sagawa- 5
līłas. Wä, k·!ēst!ē gēgîlīł yîx̣wēda mōkwē bēbEgwānEmxs laē
āLēᶜsta lāx hăx·hănīᶜlasasa dēdEngwats!ē, qaᶜs lä ᶜnāx̣waxs mōkwaē
tsēᶜstasēs tsētsēxḷa lāxa L!ēᶜna. Wä, lä âlak·!āla tsētsEx̣ŭlaxs laē
qāsᶜīdēda ts!ēts!aoqŭlxḷālaxa L!ēᶜnäxs laē tsēqElīłax g·īg·Eg̣ămaᶜyē.
Wä, hëx·ᶜidaᶜmēsē ḷāx̣ŭmg·îlīłēda g·īg·Eg̣ămaᶜyē, qaᶜs dādEbEndēxa 10
tsētsawēk·îläxa L!ēᶜna tsēxḷa. Wä, hëᶜmis la ᶜnēg·atsa tsatsēxsīlElg·îsē
bEgwānEma: "Wa, g·īg̣ămaᶜyä, laEm x̣umt!ēdLōLai'," ḷēxᶜēdEx ḷē-
g̣Emas. Wä, laᶜmē âlax·ᶜīd nāxᶜidēda nēnaq!ēnoxwaxa L!ēᶜna. Wä,
g·îlᶜmēsē wāyats!âla nāqēda waōkwē g·īg·Eg̣ămaᶜya laē âEm hăm-
g·äg̣Endxa tsētsawēk·îlaxa L!ēᶜna tsēxḷa, qaᶜs lä gŭqEyînts 15
lāxēs łōqŭla. Wä, laᶜmē hëx·säEm g̣wēg·ilaxs wāx·ᶜmaē lāḷał
q!wēłᶜidēda k!wameᶜlāla dEnxEla. Wä, g·îlᶜmēsē lāg·aa tseq!ēna-
ᶜyasēsa L!ēᶜna lāxa hăyōtasa k!wēlasasa mālaqEla t!Eqa ḷEᶜwa
tsElx̣ᵘstäxs laē âlax·ᶜīd la qōt!amasxa tsēxḷäsa L!ēᶜna. Wä, lä
ēâłtsīlaxs laē g̣ŭyōłEla lāx k!waēᶜlasas, qa tsawēk·îlēsa L!ēᶜna. 20
Wä, lä ēsbōła dōqŭlaqēxs k!waēłaē. Wä, hëᶜmis lā tsawēx·ᶜaLE-
latsa L!ēᶜna łāxa g·īg̣ămaᶜyaxs k!waēłaē. Wä, hëᶜmis la ḷāx̣ᶜŭlī-
ᶜlatsē, qaᶜs yāq!Eg·aᶜłē. Wä, laᶜmē ᶜyālaqasa g·ayōłē lāx ᶜnEᶜmē-
mōtas, qa läs g̣Emxaxa lāk·!Endē p!ElxElasg̣Ema ḷōxs maᶜlp!Enya-
g·aē. Wä, lä hëx·ᶜidaᶜmēsē la hōqŭwElsē ᶜnEᶜmēmotas. Wë, laEm 25

his numaym at once go out, but | he never takes the ladle, and the one who handles the ladles | returns with it. Then he tells his numaym to take care not | to let their fire be put out by the fire of the rival chief; and while he says this, he pours into the fire | the oil (that was to have been drunk); and then he says to the fire, "Now, || spirit of the fire, open your mouth, son, so that you get enough to eat!" |

Then those who went out to get the blankets come in, | and then the members of the numaym of the rival chief each takes hold of an end of the | blankets and spread them over the fire of the host. | Now they put it out, and then the host goes and takes more || salal-berries and crabapples, and the copper which his daughter was carrying | when she was dancing, and he pushes it under the feast-fire. | At the same time the four young men who handle the ladles dip them into the oil; and when they are | full, they pour the oil into the fire; | and then those who try to put out the fire run away on account of the heat, for || the oil and the blankets are burning together; and then | the host takes the oil and pours it among his rivals. |

Nolis, who died some time ago at Alert Bay, tried to put out the fire with seven canoes, | and he had the oil poured on his face by the great host of the Ławēts!ēs. Besides, | he put on four hundred blankets. The house was nearly || burned. All the roof-boards were

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hëwäxa dādalaxa L!ēᶜnats!âla tsēxḷa. Wä, âᶜmēsēda tsatsēxsīlElg·îsē g·āx aēdaaqas. Wä, laᶜmē haᶜyāL!ōlaxēs ᶜnEᶜmēmotē, qa k·!ēsēs k·!îlxᶜīdē lEg̣wīłasēs g·īg̣ămaᶜyē. Âᶜmē ᶜnēk·îxs laē gŭxLEntsa L!ēᶜna lāxa lEg̣wīłē. Wä, hëᶜmis la ᶜnēg·atsēxa lEg̣wīłē: "Wä, k!wax·Lālä, ăqāłāla, wisä, qaᶜs pōLElaōs."

Wä, g·āxᶜmē hōg̣wīLElēda lāx·dē g̣Emxaxa p!ElxElasg̣Emē. Wä, hëx·idaᶜmēsē g·āg·alap!ē ᶜnEᶜmēmotasa g·ēqEmx·ᶜīdē dādEnxaxa p!ElxElasg̣Emē, qaᶜs lä LEpLālas lāxa k!wēlasdEma lEg̣wīła. Wä, laEm k·!îlxaq. Wä, hëᶜmis la ăxᶜēdaatsa k!wēlasasa mālaqElä t!Eqa ḷEᶜwa tsElx̣ᵘstäxa L!āqwa, yîx daax̣ᵘdäsēs xŭnōkwaxs g·āxēx·dē yîx̣wa, qaᶜs Lāyabōdēs lāxēs k!wēlasdEma lEg̣wīła; wä, läda mōkwē tsētsaxsīlElg·îs tsēx·ᶜīd lāxa L!ēᶜna. Wä, lä ᶜnāx̣wa qōqŭt!axs laē ᶜnEmāx·ᶜīd gŭxLEnts lāxa k!wēlasdEma lEg̣wīła. Wä, hëᶜmis la yāwasᶜīd bāwatsa k·!îlxäxa L!ēsaläsa lEg̣wīłē, qaxs laē x·īx·aqŭwēda L!ēᶜna ḷEᶜwa p!ElxElasg̣Emē. Wä, hëᶜmis la gŭqElg̣Endaatsa k!wēlasē g·īg̣ămēsa L!ēᶜna lāxēs hăyōtē.

Yîx Nōlisdē lāx ᶜyîlīsē laē k·!îlxasa ăḷEbōts!aqē xwāx̣wăk!ŭnaxs laē gŭqEmtsōsa L!ēᶜnäsa ᶜwālasē k!wēlatsa Łāwēts!ēsē. Wä, hëᶜmisa mōp!Enyag·ē p!ElxElasg̣Ema; wä hëᶜmisa g·ōkwax hălsElaᶜmaē k·!ēs ᶜnāx̣waEm x̣ŭmt!ēdēs säla. Wä, hëᶜmEn dōg̣ŭł âla k·!îl-

burned. And this is the most real attempt at | putting out the fire 46
of a feast that I have seen. The feastgiver of the Ławēts!ēs had
two hundred | blankets and five canoes, | and also small coppers.
This is the | worst thing that chiefs do when they really get angry,
and || at such a time the house-dishes are scorched by the fire. | 50

When all this is done, they go out. Then | the floor of the house
is soaked with oil. | The numaym of the host go out and carry the
house-dishes and the small | canoe that served as a feast-dish to those
to whom they belong; and as soon as they have been carried out, it is
finished. || That is all about this. | 55

Feast of Qōt!xolē

Now, when the winter comes, the owner of the qōt!xolē | intends 1
to give a feast to his people of berries mixed with oil. | Then he sends
out the young men belonging to his numaym to | call his guests; and
as soon as they go, his wife takes the || dishes and puts them down 5
next to her place, and also her spoons, | and shredded cedar-bark to
wipe out the dishes | and spoons. Now she wipes them out while
her | husband is clearing out the house. He also spreads down |
mats for his guests to sit on; and he takes out the || box containing 10
the berries and oil, which is put down at the left-hand side of the |
door of the house. As soon as the young men have called four

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xᵉēdāmasxa k!wēlasdEma lEgwīła. Wä, lä maᵉłp!Enyag·aᵉmē p!El- 46
xElasgEmasa k!wēlasē Łāwēts!ēsa; wä, hëᵉmisa sEk·!ats!aqē ẋwā-
ẋwăk!ŭna; wä hëᵉmisḷēda L!āL!agŭmē. Wä, hëEm âlak·!āla
ᵉyax·sEm gwēg·ilatsa g·īg·Egămaᵉyē, yîxs âlak·!ālaē łaElwisᵉīda. Wä,
hëᵉmis la ᵉnāẋwaEm la k!wēk!ŭmElx·ᵉīdaatsa łēłōqŭlīłē. 50

Wä, g·îlᵉmēsē gwāłExs laē hōqŭwElsa. Wä, laᵉmē ᵉnāẋwaEm
la LEqē ăwīnagwīłasa g·ōkwasa L!ēᵉna. Wä, âᵉmise la ᵉwīᵉla la
k·aōdalē ᵉnEᵉmēmotasa k!wēlasaxa łēłōqŭlīłē ḷEᵉwa łēłōqEla ẋwā-
ẋŭẋwagŭm lāx k·īk·äk·Elaq. Wä, g·îlᵉmēsē ᵉwīᵉlawElsExs laē ḡwāła.
Wä, laᵉmē ḡwāł lāxēq. 55

Feast of Qōt!xolē

Wä, laᵉmēs ts!ăwŭnxᵉīdExs laē ᵉnēnk·!ēxᵉīdēda qōdadäsa qōt!- 1
xolē, qaᵉs wäg·ē qōtqwatāmasxēs g·ōkŭlōtē lāxa L!äkwē qōt!xolä.
Wä, laᵉmēsē ᵉyālaqasa hăᵉyāłᵉa g·ayōł lāxēs ᵉnEᵉmēmotē, qa läs
LēᵉlāḷA. Wä, g·îlᵉmēsē lāxs laē hëx·ᵉidaᵉmē g·EnEmas ăxᵉēdxēs łōEl-
q!wē, qaᵉs g·āxē mExᵉalīłElaq lāxēs k!waēlasē ḷEᵉwis k·āk·Ets!E- 5
naqē ḷEᵉwa q!oyaakwē k·ādzEkwa qaᵉs dēdEg·îg·anōxēs łōElq!wē
ḷEᵉwa k·āk·Ets!Enaqē. Wä, laᵉmē dēdEg·îg·as lāq, yîxs lāaḷēs łā-
ᵉwŭnEmē ēkwaxa ăwīᵉstalīłasēs g·ōkwē. Wä, lāxaē LEp!alīłElaxa
łēElᵉwaᵉyē, qa k!wādzEwēsōłts LēᵉlānEmLas. Wä, hëᵉmisa L!agwa-
ts!ē qōt!xolē ḷāwatsäxs g·āxaē hănstōlīłas lāx gEmxōtsâlīłas t!Ex·î- 10
läs g·ōkwas. Wä, g·îlᵉmēsē mōp!Enēᵉstēda hăᵉyāłᵉa la ētsēᵉstaxs

times, | the guests come in; and when they are in, they sing | an ordinary song, not a feast-song. | After having sung four songs, the young men take the dishes and || put into them the oil and berries. They do not put much in, | because it is difficult to eat and to swallow. Therefore | they put a little into the dishes. After this has been done, they put them down, one dish in front of each | four men. At the same time when they put down the dishes, | the spoons are distributed; and when everything has been placed, || the guests begin to eat the oil and berries. They never | eat it all, because it is hard work to eat it. When they | have finished, they go out. That is all about this. |

Social Position and Marriage Laws[1]

Chief's Daughter.[2]—Generally the princess of | Chief ᶜmāxŭyalidzē gets married at once when K·!ēdēłēᶜlakᵘ | comes out of the place where she has been sitting still. As soon as the princess is married, she | has the name *mōdzīł* (Keeping-up-the-Blanket), if she becomes the *mōdzīł* of a real chief. ||

However, she remains a princess of the chief if her husband is a common man. | Then she is never called *mōdzīł* as wife (of the com-

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g·āxaē ᶜwīᶜlaēLēs LēᶜlānEmē. Wä, g·îlᶜmēsē ᶜwīlaēLExs laē dEnxᶜidēda k!wēłasa q!EmdEmēxa k·!ēsē k!wēlayalayo q!EmdEma. Wä, g·îlᶜmēsē mōsgEmōdExs laē ăxᶜēdēda hăᶜyāłᶜäxa łōElq!wē, qaᶜs lä tsēts!âlasa L!äkwē qōt!xolē lāq. Wä, lä k·!ēs q!ēq!Ets!â, qaxs âlaē łaxŭmł lāx qōtqwattsEᶜwa L!äkwē qōt!xolä. Wä, hëᶜmis lāg·iła hōlāłts!âwēda łōElq!wē. Wä, g·îlᶜmēsē gwāłExs laē k·āgEmlīłElas lāxa maēmōkwē bēbEgwānEma. Wä, lä ᶜnEmālag·îlīła k·äsa łōElq!wē LEᶜwa k·āk·Ets!Enaqaxs laē ts!Ewanaēdzema. Wä, g·îlᶜmēsē ᶜwīlg·alīłExs laē qōtqwat!ēdEx·daᶜxᵘxa L!äkwē qōt!xolä. Wä, lä k!ēts!ēnoxᵘ ᶜwīᶜlasEᶜwa, qaxs âlaē łāxŭmł lāx hăᶜmāᶜyē. Wä, g·îlᶜmēsē gwāłExs laē hōqŭwElsa. Wä, laᶜmē gwāł lāxēq.

Social Position and Marriage Laws[1]

Chief's Daughter.[2]—Wä, lä q!ŭnāla hëx·ᶜidaEm qādzēLasEᶜwē k·!ēdēłasa g·īgămaᶜyē ᶜmāxŭyalidzē, yîxa lalōsEla k·!ēdēłtsē K·!ēdēłēᶜlakwē. Wä, g·îlᶜmēsē qadzēLasEᶜwēda k·!ēdēłē laē hëx·ᶜidaEm LēgadEs mōdzēlē yîxs âlak·!ālaē g·īgămaᶜyēs mōdzēlidē.

Wä, wāx·ᶜmēsē k·ēdēłtsa g·īgămaᶜya łāᶜwadäsa bEgwānEmq!ālamē, wä, lä hëwäxaEm LēqalayuwE mōdzēlē lāx gEnEmas. Wä,

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[1] For additional matter see Addenda, p. 1333.

[2] Continued from p. 701, line 57.

mon man), | and she is still the princess of her father the chief. I 7
just wanted to talk | about the common men. |

Now when the princess is married to a chief, then she is || called a 10
mōdzīł, when she first goes into the house of her husband. | Now I
am talking about the chief of the numaym Maămtag·ila, | ᵉmāxŭ-
yalidzē, whose princess is K·!ēdēłēᵉlakᵘ. Not | long after she has
been married to her husband, her father pays the marriage debt; and
she has for her canoe mast | an expensive copper. And he gives as a
marriage-gift a name to the husband || of his princess and much food 15
with it, and also canoes. | This is what is called "paying-the-marriage-
debt, sitting-in-the-canoe-of-the-princess;" for generally there are
twenty | who sit in the canoes of the princess of a real chief, | when
they put down the copper | bracelets and small coppers and many
dishes and the || anchor-line of many spoons; when all this has been 20
put | down Chief ᵉmāxŭyalidzē says, "Now I will go and | call my
princess that you may see her come." Thus he says, and goes into |
his house. And before long he comes back walking ahead of | his
princess, and the chief stands outside of his || house, and his princess 25
comes and stands by his side. She wears | a blanket covered with
abalone shells, and entirely covered with abalone shells | is her hat.
Her abalone-covered blanket | is called "the-heavy-abalone-covered

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łāḷē k·!ēdēłtsäEmsēs g·īg̣ămaᵉyē ōmpa. Âᵉmen ᵉnēx· qen g̣wāg̣wēx·- 7
sex·ᵉīdē lāxa bEgwānEmq!ālamē.

Wä, laᵉmē łāwadēda k·!ēdēłasa g·īg̣ămaᵉyē, wä, lä hēx·ᵉidaEm
ḷēg̣adEs mōdzīłē, yîxs g·ālaē laēL lāx g·ōkwasēs łāᵉwŭnEmē, laxEn 10
hēēnaᵉyē g̣wāg̣wēx·sᵉalasē g·īg̣ămaᵉyasa ᵉnEᵉmēmotasa Maămtag·ila
lāx ᵉmāxŭyalidzē, yîxs k·!ēdadaasēs K·!ēdēłēᵉlakwē. Wä, k·!ēst!a
g̣ăła łāᵉwatsēs łaᵉwŭnEmē laē qōtēx·a ōmpas. Wä, lä ḷāk·Eyalaxa
q!Eyōxwē L!āqwa. Wä ḷēg̣Emg·Elxḷalaqaḷēg̣Ems łāᵉwŭnEmawă-
sēs k·!ēdēłē ḷEᵉwa q!ēnEmē haᵉmāyaaxses ḷōᵉma x̣wāx̣wăk!ŭnaxa 15
gwEᵉyâsa qōtēx·a k!waxsālats!ēsa k·!ēdēłē, yîxs q!ŭnālaē mālłsEm-
g·ustâwa k!waxsālats!ē x̣wāx̣wăk!ŭnas k·!ēdēłasa âlak·!āla g·īg̣E-
maᵉya. Wä, g·îlᵉmēse ᵉwīᵉla g·āx ăxᵉEldzEmaxa L!āL!aqwak·!inē
k·!ōkŭla ḷEᵉwa L!āL!axsEmē; wä, hēᵉmisa q!ēnEmē łēłōq!wa ḷEᵉwa
mōgwanâᵉya q!ēnEmē k·āk·ats!Enaqa. Wä, g·îlᵉmēsē ᵉwīᵉla ăx- 20
ᵉElsa laēda g·īg̣ămaᵉyē ᵉmāx̣ŭyalidzē ᵉnēk·a: "Laᵉmen lāł Lēᵉla-
łałxEn k·!ēdēła qaᵉs g·āxlag·aōs dōxᵉwaLElaqē," ᵉnēk·Exs laē laēL
lāxēs g·ōkwē. Wä, k·!ēst!a g̣ăłaxs g·āxaē aēdaaqa g·ālag·i-
wēsēs k·!ēdēłē. Wä, laᵉmē ḷāx̣ᵉŭlsēda g·īg̣ămaᵉyē lāx L!āsanâᵉyasēs
g·ōkwē. Wä, g·āxē k·!ēdēłas ḷāwŭnōdzElsaq. Wä, laᵉme nEx̣ᵉŭ- 25
nālaxa mEg̣Esg̣Emāläxa ēx·ts!Emē. Wä, lāxaē ᵉnāx̣waEm ēx·ts!Emē
ōsg̣Emaᵉyas LEtEmłas. Wä, hēEm ḷēg̣adē ēx·ts!Emsg̣Emē ᵉnEx̣ᵉŭ-
nēsēs ēx·ts!Emāla ōmax·dEmk·!En nEx̣ᵉŭnē. Wä, lä ḷēg̣adē ḷEtEmłas

blanket," and her hat is called | "the-heavy-abalone-covered hat."
30 Then the chief, || the father of K·!ēdēłē^{c}lak^{u} speaks, and says, "Come and look at this | weight which originates with our family history, when the chieftainess carried the copper. Now stand up, | son-in-law, I will dress you." Thus says the chief, and takes | the abalone-covered blanket of the chieftainess and her abalone-covered hat and | promises to give them to his son-in-law, and he takes his
35 copper and gives || it also to his son-in-law. Then he calls his son-in-law to come and | take them. The son-in-law comes and stands in front of his | father-in-law and of his wife, the chieftainess. Then the | abalone-covered blanket is put on to him and the abalone-covered hat is put on to him, | and he is given the copper. Then the
40 chief says to his || son-in-law, "O son-in-law! now I have changed your chief's dress, | son-in-law. Now go! It is finished. You have my chieftainess for your wife." Thus he says, | and takes off the large ear-ornaments of abalone shell on each ear of the chieftainess and the | nose-ornament of abalone shell and attaches the ear-ornaments to his son-in-law, and | he also puts the nose-ornament of abalone
45 on to him. Then his son-in-law || goes back and stands where his numaym is standing, and he | speaks, and says, "Look at me, numaym! | Now my whole chief's dress has been changed by my father-in-law. | Now the chieftainess my wife, has no dress." Thus he says as he walks along | and goes into his house, and the property

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yîs ëx·ts!Emāla ōmagEmł LEtEmł. Wä, la^{c}mē yāq!Eg·a^{c}łēda g·īgăma^{c}yē
30 ōmps K·!ēdēłē^{c}lakwē. Wä, lä ^{c}nëka: "Wëg·a, dōqwałaxg·ada nō-yămbālisEk· ō^{c}ma lax dālaēda ō^{c}mäxa L!āqwa. Wä, ḷāx^{c}ŭls lāg·a nEgŭmp, qEn q!wālax·^{c}idaōL," ^{c}nēk·ēda g·īgăma^{c}yaxs laë ăxōdEx ëx·ts!Emāla ^{c}nEx^{c}ŭnēsa ō^{c}ma ḷE^{c}wēs ëx·ts!Emāla LEtEmł. Wä, la^{c}mē lāk·!Eg·a^{c}łts lāxēs nEgŭmpē. Wä, lä ăx^{c}ēdxa L!āqwa qa^{c}s săp!ēdēs
35 lāxaaxēs nEgŭmpē. Wä, lä LE^{c}lālaxēs nEgŭmpē qa hë^{c}mēs g·āx ăx^{c}ēdEq. Wä, g·āxē nEgŭmpas ḷāx^{c}ŭls lāx nEqEmālasasēs nEgŭmpē ḷE^{c}wis gEnEmas ō^{c}ma. Wä, la^{c}mē ^{c}nEx^{c}ŭnyowa ëx·ts!Emāla ^{c}nEx^{c}ŭnē lāq. Wä, lāxaē LEtEmdayuwa ëx·ts!Emāla LEtEmł lāq. Wä, lä ts!âya L!āqwa lāq. Wä, lä ^{c}nēk·ēda g·īgăma^{c}yaxēs nE-
40 gŭmpē: "Wa, nEgŭmp, la^{c}mEn L!āyEwi^{c}lālaxōs g·ēxdEmk·!înaqōs, nEgŭmp. Wä, hāg·a, laEms gwāł gEg·adEsg·En ō^{c}mak·," ^{c}nēk·Exs laē ăxōdEx ăwāwē xōgum ëx·ts!Em ^{c}wāx·sōdatEwēsa ō^{c}ma ḷE^{c}wa k·ēdzēłba^{c}yas ëx·ts!Ema, qa^{c}s t!ēg·atōdālēs lāxēs nEgŭmpē. Wä, lāxaē k·ēdzēłbEntsa ëx·ts!Emē lāq. Wä, lawīsḷa nEgŭmpas la
45 qās^{c}ida qa^{c}s lä ḷāx^{c}ŭls lāx ḷax^{c}wEdzāsas ^{c}nE^{c}mēmotas. Wë, la^{c}mē yāq!Eg·a^{c}ła. Wä, la ^{c}nēk·a; "Wäg·a, dōx^{c}wid g·āxEn, nōs ^{c}nE^{c}mē-mot. LaEmg·a L!āyEwi^{c}lälasō^{c}gŭn g·ēxdEmk·!Eng·a yîsEn nEgŭmpē. La^{c}mē âEm la xānalalElsēda ō^{c}maxEn gEnEmē," ^{c}nēk·Exs laē qās^{c}ida

with which the marriage debt has been paid is carried || into his 50
house. When everything has been carried in, it is given away to
all | the tribes, when day comes. That is all about this. |

When the father (of a princess) dies, then her brother has her for
his princess. Then he is no longer her brother, for | she is now the
princess of her brother who is now her father. | Only the eldest one
of the brothers has his youngest sister for his princess. || As soon as 55
she gets married, she is *mōdzīł* of her husband; | and her elder
brother pays the marriage-debt to the husband of his princess, his
sister, | because they never stop calling the daughter of a chief
princess, | unless she becomes a chieftainess. When she is chief-
tainess, she is no more | princess, and she gives the name princess to
her daughter; || but the name *mōdzīł* is different, for she has only the 60
name *mōdzīł* | when she has for her husband a chief. If she should
separate from her husband, | then she is no longer called *mōdzīł* of
her husband; but if | she takes another husband who is a real chief,
then she is again | *mōdzīł* of her husband. That is all. ||

Chieftainess.[1]—It hurt (ᶜmāxŭlayūgwa's) heart that she was never | 1
called the *mōdzīł* of (Wag·idis); for thus they call the wife of a | real
chief as soon as a chief marries a princess of | another chief (it is
well for me to name the other || chief, so that you know how they call the 5

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qaᶜs lä laēL lāxēs g·ōkwē. Wä, laᶜmē mEwēLElayowa qōtēnayowē
lāx g·ōkwas. Wä, g·îlᶜmēsē ᶜwīᶜlaēLa laē yāxᶜwidayo lāxa ᶜnāxwa 50
lēlqwălaLaᶜyaxa la ᶜnāx·ᶜida. Wä, laEm lāba lāxēq.

G·îlᶜEm łEᶜlē ōmps laē bEgwānEm wEq!was hēla k·!ēdadEs. Wä,
laᶜmē wEq!wanuxᵘs qaxs laᶜmē k·!ēdēłtsēs wEq!waxēs la ōmpa, yîxs lē-
x·aᶜmaēda ᶜnōlast!EgEmaᶜyasa ᶜnEᶜmēma la k·!ēdadEsēs ts!āᶜya ts!E-
dāqa. Wä, g·îlᶜmēsē łāwada yîsa g·īg̣ămaᶜyē laē mōdzīłtsēs łāᶜwŭnEmē. 55
Wä, hëᶜmisē nōläs la qōtēx·ax łāᶜwŭnEmasēs k·!ēdēłēs wEq!wa
lāqēxs hëwäxaē gwāł ḷēgadEs k·!ēdēła ts!Edāqē xŭnōxᵘsa g·īg̣ă-
maᶜyē lāg·aa laqēxs laē ōᶜma. Wä, g·îlᶜmēsē la ōᶜmaxs laē g̣wāł
k·!ēdēła. Wä, laᶜmē lâsasēs k·!ēdēłē ḷēg̣Em lāxēs xŭnōkwē ts!E-
dāqa. Wä, lä ōgwaqałēda mōdzēłē yīxs lēx·aᶜmaē ḷēg̣adaatsēs mō- 60
dzīłē, yîx łāᶜwadaasa g·īg̣ămaᶜyē. Wäx·ē k·!āsâ ḷEᶜwēs łāᶜwŭnEmē
laē hëx·ᶜidaEm g̣wāł ḷēg̣adEs mōdzīłasēs łāᶜwŭnEmē. Wäx·ē łā-
ᶜwadEx·ᶜītsa ōgŭᶜla âlak·!āla g·īg̣ămaᶜya laē ēt!ēd la ḷēg̣adEs mō-
dzīłasēs łāᶜwŭnEmē. Wä, laEm lāba.

Chieftainess.[1]—Wa, hëEm ts!Ex·îla lax nâqaᶜyas (ᶜmāxŭlayūg̣wa) 1
yîxs hë wäxaē ḷēqalasōs mōdzīłas (Wāg·idis) lāx g̣wēk·!ālasaxa g̣EnE-
masa âlak·!āla g·īg̣ămaᶜya, yîxs g·îlᶜmaē qādzēLaseᶜwa k·!ēdēłasa g·īg̣ă-
maᶜyē, yîsa ōgŭᶜla g·īg̣ămaᶜyaē—ëx·EmLenLō ḷēxᶜēdEx ḷēg̣Emas
ᶜnEmōkwa g·īg̣ămaᶜya qaᶜs q!ālaōsax g̣wēk·!ālasax āłē g̣EnEms,—yîx 5

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[1] Continued from p. 1117, line 284.

6 new wife) ᵉmāx̣ŭyalidzē. | And when ᵉmāx̣ŭyalidzē has been married four days | to his wife, then all the men say, "Go on, let us | see the chieftainess of our chief ᵉmāx̣ŭyalidzē," | and they all go into the 10 door of the house. Then the || leader says, "We come to see the back of the chieftainess of | ᵉmāx̣ŭyalidzē." If she is a good chieftainess, she arises and | takes her belt. She lifts her blanket so that it is | just below her knees. Then she puts on her belt; | and after 15 doing so, she quickly spreads mats on the floor || for those to sit on who come to see her back. Then she | gets food for those who come to see the back of the chieftainess of ᵉmāx̣ŭyalidzē. |

This is called by the Indians "a good chieftainess of the chief," who does | this, and they call her *mōdzīl* (=lifting-blanket-in-the house), because she lifts her | blanket, and puts on her belt. She is 20 a bad || chieftainess of the chief if she just sits down when those come in who come to see her back. | She just asks her husband's young men to | take care of the food that she is going to give. After those have eaten who come to see her back, | they go out. Often the chief | tells his chieftainess to go away, and to go to her house, 25 because the chief is ashamed || if the chieftainess does not lead his tribe to their places when they | come into his house. That is all about this. |

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6 ᵉmāx̣ŭyalidzē. Wä, g·îlᵉmēsē mōp!Enx̣waᵉs qādzēLayag·ułē ᵉmāx̣ŭyalidzäxēs gEnEmē laē ᵉnāx̣waᵉma bēbEgwānEmē ᵉnēk·a: "Wēdzax·îns dōgwig·alīłaxōx mōdziłaxsEns g·īg̣ămaᵉyax laxōx ᵉmāx̣ŭyalidzäx." Wä, lāx·daᵉxwē hōgwīLa lāxa t!Ex·îläsa g·ōkwē. Wä, lä 10 ᵉnēk·ē g·ālag·iwaᵉyas: "G·āxEnuᵉx̣ᵘ dōg̣wigwalīłax mōdziłēxs ᵉmāx̣uyalidzē," nēk·ē. Wä, g·îlᵉmēsē ëk·a mōdziłē laē hëx·ᵉidaEm ḷāx̣ᵉŭlīła qaᵉs dāx·ᵉidēxēs wŭsēg·anō. Wä, lä mōsᵉīdxēs ᵉnEx̣ᵉŭnaᵉyē qa hălsElaᵉmēs bEnāg̣awēs ōkwäx·aᵉyas laē wŭsēg·oᵉyotsēs wŭsēg·anowē. Wä, g·îlᵉmēsē g̣wāła laē hānakwīla LEp!ālīłElasa 15 łēElᵉwaᵉyē qa k!wadzâlīłtsōsa dōg̣wīg·alīłäq. Wä, laᵉmē la ăxᵉēdxa haᵉmäLasa dōg̣wig·alīläx mōdziłas ᵉmāx̣ŭyalidzē.

Wä, hëEm g̣wEᵉyōsa bāk!umē ëx· mōdziłtsa g·īg̣ămaᵉya hë gwēx·sē. Wä, hëEm lāg·iłas ḷēg̣adEs mōdzil, yîxs laē mōsᵉidxēs ᵉnEx̣ᵉŭnaᵉyē qaᵉs wŭsēg·oᵉyodēsēs wŭsēg·ano. Wäx·ēda ᵉyax·sEmē 20 mōdziłtsa g·īg·ămaᵉyē âᵉmēsē k!waēłExs g·āxaē hōg̣wiLēda dōg̣wīg·alīläq. Wä, âᵉmēs la ăxk·!ālē łāᵉwŭnEmasēxa hăᵉyālᵉa qa hëᵉmēs āaxsīlax hămg·īlayōLasēq. Wä, g·îlᵉmēsē g̣wāł hăᵉmāpēda dōg̣wig·alīläq, laē hōqŭwElsa. Wä, lä q!ūnāla âEm hēx·ᵉidaᵉma g·īg̣ămaᵉyēqāyawElsaxēs mōdzīl qa läs näᵉnakᵘ lāxēs g·ōkwē, qaxs māx·ts!aēda 25 g·ig̣ămaᵉyaxs k·!ēsaē q!āx·sīdzaᵉyēs mōdziłaxēs g·ōkŭlōtaxs g·āxaē hōg̣wīL lāx g·ōkwas. Wä, lawēsḷa lāba.

Endogamy.—I'll talk about LālelīL!a, head chief | of the numaym 1
DzēdzEmēleqăla of the Nāk!wax·da$^{\epsilon}$x^{u}. | Now LālelīL!a had for his
wife the daughter of his younger brother YāxLEn, | whose name was
Hä$^{\epsilon}$mēḷas. The first wife of LālelīL!a was his niece. ‖ Then LālelīL!a 5
married again Ẋwēlagēḷas, the | princess of Hayałk·En, chief of the
numaym SēsEnL!ē$^{\epsilon}$ of the | Gwa$^{\epsilon}$sEla. Then LālelīL!a had two wives.
His head wife was his niece | Häm$^{\epsilon}$ēḷas, and his second wife was
Ẋwēlagēḷas. Then | Hä$^{\epsilon}$mēḷas gave birth to a daughter, and she
was named L!āqwag·ilayuġwa. ‖ Then his second wife gave birth to 10
a boy, and | he had the name Sēwid. As soon as Sēwid was grown
up, | he married L!āqwag·ilayuġwa, and Sēwid and | L!āqwag·ila-
yuġwa were not married for a long time. L!āqwag·ilayuġwa had a
younger sister | L!āłaga. Then L!āqwag·ilayuġwa married Hēłāmas, ‖
the eagle of the numaym G·ēxsEm of the Nāk!wax·da$^{\epsilon}$x^{u}. | Then 15
L!āłaġa married Ġwālēs G·ēxk·Endzē, head chief of the numaym |
SēsEnL!ē of the Nāk!wax·da$^{\epsilon}$x^{u}. And | Hēłāmas and his wife L!āqwag·i-
layuġwa had not been married for a long time when she was with
child, | and her younger sister L!āłaga was also with child. And
L!āqwag·ilayuġwa had been with child for six ‖ months her husband Hē- 20
łāmas | became ill and after a short time he died. | He left his wife L!āq-
wag·ilayuġwa with child. Then L!āqwag·ilayuġwa gave birth | to a boy,

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Endogamy.—HëEmLEn ġwāġwēx·s$^{\epsilon}$alasLē LālelīL!axa xāmaġe- 1
ma$^{\epsilon}$yē g·īġămēsa $^{\epsilon}$nE$^{\epsilon}$mēmotasa DzēdzEmēleqălasa Nāk!wax·da$^{\epsilon}$x^{u}.
Wä, lā$^{\epsilon}$laē LālelīL!a ġEg·adEs ts!Edāqē xŭnōkwasēs ts!a$^{\epsilon}$yē YāxLEn-
xa ḷēġadäs Hä$^{\epsilon}$mēḷas. Wä, hëEm g·îl$^{\epsilon}$El ġEnEms LālelīL!axēs ḷōlē-
gas. Wä, lā$^{\epsilon}$laē ēt!ēdē LālelīL!a ġEg·adEx·$^{\epsilon}$īdEs Ẋwēlagēḷas yîx 5
k·!ēdēłas Hayałk·En, yîxa g·īġăma$^{\epsilon}$yasa $^{\epsilon}$nE$^{\epsilon}$mēmotasa SēsEnL!a$^{\epsilon}$yasa
Gwa$^{\epsilon}$sEla. Wä, la$^{\epsilon}$mē ma$^{\epsilon}$lēłē LālelīL!a. Wä, la$^{\epsilon}$mē ġEqEmalīłē ḷōlē-
gasasē Hä$^{\epsilon}$mēḷas. Wä, lä alēłe Ẋwēlagēḷas. Wä, la$^{\epsilon}$mē māyōł$^{\epsilon}$idē
Hä$^{\epsilon}$mēḷasasa ts!āts!adaġEm. Wä, la$^{\epsilon}$mē ḷēġadEs L!āqwag·ilayu-
ġwa. Wä, lä māyōł$^{\epsilon}$idē ālēłe ġEnEmsēsa bābagŭmē. Wä, la$^{\epsilon}$mē 10
ḷēġadEs Sēwidē. Wä, g·îl$^{\epsilon}$mēsē q!ŭlsq!ŭl$^{\epsilon}$yaẋ$^{\epsilon}$wida laē Sēwidē
ġEg·adEx·$^{\epsilon}$īdEs L!āqwag·ilayuġwa. Wä, k·ēst!a ġāła ġEg·adē Sēwi-
däs L!āqwag·ilayuġwa, wä, laEm ts!ā$^{\epsilon}$yanokwē L!āqwag·ilayuġwäs
L!āłaga. Wä, lä łā$^{\epsilon}$wadEx·$^{\epsilon}$id ēt!ēdē L!āqwag·ilayuġwäs Hēłāmasxa
kwēkwasa $^{\epsilon}$nE$^{\epsilon}$mēmotasa G·ēxsEmasa Nāk!wax·da$^{\epsilon}$x^{u}. Wä, lä 15
łā$^{\epsilon}$wadEx·$^{\epsilon}$idē L!āłaġäs Ġwālēs G·ēxk·Endzēxa g·igăma$^{\epsilon}$yasa $^{\epsilon}$nE$^{\epsilon}$mē-
motasa SēsEnL!ē yîsa Nāk!wax·da$^{\epsilon}$x^{u}. Wä, k·!ēst!a ġāła ha$^{\epsilon}$yasEk·âlē
Hēłāmas ḷE$^{\epsilon}$wēs ġEnEmē L!āqwag·ilayuġwa laē bEwēẋ$^{\epsilon}$wida. Wä,
laxaē ōgwaqa bEwēẋ$^{\epsilon}$widē ts!ā$^{\epsilon}$yäsē L!āłaga. Wä, hë$^{\epsilon}$mēs ālēs q!E-
L!EsġEmg·ilaxa $^{\epsilon}$mEkŭla bEwēkwē L!āqwag·ilayuġwa laē yāwas$^{\epsilon}$id 20
ts!Ex·q!Ex·$^{\epsilon}$īdē łā$^{\epsilon}$wŭnEmasē Hēłāmasē, laē wēk·!Ex$^{\epsilon}$īda. Wä, la$^{\epsilon}$mē
bEwēgwił$^{\epsilon}$âlaxēs ġEnEmx·dē L!āqwag·ilayuġwa. Wä, lä mayōł$^{\epsilon}$idē
L!āqwag·ilayuġwäsa bābagŭmē. Wä, la$^{\epsilon}$mē la ḷēġadēda bābagŭmas

and the boy had the name | Hēłāmas. And L!āłaga also gave birth
25 to a girl, and || her name was Hăᶜyōsdēsᴇlas. And when Hăᶜyōs-
dēsᴇlas grew up, | she married Hēłāmas; and Hēłāmas had not been
married long | with his cousin Hăᶜyōsdēsᴇlas, when she was with
child, and | she gave birth to a | girl.
30 She did not live long before she died. Then || Hăᶜyōsdēsᴇlas gave
birth to a boy. He lived for twenty days. | Then he died. Then
she gave birth to another boy, | and he lived. His name was K·ēnē,
and he is now six | years old. |
35 I tried to learn why the relatives descended from || LālelīL!a do this,
and also the various tribes, | for many chiefs of the tribes do the
same. | They marry the daughters of their younger brothers. Then
the one whom I asked said to me | that they do this because they do
not want their privileges to go | out of their family. They keep their
40 privileges among themselves || by doing so.[1] |
1 **Marrying outside of one's own tribe.**—I will talk about a | prince of
a chief who takes for his wife the princess of a chief | of another tribe.
This is called "taking a wife outside." | Then the wife "takes a hus-
5 band outside," for thus it is called when || they do this, as was done

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Hēłāmasē. Wä, lāxaē mayōłᶜidē L!āłagasa ts!āts!adagᴇmē. Wä,
25 laᶜmē ḷēgadᴇs Hăᶜyōsdēsᴇlas. Wä, g·îlᶜmēsë ēxᴇnt!ēdē Hăᶜyōsdē-
sᴇlas laē qādzēLasōs Hēłamas. Wä, k·!ēst!a gäla haᶜyasᴇk·âlē Hēła-
masē ḷᴇᶜwēs ᶜnᴇmwᴇyōtē Hăᶜyōsdēsᴇlasē laē bᴇwēxᶜwida. Wä, lä
maᶜyōłᶜitsa ts!āts!adagᴇmē.

Wä, k·!est!a gaēł q!ŭlaxs łaē wēk·!ᴇxᶜida. Wä, lä ēt!ēd mayō-
30 łᶜidē Hăᶜyōsdēsᴇlasasa bābagŭmē. Wā, g·ig·agâlag·ilaxa ᶜnālä q!ŭ-
laxs laē wēk·!ᴇxᶜīda. Wä, lä ēt!ēd mayōłᶜītsa babagŭmē. Wä,
laᶜmē q!ŭla. Wä, laᴇm ḷēgadᴇs K·ēnē. Wä, lak· q!ᴇL!ᴇxᶜᴇnxē
ts!ăwᴇnxas K·ēnē.

Wä, lᴇn q!āq!ēᶜstaax lāg·iłas hë gwēg·ilaxa ᶜnᴇmxḷāła ᶜnᴇᶜmē-
35 maxa g·aᶜyâ lāx Lālelīl!a ḷᴇᶜwa ałᶜōgŭxsᴇmakwē lēlqwălaLaᶜya
qaxs q!ēnᴇmaē hë gwēg·ilasa g·īg·ᴇgămaᶜyasa lēlqwălaLaᶜyēxa
gᴇg·adäs xŭnōkwasēs ts!āᶜya. Wä, la ᶜnēk·ᴇn wŭLasᴇᶜwaqēxs
häē lāg·iłas hë gwēg·ilaxs yax·stosaa lâłts!âwēs k·!ēk·!ᴇsᶜō lāxēs
ᶜnᴇmxḷāłaēnaᶜyē. Wä, lä âlaᴇm la âᴇm wᴇlx·ᴇlqᴇlaxēs k·!ēk·!ᴇsᶜō
40 lāxēs gwēg·ilasē.[1]
1 **Marrying outside of one's own tribe.**—Hēḷᴇn gwāgwēx·sᶜalasLa ḷᴇ-
wᴇlgămaᶜyasa g·īgămaᶜyaxs laē gᴇg·adᴇsa k·!ēdēłasa g·īgămaᶜyasa
ōgŭxsᴇmakwē lēlqwălaLaᶜya. Wä, hëᴇm ḷēgadᴇs gᴇg·adᴇxt!a.
Wä, lä gᴇnᴇmas łāᶜwadᴇxt!a qaxs hëᶜmaē ḷēgᴇmsa hë gwēx·ᶜidē lāx
5 gwēx·ᶜidaasasᴇn xŭnōkwē ᶜnᴇmōgwis, laē gᴇg·adᴇxt!a lāxēs gᴇnᴇmē

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[1] This form of marriage is called t!ᴇnt!ᴇgo. In Fort Rupert there are two chiefs who married the daughters of their half-sisters. One of these is Ēwanoxᵘdzē of the Laălax·ᶜsᴇndayu, who married the daughter of his father and of his stepmother. His wife's name is L!aL!aqoliᶜlakᵘ. See also Addenda, p. 1344.

by my son ᶜnEmōgwis when he took from outside his wife | L!āqwag·i- 6
layugwa. Then L!āqwag·ilayugwa, the princess of | Chief Ġwēx·-
sēᶜsElasEmēᶜ, took as her husband from outside my son | ᶜnEmōgwis.
Now we are all related by marriage to the father of | L!āqwag·i-
layugwa and to all those to whom marriage presents were given by
ᶜnEmōgwīs. Now ‖ L!āqwag·ilayugwa lived in marriage away from 10
her house in the house of her husband ᶜnEmōgwis here in | Fort
Rupert. Now L!āqwag·ilayugwa is called "obtained from far off
outside | by ᶜnEmōgwis." Only the woman is called "obtained
from far off outside." | "Obtained from far off outside" is not said
of ᶜnEmōgwis when he takes a wife from outside | from another tribe.
When ‖ L!āqwag·ilayugwa wishes her husband ᶜnEmōgwis to give 15
a feast, she says to her | husband, ᶜnEmōgwis, "Let us go to
your father-in-law | Ġwēx·sēᶜsElasEmēᶜ to get something out of his
house, so that you may give a feast, for you | have taken me from a
long way off." Thus she says. And immediately they start | to get
something out of the house, and they go to Qālogwis, for Ġwēx·-
sēᶜsElasEmēᶜ is the head chief of the ‖ numaym ŚēsenL!ēᶜ of the 20
Łāwēts!ēs, and Ġwēx·sēᶜsElasEmēᶜ | can not avoid giving a mar-
riage gift of food to his | son-in-law, ᶜnEmōgwis, because the princess
of the chief has been taken far away. | If Ġwēx·sēᶜsElasEmēᶜ should
not take notice of his princess when she | comes to get something
out of the house of her father, then Ġwēx·sēᶜsElasEmēᶜ ‖ and his 25
princess would be ridiculed by their tribe the Łāwēts!ēs, and

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L!aqwag·ilayugwa. Wä, g·āxē L!āqwag·ilayugwa, yîx k·!ēdełasa 6
g·īgămaᶜyē Ġwēx·sēᶜsElasEmaᶜyē łāᶜwadExt!asEn xŭnōkwē ᶜnEmō-
gwisē. Wä, lanuᶜx̣ᵘ ᶜwīᶜla la Ḷāwalagâla lax ōmpas L!āqwag·ilayu-
gwa Ḷōᶜ ᶜnāx̣wē ts!ōts!akwas ᶜnEmōgwisē. Wä, g·āxᶜmē hēsEkwaᶜlē
L!āqwag·ilayugwa lāx g·ōkwasēs łāᶜwŭnEmē ᶜnEmōgwisē lāxg·a Tsā- 10
xisEk·. Wä, laᶜmē ḶēgadEs L!āqwag·ilayugwas qwēsExt!ānEms ᶜnE-
mōgwisē. Wä, laᶜmē lēx·aᶜma ts!Edāqē ḶēqElasōᶜs qwēsExt!a. Wä,
lä k·!ēs qwēsExt!axElasEᶜwē ᶜnEmōgwisē qaēs laēnaᶜyē gEg·adExt!a
lāxa ōgŭxsEmakwē lēlqwălaLaᶜya. Wä, g·îlᶜmēsē ᶜnēk·ē L!āqwag·i-
layugwa qa k!wēlasēsēs łāᶜwŭnEmē ᶜnEmōgwisē laē ᶜnēk·a lāxēs 15
łāᶜwŭnEmē ᶜnEmōgwisē: "Łāᶜwadext!ēg·En; wīx·Ens lāx nEgŭmpaē
Ġwēx·sēᶜsElasEmaᶜya qEns lä g·ōkŭnē, qaᶜs k!wēladzEmōs lEᶜmaaqōs
qwēsExt!ānEma g·āxEn," ᶜnēk·ē. Wä, hëx·ᶜidaᶜmēsē la ălēx̣ᶜwidēda
g·ōkŭnē qaᶜs lä lāx Qālogwis qaxs hëᶜmaē xāmagEmē g·īgămēsa
ᶜnEᶜmēmotasa SīsenLaᶜyasa Łāwēts!ēsē Ġwēx·sēᶜsElasEmaᶜyē. Wä, 20
lä k·!eâs gwēx·ᶜidaasa Ġwēx·sēᶜsElasEmaᶜyē k·!ēs wāwałqälaxēs nE-
gŭmpē ᶜnEmōgwisē qaxs qwēsExt!ānEmaax̣ k·!ēdełasa g·īgămaᶜyē
qō k·!ēslaxē Ġwēx·sēᶜsElasEmaᶜyē q!āsElaxēs k·!ēdełaxs laē
g·ōkŭne lāxēs ōmpē lālaxē aEmłałaᶜyōlaxē Ġwēx·sēᶜsElasEmaᶜyē
ḶEᶜwis k·!ēdełasēs gōkŭlōtē Łāwēts!ēsē. Wä, laᶜmē ḶēgadEx·dē L!a- 25

26 L!āqwag·ilayugwa | would be called a princess whom her father, the chief, does not love. That is | the end. |

1 **The Eagles.**—This was your question, how the eagles | were obtained by the ancestor of the numaym Maămtag·ila; namely, L!āqwag·ila, the prince | of ᵉmāẋŭyalidzē. He was the one who was the first chief of all the | tribes, although first among them was
5 Ōᵉmaxt!ālaLēᵉ and all || the first ancestor of the different numayms. | Only ᵉmāẋŭyalidzē was the first to make a potlatch; and therefore | he thought that he was the only one who was the first to make a potlatch. And | it occurred to him that the eagle was the only head chief and leader who was feared by all the | birds, and that therefore
10 he would be the eagle, because he was the first one || to give a potlatch; and therefore the head chief, the Eagle, began to be feared | by all the tribes. It is the same as the eagle who is the first | to eat of any carrion and of what he catches; and afterwards come | the different kinds of birds each of which eats on the beach what is left over by the eagle. | And ᵉmāẋŭyalidzē tried to imitate this. There-
15 fore he is now the head || eagle of all the numayms of the Kwakiutl. |

And the DzEndzEnx·q!ayu, the numaym of the Walas Kwakiutl, say | that Dōqwăyis first got the eagle, and the | numaym Maămtag·ila say that they had the first | eagle, and the name L!āqwag·ila is
20 still the first among all the eagles || of all the tribes. That is all. |

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26 qwag·ilayugwäs wēmē k·!ēdēłtsēs g·īgămaᵉyē ōmpa. Wä, laEm lāba.

1 **The Eagles.**—Hëᵉmaēs wŭLāsEᵉwa kwēkwē, yîx lāg·iłas kwēkwē g·alaxäsa ᵉnEᵉmēmotasa Maămtag·ila yîx L!āqwag·iläxs ḷEwElgEmaᵉyaas ᵉmāẋŭyalidzēxa ᵉnEmōẋᵘᵉmē g·îl g·ālēs g·īgămēsa ᵉnāẋwa lēlqwălaLaᵉya, yîxs wāx·ᵉmaē g·ālagâlax Ōᵉmaxt!ālaLaᵉyē ḷōᵉ ᵉnāẋwē
5 g·ālEmg·alisē g·īg·Egămēsa ałōgwaq!ŭsē ᵉnāłᵉnEᵉmēmasa. Wä, lēx·aEmᵉlāwisē g·îl p!Esᵉīdē ᵉmāẋŭyalidzē. Wä, hëᵉmis lāg·iłas g·īg·aēxᵉēdExs ᵉnEmōẋᵘᵉmaē g·îlg·īlēnōẋᵘsa lāx p!āsap!a. Wä, lä g·īg·aēxᵉīdxa kwēkwaxs ᵉnEmaē ōgŭmē ḷōᵉ g·ālabē k·îlEmsa ᵉnāẋwäx ts!ēłts!Ek!wa. Wä, hëᵉmis lāg·iłas ᵉnēk· qaᵉs kwēkwa qaēs g·ālaba-
10 ᵉyaē p!Esa. Wä, hëᵉmis lāg·iłas gwāłElaEm ōgŭmē k·îlEm g·īgEmaᵉya kwēẋᵘsa ᵉnāẋwa lēlqwălaLaᵉya hë gwēx·sa kwēkwaxs g·îl q!Elsaē lāxēs łēmEnsē ḷEᵉwēs xabānEmē. Wä, āłᵉmēsē g·āxēda ālogŭᵉla ts!ēłts!Ek!wa hămg·Elīs lāx hēmaxḷaᵉyasa kwēkᵘ. Wä, hëᵉmis la nānaxts!Eᵉwasōs ᵉmāẋŭyalidzē; hëᵉmēs lāg·iłas la ōgŭmēsa
15 kwēkwēkwasa ᵉnāẋwa ᵉnāłᵉnEᵉmēmasasa Kwākŭg·ułē.

Wä, la ᵉnēk·ēda DzEndzEnx·q!ayoxa ᵉnEᵉmēmotasa ᵉwālas Kwāg·ułaxs häē g·îl ăxnōgwatsa kwēkᵘ, yîx Dōqwăyisē. Wä, la ᵉnēk·ē nEᵉmēmotasa Maămtag·iläxs hëᵉmaē g·îl kwēkwē lāxēs laēnaᵉyē kwēkwa. Wä, hëx·säᵉmēsē L!āqwag·ila g·ālaxasa ᵉnāxwa kwēkwē-
20 kwasa ᵉnāẋwa lēlqwălaLaᵉya. Wä, laEm lāba.

Names and Crests of the Maămtag·ila.—This is when | the son of 21
ᶜmāxŭyalidzē, who had the name Yāqōḷas, began to be a prince; |
that is, when he had a man's name, when the father of | Yāqōḷas
gave a potlatch on account of the greatness of the name of his prince
Yāqōḷas. || Then ᶜmāxŭyalidzē gave his eagle(-seat) to his prince 25
Yāqōḷas, | and also the eagle-name L!āqwag·ila; for that | was the
name of ᶜmāxŭyalidzē, L!āqwag·ila, when he was an | eagle. When
he made over his eagle(-seat) and the name | L!āqwag·ila that goes
with it to his prince L!āqwag·ila, and when || L!āqwag·ila took the 30
name of his father ᶜmāxŭyalidzē, he | himself gave a potlatch for
his greatness—for he was now an eagle— | and on account of his
name L!āqwag·ila. And all the | privileges were given to L!āqwa-
g·ila by his father ᶜmāxŭyalidzē, the house with the carved | posts,
the two speaking-posts in the form of men || at each side of the door, 35
standing on top of the heads of grizzly bears, | and eagles sitting on
top of the heads of the grizzly bear of the | post on each side of the
rear of the house of ᶜmāxŭyalidzē. And large | coppers lay flat on
the chests of the eagles on the posts in the rear of the | house. And
the front of the house was painted with a copper, as it was first ||
found by the ancestor of Chief ᶜmāxŭyalidzē at K·!ōdagala, for | that 40
is where the ancestors of Chief ᶜmāxŭyalidzē lived, at K·!ōdagala |
inside of Gwadzēᶜ; for ᶜmāxŭyalidzē's numaym were the Maăm-

Names and Crests of the Maămtag·ila.—HëEm g·äg·îLElats la 21
ḷEWElgămaᶜyē xŭnōkwas ᶜmāxŭyalidzäxs laē ḷēgadEs Yāqōḷas,
yîxs laē ḷēgadEs ḷēgEmasa bEgwānEmē, yîxs laē p!Esa ōmpas
Yāqōḷas, qa ōᶜmayōs ḷēgEmasēs ḷEWElgămaᶜyē Yāqōḷas. Wä,
laᶜmē lâsē ᶜmāxŭyalidzäsēs kwēkwē lāxēs ḷEWElgămaᶜyē Yā- 25
qōḷas ḷEᶜwa ḷēgEmasa kwēkwē, yîx L!āqwag·ila qaxs hëᶜmaē
ḷēgEms ᶜmāxŭyalidzē yîx L!āqwag·ila, yîxs hëᶜmaē ālēs hë
kwēkwē. Wä, g·îlᶜmēsē lâsasa kwēkwē ḷEᶜwa ḷēgEmē ᶜnamiᶜlälōtsē
L!āqwag·ila lāxēs ḷEWElgămaᶜyē L!āqwag·ila; wä, g·îlᶜmēsē lâsa
laē ḷēgadEx·ᶜīdē ōmpas L!āqwag·iläs ᶜmāxŭyalidzē. Wä, laᶜmē 30
xāmax·ᶜīd p!EsᶜīdE L!āqwag·ila qa ōᶜmayosēs laēnaᶜyē kwēkwa
LEᶜwis la ḷēgEmē L!āqwag·ila. Wä, lāxaē ᶜwīᶜla lāyowa ᶜnāxwa
k·!ēk·!Esᶜō lāx L!āqwag·ila yîsēs ōmpē ᶜmāxŭyalidzēxa k·!ēx·k·!ādzE-
kwas ḷēḷamē g·ōkwaxa maᶜlōkwē bēbEgwānEm yēyäq!Ent!Eq
ḷēḷām lāx wāx·sōtstâliłasa t!Ex·îla ḷēḷaxŭtEwēx x·ix·ōmsasa nē- 35
nānē. Wä, la kwēkwēkwa k!wēk!ŭdzEtâyax x·ix·ōmsasa nēnānēxa
ḷēḷāmasa ᶜwāx·sōtiwalīłasa g·ōkwas ᶜmaxŭyalidzē. Wä, lāᶜlaē ăwâ
L!āL!Eqwē pāqāła lāx ōbâᶜyasa kwēkwēkwē ḷēḷāmasa ōgwiwalīłasa
g·ōkwē. Wä, lāᶜlaē k·!ātEmālaxa g·ōkwaxa L!āqwa, yîxs g·ālaē
ḷōgwēsa g·äläsa g·īgămaᶜyē ᶜmāxŭyalidzē lāx K·!ōdagala, qaxs 40
hëᶜmaē g·ōkŭlats g·îlg·alisasa g·īgămaᶜyē ᶜmāxŭyalidzē K·!ōdagala
lāx ōts!âwas Gwadzēᶜ yîxs ᶜnEᶜmēmōdadaē ᶜmaxŭyalidzäsa Maăm-

tag·ila. | The dull-white Seagulls were the ancestors of | Chief ᵉmāxŭyalidzē. It was he who was named MātmatEla; namely, ‖ the dull-white Seagull. He is now called Mātag·ila. | Now Mātag·ila had many men who are now named Maămtag·ila; for that | is the numaym of his children, when there came to be many of them. | That is what is said about the first one, the head of the | numayms, the | Maămtag·ila. Now you know what I say. ‖ That is all. |

Names.—Now I will talk about what I have been asked by you in regard to | the family names of the chiefs. I will talk about the chief | of the numaym Kŭkwāk!um of the Kwēxa, Yāqoḷadzē. | He continually changed wives, and with each one a name was given to him by his father-in-law, really ‖ great names. He used these names given in marriage for a short time | when he gave a potlatch with the blankets which he obtained as a marriage-gift from (each of) his fathers-in-law; | and when he gave an oil feast with his marriage-gift, then he used the name given in marriage as a feast-name. | They desire to keep the feast-names obtained | from the father-in-law, for the feast-name is like the ‖ winter-name. When the Kwakiutl first begin to perform the winter ceremonial, they all change their names | —men and women. Thus it is also with the | guests of a chief who gives a feast with oil, a great oil feast. | As soon as all the guests go into the house in which the oil feast is to be given, | the

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tag·ilaxwa wēx·doxsEmēx ᵉmElsgEm ts!ēk!wa, yîx g·îlg·alisasa g·īgămaᵉyē ᵉmāxŭyalidzē; hëEm ḷēgadEs MātmatElaxa wēx·dōxsEmē ᵉmElsgEm ts!ēk!wa. Wä, hëᵉmis la ḷēgadEs Mātag·ila. Wä, la q!ēx·ᵉid bEgwānEmē Mātag·ila, lä ḷēxᵉēdEs Maămtag·ila lāxēs ᵉnEᵉmēmotē, yîxs hëᵉmaē la ᵉnEᵉmēmotsēs sāsEmē laē q!ēx·ᵉida la bEgwānEm. Wä, yūEm gwäłaats g·îlg·alisasa ᵉmEkumaᵉyē ᵉnEᵉmēmotsa Maămtag·ila. Wä, laEmxaas q!ālaxg·în lāx· wāłdEma. Wä, laEm lāba.

Names.—Wä, laᵉmēsEn gwāgwēx·sᵉālał lāxēs wELāsEwōsxa ḷēxḷEgEmēłasa g·īgămaᵉyē. Wä, hēLEn gwāgwēx·sᵉālasLēda g·īgămaᵉyas ᵉnEᵉmēmotasa Kŭkwāk!umasa Kwēxa, yîx Yāqoḷadzē, yîxs gEg·ādElkwaē. Wä, lä q!wałxōEm ḷēgEmg·ElxḷalēnEgŭmpas, yîsa âlä ăwâ ḷēḷEgEma. Wä, âᵉmēsē yāwasᵉīd ḷēgadEsa ḷēgEmg·Elxḷaᵉyaxs laē p!EsᵉītsapElxElasgEmē wāwałqälayōsēs nEgŭmpaq; wäx·ē L!ēᵉna wāwałqälayo. Wä, lä ḷēgEmg·Elxḷālaxa k!wēladzExLäyo ḷēgEma. Wä, hëEm łālaxŭlaasōᵉ ḷēgEma k!wēladzExLäyo ḷēgEmasa nEgŭmpa, yîxs häē gwēx·sa k!wēladzExLäyō ḷēgEmasa ts!ēts!ēqa yîxs g·îlᵉmaē ts!ēts!exᵉidēda Kwāg·ułaxs laē ᵉwīᵉla L!āyuxLäda bēbEgwānEmē ḷEᵉwis ts!ēdāqē. Wä, hëᵉmisē gwēx·sa LēᵉlanEmasa g·īgămaᵉyaxs k!wēlasaasa L!ēᵉnaxa ᵉwālasē L!eᵉnag·ila. Wä, lä g·îlᵉmēsē ᵉwīᵉlaēLēda LēᵉlānEmē lāxa L!eᵉnag·iᵉlats!ē g·ōkwa laē ḷaxᵉŭlīłē Elkwäsa g·īgămaᵉyē qaᵉs yāq!Eg·aᵉłē. Wä, laᵉmē ḷēḷEqE-

speaker of the chief rises, and speaks, and calls || the chiefs by their feast-names, those who have given an oil feast; | but he does not call the names of those, even if they are head chiefs, who have | not a feast-name. Then the chiefs are ashamed | because their names have not been called; and therefore coppers are generally broken | in oil feasts by the chiefs who are guests, in order to cover their shame, || when their names are not called. This is called "extinguishing the fire of the | oil feast." When the feast is at an end, all the men go out; | and then they have no longer their feast-names, | but they are called by their potlatch-names after this, | which are the true family names; for the chiefs do not like to keep || the names obtained in marriage as their potlatch-names. Only when they first give away blankets do they | use the names which they obtained from the father-in-law. After they | have given away blankets, all the men go out. | Then the chief has no longer the name obtained from his father-in-law, for he | has again his name Yāqoḷadzē. He puts away the || name obtained in marriage. When his princess takes a husband, the name | given in marriage is given to the son-in-law; but no | family name can be given away in marriage to the | husband of a princess, because they keep their names and all the | privileges for the eldest son, because all the privileges belong to him. || That is the end. | [1]

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lax k!wēk!wēladzEXLäyâsa g·īg·Eg̣ămaᶜyēxa k!wēk!ŭlats!ēnoxwasa L!ēᶜna. Wä, lä k·!ēs Ḷ̣ēqElasEᶜwa wāx·ᶜEm wElg̣Emē g·īg̣ămēxs k·!eâsaē k!wēlatsdzEXLäyō Ḷ̣ēg̣Ema. Wä, lä max·ts!ēda g·īg̣ămaᶜyaxs k·!ēsaē Ḷ̣ēxᶜētsEᶜwa. Wä, hëEm lāg·iłas q!ŭnāla k·ōqwasEᶜwēda L!āqwa lāxa L!ēᶜnag·ila yîsa g·īg̣ămaᶜyē k!wēłē yîxs mămx·ts!Esīlaē qaxs k·!ēsaē Ḷ̣ēxᶜētsEᶜwa. Wä, hëEm Ḷ̣ēg̣adEs k·!îlxax lEg̣wīłasa L!ēᶜnag·ila k!wēlasa. Wä, g·îlᶜmēsē g̣wāła k!wēlasē, laē ᶜwīᶜla hōqŭwElsēda ᶜnāx̣wa bēbEgwānEm. Wä, laᶜmē g̣wāł Ḷ̣ēg̣atsēs k!wēk!wēladzEXLäyō laxēq. Wä, laᶜmē Ḷ̣ēqElasōᶜsēs p!ēp!EdzEXLäyō lāxēqxa âla Ḷ̣ēxḶ̣Eg̣Emēła qaxs k·!ēsaē łāx̣ŭlanokwa g·īg·Eg̣ămaᶜyasa Ḷ̣ēg̣Emg·ElxḶ̣ē p!Etsaas Ḷ̣ēg̣Ema, yîxs g·îlᶜmaē yāxᶜwitsa p!ElxElasg̣Emē laē Ḷ̣ēxᶜēdEs Ḷ̣ēg̣Emg·ElxḶaᶜyasēs nEgŭmpē. Wä, g·îlᶜmēsē g̣wāł yāqwasa p!ElxElasg̣Emaxs laē hōqŭwElsēda ᶜnāx̣wa bēbEgwānEm. Wä, lä g̣wāł Ḷ̣ēg̣adēda g·īg̣ămaᶜyasa Ḷ̣ēg̣Emg·ElxḶaᶜyē ēt!ēda qaᶜs lä x̣wēlaqa Ḷ̣ēg̣atsēs Ḷ̣ēg̣Emē Yāqoḷadzē. Wä, âᶜmēsē la g·ēxaxa Ḷ̣ēg̣Emē Ḷ̣ēg̣Emg·ElxḶ̣ē. Wä, g·îlᶜmēsē łāᶜwadē k·!ēdełas laē Ḷ̣ēg̣Emg·ElxḶ̣ālaxa Ḷ̣ēg̣Emg·ElxḶ̣ēx·dē lāq, lāxēs nEgŭmpē. Wā, lä k·!eâs g̣wēx·ᶜidaats ăxᶜēd lāxēs Ḷ̣ēxḶ̣Eg̣Emēłē qaᶜs lä Ḷ̣ēg̣Emg·ElxḶ̣ālaq lāx łāᶜwŭnEmasēs k·!ēdełē qaxs ăxēlaaxa Ḷ̣ēḶ̣Eg̣Emē ḶEᶜwēs ᶜnāx̣wa k·!ēk·!Esᶜō qaēs ḶEwElg̣Emaᶜyē, qaxs ᶜwīᶜlaᶜmaē hăs laxa k·!ēk!Esᶜō. Wä, laEm lāba.

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[1] See Addenda, pp. 1345–1385.

Speeches Delivered in Feasts

1 When the chief of the numaym Sēnl!em invites the | other numayms of the Kwāg·ul to a feast, then as soon as | all the guests come in the speaker of the chief arises and he | turns his face to the 5 place where his numaym Sēnl!em are sitting next to the || door of the feast house. Then the speaker of the chief speaks, | for the speaker of the chiefs of the numayms always | first speak to the chiefs of the numayms and their names | are called. And this is what (the speaker) says to his numaym as he is | speaking: ||

10 "Indeed, Chief ᶜnemōgwis, indeed Hâmiselał, indeed | Mâᶜnakŭl, am I not going to talk with gladness to the guests of my | chief, for they have all come into this house, into this good house | of my chief?" Thus he says, and turns his face to the guests. | Then he says: ||

15 "Welcome, Chief Âwaxelag·îlis; welcome, Chief K·îmk·eqewēd ;| welcome, Chief Ts!exᶜēd; welcome, Chief Hăwīlkŭlał; welcome, Chief | l!āqwalał; welcome, Chief G·ēxk·enis, come now to | your seats, to the seats of your late fathers, and just sit down | in your seats, chiefs, which are prepared for you. Now sit down well, 20 chiefs, || and your people. You do not come here, chiefs, to | feel badly in this house of my chief. Now, sing feasting-songs | to tell

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Speeches Delivered in Feasts

1 G·îlᶜem hë lēᶜlalē g·īg̣āmaᶜyasa ᶜneᶜmēmotasa Sēnl!emē lāxa ałō-gŭq!esē ᶜnāłᶜneᶜmēmatsa Kwāg·ułē qa läs k!wēła. Wä, g·îlᶜmēsē ᶜwīᶜlaēlēda lēᶜlānemē laē ḷāxᶜŭlīłē elkwasa g·īg̣āmaᶜyē. Wä, lä g̣wēg̣emāła lāx k!ŭdzēlasasēs ᶜneᶜmēmota Sēnl!emē läxa max·stâ-5 lłasa t!ex·îłäsa k!wēladzats!ē g·ōkwa. Wä, lä yāq!eg·aᶜłē elkwasa g·īg̣āmaᶜyē qaxs hëmenałaᶜmaēda ăᶜyîlkwasa g·īg·eg̣āmaᶜyē hë g·îl yāq!eg·aᶜłtseᶜwē g·īg·eg̣āmaᶜyasēs ᶜneᶜmēmotē, yîxs lālaxtewaē ḷēḷeqelax ḷēḷeg̣emas. Wä, g·aᶜmēs wāłdemsēxēs ᶜneᶜmēmotaxs laē yāq!ent!āla:—

10 "Qäḷalen g·īg̣āmē ᶜnemōgwis; qäḷalen Hâmiselał: qäḷalen Mâᶜnakŭl. Ēsᶜmaēḷen wäg·îł mōmelk·!ālałtsōx lēᶜlānemaxsen g·īg̣āmaᶜyēx qaōxs g·āxaē ᶜwīᶜlaēla lāxwa lāx aëk·!aakwa g·ōkwax-sen g·īg̣āmaᶜyēx," ᶜnēk·exs laē g̣wēg̣emx·ᶜīd lāxa lēᶜlānemē. Wä, la ᶜnēk·a:—

15 "Ḡēlag·a g·īg̣āmē Âwaxelag·îlis; g̣ēlag·a g·īg̣āmē K·îmk·eqewēd; g̣ēlag·a g·īg̣āmē Ts!exᶜēd; g̣ēlag·a g·īg̣āmē Hăwīlkŭlał; g̣ēlag·a g·īg̣āmē l!āqwalał; g̣ēlag·a g·īg̣āmē G·ēxk·enis. Wa, g̣ēlag·a lāxwa k!wayaqōs lāxōx k!wēk!waᶜyaxs eâswŭłaxōxs âᶜmaqōs la k!wastōlī-łaseᶜwa g·īg·eg̣āmē. Laᶜmō aëk·!aakwa. Wäg·a hëłᶜalīł laqō g·īg·e-20 g̣āmē ḷeᶜwōs g·īg̣ēdäqōs. Wä, hëwēts g·āxēłōs g·īg·eg̣āmē, qaᶜs ᶜyax·q!esalaōs lāxōx g·ōkwaxsg·en g·īg̣āmēk·. Wä, wäg·îł la k!wēlg·aᶜł

our world, chiefs." Thus speaks the speaker, | and turns his face 23
to his numaym and says: |

"O numaym! Now the word of my chief has gone to the floor of the house; for || the way we speak in this house of my chief has been 25
marked out by our ancestors, for us to do as they say | in the way we do in this house of our chief. Now give a | drum to our chiefs that they may sing." Thus he says to the | young men of his numaym. At once they take the drum to the rear | of the feasting-house, and the three || numayms, the Maămtag·ila, G·ēxsem, and Lōᶜyalaławē, | 30
sing one song. As soon as the feasting-song is at an end, | the Kŭkwāk!um sing. And when their feasting-song is ended, | the Sēnl!em sing. And when their feasting-song is ended, the | Laălax·-sᶜendayo and the Elgŭnwēᶜ sing one feasting- || song. And when 35
their song is ended, then there are | four feast songs by the seven | numayms of the Kwāg·uł when they are invited by another | tribe. After they have finished singing, a young man | takes the drum from the rear of the feasting-house—some || Indians say instead of *k!wēla-* 40
dzats!ē, | *k!wēlayats!ē*, and both words are right—and he | puts it down inside of the door. Then many | young men prepare the food for the guests. And after they have done so, they put the | dishes

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dEnxᶜēdEł qaᶜs nēłaōsaxEns ᶜnālax g·īg·Egămē," ᶜnēk·ēda Elkwäxs 22
laē gwēgEmx·ᶜīd lāxēs ᶜnEᶜmēmotē. Wä, lä ᶜnēk·a:

"Wa, ᶜnEᶜmēmot laᶜmē lāg·aliłē wāłdEmasEns g·īgămaᶜyēx qaxs
lEᶜmaōłēx xŭlt!alidzEmsEns g·alEmg·alisa qEns gwēk·!ālas lāxEns 25
g·āxēx gwaēlas lāxwa g·ōkwaxsg·En g·īgămēk·. Wä, wäg·ats mE-ᶜnats!ä lāxEns g·īg·Egămaᶜyē qa wäg·ēs k!wēlg·aᶜł dEnxᶜēda," ᶜnēk·ēx
hăᶜyāłᶜäsēs ᶜnEᶜmēmotē. Wä, g·îlᶜmēsē layâ mEᶜnat!sē lāxa ōgwi-walīłasa k!wēladzats!ē g·ōkwa, laē dEnxᶜēdēda yūduxᵘsEmakwē
ᶜnāłᶜnEᶜmēmasaxa Maămtag·ila ḷēᶜwa G·ēxsEm ḷEᶜwa Lōᶜyalaławäsa 30
ᶜnEmsgEmē q!EmdEma. Wä, g·îlᶜmēsē q!ŭlbē k!wēᶜlāᶜlayâs laē dEnxᶜēdēda Kŭkwāk!umē. Wä, g·îlᶜmēsē q!ŭlbēᶜ k!wēᶜlāᶜlayâs laē dEnxᶜēdēda Sēnl!em. Wä, g·îlᶜmēsē q!ŭlbē k!wēᶜlāᶜlayâs laē dEnx-ᶜēdēda Laălax·sᶜEndayo ḷEᶜwa Elgŭnwēᶜ, yîsa ᶜnEmsgEmē k!wēᶜlā-ᶜlayo q!EmdEma. Wä, g·îlᶜmēsē q!ŭlbē k!wēᶜlāᶜlayâs, wä, laᶜmē 35
hămōsgEmgowē k!wēᶜlāᶜlayo q!Emq!EmdEmē dEnxᶜēdayâsa ăḷEbōs-gEmakwē ᶜnāłᶜnEmēmatsa Kwāg·ułaxs LēᶜlānEmaasa ōgŭxsEᶜmakwē lēlqwălaLaᶜya. Wä, g·îlᶜmēsē ᶜwīᶜla gwāł dEnxElaxs laēda hēłᶜa
ăxᶜēdxa mEᶜnats!ē lāxa ōgwiwalīłasa k!wēᶜladzats!ē g·ōkwa,—yîxs ᶜnēk·aēda waōkwē bāk!uma yîxs ḷēxᶜēdaaxa k!wēladzats!ē g·ōkwa, 40
k!wēlayats!ē g·ōkwa, wä, lä ᶜnāxwaEm nEqa laxēs wāłdEmē,—qaᶜs lä hăng·alīłas lāxa ăwīLEläsa t!Ex·îla. Wä, lä aaxsilēda q!ēnEmē
hăᶜyāłᶜaxa haᶜmäLasa k!wēłē. Wä, g·îlᶜmēsē gwāłā laē k·āgEmlīłE-

45 before the guests. As soon as all has been put down, ‖ the guests begin to eat what has been put before them. And when they have half finished | eating, the speaker of the numaym Maămtag·ila | speaks. He also speaks first to his fellow-guests, and he | turns his face to his fellow-guests, and the speaker says: |

"Indeed, Chief Âwaxelag·îlis; indeed, Chief K·îmk·eqewēd; ‖
50 indeed, Chief Ts!exᵉēd; indeed, Chief Hăwīlkŭlał; indeed, | Chief l!āqwalał; indeed, Chief G·ēxk·enis; do we not | speak with gladness to them on account of the way we come into this great house of | Chief ᵉnemōgwis?" Thus he says, and turns his face to the door. | Then he says: ‖

55 "Sit still, great numaym, you Sēnl!em, and listen | to me. Welcome, Chief ᵉnemōgwis; welcome, Chief | Hâmeselał. Indeed, I shall say this, Chief Mâᵉnakŭl. Oh, welcome, | welcome! you have done this well. Keep on, | Chief ᵉnemōgwis, look out and do not let
60 the fire of ‖ your house go out, Chief, on account of your tribe, Chief, that we may come | and be happy in your house, Chief. Now we are treated with sweet food, | Chief. Walk along the trail of the chief-maker, Chief | ᵉnemōgwis. Thank you, Chief, for your kindness to your | people, Chief." Thus he says, and turns his face to his
65 numaym. ‖ And he says, "Let us say this, chiefs, Wa wa!" After |

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lasa łōelq!wē lāxa lēᵉlānemē. Wä, g·îlᵉmēsē ᵉwīlg·alīła laasē ᵉwīᵉla
45 hămx·ᵉīdēda lēᵉlānemaxa la k·āgemalīłeq. Wä, g·îlᵉmēsē nexse-g·ilālīła la haᵉmāpaxs laē yāq!eg·aᵉla elkwäsa ᵉneᵉmēmotasa Maămtag·ila. Wä, laemxaē hë g·îl yāq!ent!ālasōᵉsēs k!wēłwŭtē. Wä, lä ᵉnēk·a ᵉwāᵉwax·sgămiᵉlāla lāxēs k!wēłwŭtē. Wä, lä ᵉnēk·ēda elkwē:—

"Qäḷalen, g·īgămē Âwaxelag·îlis; qäḷalen g·īgămē K·îmk·eqe-
50 wēd; qäḷalen g·īgămē Ts!exᵉēd; qäḷalen g·īgămē Hăwīlkŭlał; qäḷalen g·īgămē l!āqwalał; qäḷalen g·īgămē G·ēxk·enis; ēsᵉmaēḷens wäg·ił mōmelk·!ālałtsōx g·āxa qens gwaēlas lāxwa ᵉwālasēx g·ōx̣ᵘ sa g·īgămaᵉyē ᵉnemōgwisē," ᵉnēk·exs laē gwēgemx·ᵉīd lāxa t!ex·îla. Wä, la ᵉnēk·a:—

55 "Wëg·a, selt!ēdex ᵉwālas ᵉneᵉmēm, yūl Sēnl!em qaᵉs hōlēlaōs g·āxen. Wä, g·ēlag·a g·īgămē ᵉnemōgwis. Wä, gēlag·a g·īgămē Hâmeselał, qäḷag·en wāłdemlek· g·īgămē Mâᵉnakŭl. Wa, gēla-g·a. Wa, gēlak·asᵉō lāx·a ëg·emaxs g·īgămē yîxs hëmenāłaᵉmaaqōs g·īgămē ᵉnemōgwis q!āq!aᵉlāla qa k·!ēsēsōx k·!exᵉalīłōx legwīłaxsōs
60 g·ōkwaqōs, g·īgămē qag·as g·ōkŭlōtg·ōs, g·īgămē qenuᵉx̣ᵘ g·āxē ëk·!ēqela lāxōs g·ōkwaqōs, g·īgămē. Laᵉmenuᵉx̣ᵘ ëx·p!aseᵉwa, g·īgămē. Wëg·a âem q̇āsax lāx t!ex·îläsa g·īgămēg·ilä, g·īgămē ᵉnemōgwis. Wä, gēlak·asᵉla, g·īgămē qaōs ëk·ēx ᵉnâqē qag·as g·ēgēdg·ōs, g·īgămē," ᵉnēk·exs laē gwēgemx·ᵉīd lāxēs ᵉneᵉmēmot. Wä,
65 lä ᵉnēk·a: "Qens ᵉnēk·ē g·īg·eg̣ămē. Wa, wa." Wä, g·îlᵉmēsē

he has finished speaking, the speaker of the house arises, and speaks. | 66
He says: |

"Indeed, true is the speech of the one who is speaking. It is true what you said. I take | notice of the meaning of the words of the old man to which you refer: ‖ 'Keep on walking the trail of the chief- 70 maker, Chief.' That | is what my chief, ᵉnEmōgwis, is doing. He is walking along fast, | for indeed he walks on the road of his grandfather Hēnak·!alasōᵉ, | who knew how to invite the great chiefs, who knew how to give oil-feasts, who knew | how to break coppers. This is the trail followed by my chief, ‖ ᵉnEmōgwis. This is a hand- 75 some chief. That is what I say, numaym | SēnL!Em. Now, I will press down the food eaten by the chiefs invited | by our chief." Thus he says, and turns to the guests. | And he speaks again, and says as the | guests finish eating: ‖

"Go on, go on, Chief Âwaxelag·îlis; go on, Chief | K·îmk·EqEwēd; 80 go on, Chief Ts!Exᵉēd; go on, Chief Hăwīlkŭlał; | go on, Chief L!āqwalał; go on, Chief G·ēxk·Enis; go on | with your people, chiefs. Now it is well prepared | for what you were invited by my chief." Thus he says, and turns to his ‖ numaym, the SēnL!Em, and 85 says, "Wa, numaym! Now | it has gone to the floor what was marked out by our ancestors, what we should say | when we are here." Thus he says. Then it is ended. |

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gwāłᵉalīł yāq!Ent!āla laē ḷaxᵉŭlīłē Elkwäsa k!wēᵉlasē qaᵉs yāq!Eg·aᵉłē. 66
Wä, lä ᵉnēk·a:—

"Qäḷa wāłdEmasa yāq!Ent!āla âlasēs wāldEmōs yîxEn q!āsgEmalīłtsEᵉwē ᵉmEk!ŭgēlīłasa wāldEmasa q!ŭlyakwē, yîxs laaqōs ᵉnēk·a: 'wëg·a âEm qāsax lāx t!Ex·îläsa g·īgămēg·ilä, g·īgămē.' Wä, hëEmk· 70 gwäłag·En g·īgămēk·, yîxg·a ᵉnEmōgwisEk·, yîx·āk· lāxēs qäᵉnakŭlaēnaᵉyē qäḷaxs qastâᵉyaax t!Ex·îläsēs gagEmpē Hēnak·!alasEᵉwēxa LēłElaēnoxwē ᵉwālas g·īgămaᵉyaxa L!ēᵉnag·ilaēnoxwēxa q!Elt!ēnoxwē. Wä, yōᵉmēs t!Ex·îla qaqEsēłtsg·în g·īgămēk· laxg·a ᵉnEmōgwisEk· laxg·ada ëx·stōkᵘ g·īgămaᵉya, qEns ᵉnēk·ē, ᵉnEᵉmēmot 75 SēnL!Em. Wä, la ᵉmēsEn Lāgŭnsałxens g·īg·Egămaᵉyēx Lēᵉlānemasens g·īgEmaᵉyēx," ᵉnēk·ē. Wä, lä gwēgEmx·ᵉīd lāxa k!wēłē, wä, lä ēdzaqwa yāq!Eg·aᵉła. Wä, lä ᵉnēk·a yîxs laē gwāł ᵉwīᵉla haᵉmāpēda k!wēłē:—

"Wäk·as, wäk·as g·īgămē Âwaxelag·îlis; wäk·as g·īgămē K·îm- 80 k·EqEwēdē; wäk·as g·īgămē Ts!Exᵉēd; wäk·as g·īgămē Hăwīlkŭlał; wäk·as g·īgămē L!āqwalał; wäk·as g·īgămē G·ēxk·Enes. Wäk·as lag·aqō ḷEᵉwōs g·īgEdäqōs, g·īg·Egămē. Laᵉmō aēk·!aakwaxōs g·āxēłaqōs LēᵉlānEmsg·En g·īgămēk·," ᵉnēk·Exs laē gwēgEmx·ᵉīd lāxēs ᵉnEᵉmēmota SēnL!Emē. Wä, lä ᵉnēk·a: "Wa, ᵉnEᵉmēmot, laᵉmē 85 lāg·alīła xŭlt!alēdzEmasens g·alEmg·alisē qEns gwēk·!ālas lāxEns gg·āxēxwaēlasa," ᵉnēk·ē. Wä, laEm lāba.

1 Now you will see that the names | of the chiefs of the numaym Sēnʟ!ɛm are called out first by the speaker. When he gives notice, | all of them listen to his speeches. First | the head chief of he chiefs, 5 ᵉnɛmōgwis, is called. Then he ‖ names the one next to ᵉnɛmōgwis, Hâmesɛlał. Then he names next to | Hâmesɛlał, Mâᵉnakŭla, for that is the order of the three chiefs of the | numaym Sēnʟ!ɛm; for they come down to the younger brothers beginning with the | eldest brother, calling the name of the next one until he calls the youngest one. That is | when the numaym Sēnʟ!ɛm give a feast. And even 10 when a ‖ common man gives a feast, the three chiefs are always named. | The name of the host, who is a common man, is never called by the | speaker when he gives notice to his numaym that he will speak, | when the guests of the host first come in, and when he presses down the food of the | guests after they have finished eating. ‖ 15 And when the speech to his numaym the Sēnʟ!ɛm is at an end, then he | turns to the guests, and he calls the head chief of each numaym by name. | First he names the head chief of the | Maămtag·ila, Âwaxɛlag·îlis; and next, | K·îmk·ɛqɛwēd, who is the head chief 20 of the numaym G·ēxsɛm. Then he names ‖ Ts!ɛxᵉēd, the head chief of the numaym Lōᵉyalaława. Then he names | Hăwilkŭlał, the head chief of the numaym Kŭkwāk!um. | Then he names

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1 Wä, laɛms dōqŭlaqēxs hëx·säᵉmaē g·îl ʟ̣ēʟ̣ɛqalasōsa ɛlkwē g·īg·ɛgămaᵉyasēs ᵉnɛᵉmēmota Sēnʟ!ɛm yîxs laē q!āq!agɛmlaq qa ᵉnāx̣waᵉmēsē hōʟēlax wałdɛmiᵉläläs. Wä, hëɛm g·îl ʟ̣ēxᵉētsōᵉsē ʟ̣āx̣umaᵉyas g·īg·ɛgămaᵉyas yîx ᵉnɛmōgwis. Wä, lä ʟ̣ēxᵉēdxa mā- 5 k·îläx ᵉnɛmōgwisē Hâmesɛlał. Wä, lä ʟ̣ēxᵉēdxa mak·îläx Hâmesɛlałē Mâᵉnakŭla, qaxs hëᵉmaē gwäłaatsa yūdukwē g·īg·ɛgămēsa ᵉnɛᵉmēmotasa Sēnʟ!ɛmē, yîxs ts!āᵉyaxaᵉnakŭlaē g·äg·ɛlɛła läxa ᵉnōla lä ʟ̣ēxᵉēdxa māk·îla, wä, lä ʟ̣ēxᵉēdxa ămāyɛnxaᵉyē, yîx häē k!wēᵉlasa ᵉnɛᵉmēmotasa Sēnʟ!ɛmē. Wä, wāx·ᵉmēsē hë k!wēᵉlasa 10 bɛgwānɛmq!alamē, lä hëx·säɛm ʟ̣ēqɛlasɛᵉwēda yūdukwē g·īg·ɛgămaᵉya. Wä, lä hëwāxaɛm ʟ̣ēxᵉētsɛᵉwēda k!wēᵉlasē bɛgwānɛmq!alama yîsa ɛlkwäxs laē q!āq!agɛmlaxēs ᵉnɛᵉmēmotaxs yāq!ɛnt!ālēʟē laqēxs g·ālaē ᵉwīᵉlaēʟē Lēᵉlānɛmasa k!wēᵉlasē ʟ̣ōxs laē Lāgŭnsaxa k!wełaxs laē gwāł hăᵉmāpa.

15 Wä, lä q!ŭlbē wāłdɛmasēxēs ᵉnɛᵉmēmota Sēnʟ!ɛm laē gwēgɛmx·ᵉīd läxa Lēᵉlānɛmē qaᵉs ᵉnāłᵉnɛmōk·ɔlɛlē ʟ̣ēqɛlax ʟ̣ēʟ̣ax̣umaᵉyasa ᵉnāłᵉnɛᵉmēmasē. Wä, hëᵉmis g·îl ʟ̣ēxᵉētsōsē ʟ̣ax̣umaᵉyasa ᵉnɛᵉmēmotasa Maămtag·ila, yîx Âwaxɛlag·îlisē. Wä, lä māk·îlē K·îmk·ɛqɛwēdē, yīx ʟ̣āx̣umaᵉyasa ᵉnɛᵉmēmotasa G·ēxsɛm. Wä, lä ʟ̣ēxᵉēdɛx 20 Ts!ɛxᵉēd, yîx ʟ̣āx̣umaᵉyasa ᵉnɛᵉmēmotasa Lōᵉyalaława. Wä, lä ʟ̣ēxᵉēdɛx Hăwīlkŭlał, yîx ʟ̣āx̣umaᵉyasa ᵉnɛᵉmēmotasa Kŭkwāk!um. Wä, lä ʟ̣ēxᵉēdɛx ʟ!āqwalał, yîx ʟ̣āx̣umaᵉyasa ᵉnɛᵉmēmotasa Laălax·sᵉɛn-

L!āqwalał, head chief of the numaym Laălax·s$^{\epsilon}$Endayo. | And last he names G·ēxk·Enis, head chief of the | numaym Elgŭnwē$^{\epsilon}$. That is when the speaker of the chief of the || numaym SēnL!Em is speaking. 25 He never names the common men, | even when they give a feast. |

And the speaker of the guests praises the common man | who gives the feast. And this is the way of the speaker of the | host, and of the speaker of the guests. That is the end. ||

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dayo. Wä, lä ElxḶala Ḷēx$^{\epsilon}$ēdEx G·ēxk·Enis, yîx Ḷāx̣uma$^{\epsilon}$yasa $^{\epsilon}$nE- 23
$^{\epsilon}$mēmotasa Elgŭnwa$^{\epsilon}$yē, yîxs yāq!Ent!ālaē Elkwäsa g·īgăma$^{\epsilon}$yasa $^{\epsilon}$nE-
$^{\epsilon}$mēmotasa SēnL!Emē. Wä, la$^{\epsilon}$mē hëwäxa Ḷēx$^{\epsilon}$ēdxa bEgwānEm- 25
q!ālaxs k!wē$^{\epsilon}$lasaē.

Wä, hët!ēda Elkwäsa k!wē$^{\epsilon}$lekwē ts!Elwaqaxa bEgwānEmq!āläxs k!wē$^{\epsilon}$lasaē. Wä, g·aEm gwēk·!ālatsa Elkwäsa k!wēlasē Ḷō$^{\epsilon}$ Elkwäsa k!wē$^{\epsilon}$lēkwē. Wä, laEm lāba.

Swear-Words (Hănkwa)

1. Häsłelōł, Go and die. Generally used by women in friendly banter.
2. Łałe$^{\epsilon}$laa, you are dead there. Used in friendly discussion when a person feels that he can no longer carry on his argument.

2*a*. HănLałelōL, die yourself. Retort to the preceding. Used, however, not in friendly discussion, but after a serious quarrel.

3. Łe$^{\epsilon}$lwēst!a ăxa, you are dead there. Used in a bantering way, or at the end of an argument.
4. Łe$^{\epsilon}$ldzēwēst!a ăxa, you great one are dead there. Used often at the end of an argument between husband and wife, or by men after a quarrel.
5. Łe$^{\epsilon}$ldzâmasa, indeed, you are dead there. Used as a reproach, for instance, when a person, by his lack of skill, has broken an object or hurt another person.
6. X·istōlīł lāq^{u}, show your teeth and your orbits there (meaning that the skull is lying on the ground).

6*a*. Q!ŭlēgEmalaEmłnēsḶas laxēs wāłdEmōs g·āxEn. Wāwanemg·ilagas. I hope what you wish will happen to me will happen to you, death-bringing-woman. Retort to 6.

6*b*. Wädzō, Wāwanemg·ilagas, go away, Death-bringing-woman! Sometimes used like the preceding.

7. X·idzīł lōx, show your teeth on the floor of the house.

7*a*. Q!ex·stolīł lōx, you bite the floor of my house at the door. These (7 and 7*a*) are used in a quarrel.

8. Łe$^{\epsilon}$lx·s$^{\epsilon}$ōł lōx, die here on the ground.

8*a*. Häxenłelōl, I WISH YOU WOULD DIE RIGHT HERE. Retort to 8. Used by men only, particularly men of high rank, in quarrels over social matters.

9. Yāgwīł lōx, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

9*a*. Yaq!ŭs lōx, LIE DOWN DEAD ON THE GROUND. Retort to 9. Used in a similar way as the preceding.

10. Yaxstōlīł lāq^{u}, LIE DOWN DEAD ON THE FLOOR OF MY HOUSE.

10*a*. Yaxwelsnēsḷas qa^{e}s łe^{e}laōs lāxs ḷâdzasēx, OH, IF YOU WOULD DIE ON THE GROUND WHERE YOU ARE STANDING! Retort to 10. These (10 and 10*a*) are never used by women, but particularly by chiefs.

11. Wēxenḷas yāxwels qa^{e}s łe^{e}laōs lāq^{u}, I WISH YOU WOULD LIE DOWN ON THE GROUND AND DIE HERE.

11*a*. Sōł łe^{e}łł qa^{e}s q!ŭlēgemālamaōs lāxēs wāłdemōs g·āxen, YOU SHALL DIE, AND YOUR OWN WORD SHALL KILL YOU FOR WHAT YOU SAID. Retort to 11. Used by men.

12. Wēxenḷas łe^{e}lg·aelsa laxōs ḷâdzasaqōs qa^{e}s hālax·^{e}idaōs k·!eâgwaelsa, I WISH YOU WOULD DIE AT THE PLACE WHERE YOU ARE STANDING, AND DISAPPEAR. Used in quarrels during potlatch.

13. Häsk·!ä, DIE WITH YOUR TEETH IN YOUR HEAD.

13*a*. Ladzâ^{e}mas łe^{e}lla q!aq!axstālanemamīłg·enlōł qa^{e}s hālabala^{e}mēlōs łe^{e}łl, DIE NOW, FOR THE DEATH-DEALING POINT OF MY TONGUE WILL KILL YOU QUICKLY. Retort to 13. This is considered the worst insult.

Following are swear-words of the Denax·da^{e}x^{u}·

14. Qātsemakōl, YOUR HEAD HAS BEEN CUT OFF.

14*a*. P!ōqomakōl, YOU ARE A BODY WITHOUT HEAD. Retort to 14.

There is one particular swear-word of the Denax·da^{e}x^{u} against the A^{e}waīlela numaym K·!ek·!aēnox^{u}.

15. K·!îmlemakōl, YOUR FACE HAS BEEN ADZED. This refers to the fact that a member of that numaym was killed by the Denax·da^{e}x^{u} by cutting his face with an adz.

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